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Imam Hussain (as) and Ibn Taimmya

Hedaiati:

What is the view of Ibn Taimmya in regards to Imam Hussain (as)?

Ghazvini:

A few months ago, we discussed this topic at a program, and we promised to continue during the month of Muharram. I will present a brief overview of Ibn Taimmya in relation to Imam Hussain (as) and His killers; then we will incorporate the opinion of the Ahl Sunna scholars.

In the books Majmo'a al-Fatawa, Minhaj al-Sunnah and رأس الحسين, Ibn Taimmya attempts to discount the importance of Imam Hussain's (as) movement. For example in the books of Minhaj al-Sunnah , Volume 2 page 241 (the old version) and Volume 4, Page 530 (the new version of Saudi containing 8 volumes), he states:

**لم يكن في خروجه مصلحة لا في دين و لا في دنيا و كان في خروجه و قتله من الفساد ما لم يكن يحصل لو قعد في بلده**

The movement of Imam Hussain (as) had neither benefit for the Deen (religion) nor for the Donya (this life). Corruption and murder was so rampant in his movement that he was better off staying home with his family to prevent corruption of the country.

He also says:

**فإن مفسدته أعظم من مصلحته**

The corruption of Imam Hussain (as)'s movement was exceeded its benefits.

We have already discussed this matter at length, where we explicitly delineated his reasons for carrying out this divine movement, mainly to rescue religion from the corrupt Bani Ummaya. These were the same individuals who wished to forever bury the legacy of the Holy Prophet(PBUH&HF) in favour of Bani Ummaya Khalifahs. Hajaj, a khalifeh went so far as claiming, "I do not do anything except by receiving revelations."

Many more subsequent movements followed the same principles as those of Imam Hussein's mission with one goal in mind: removing the corrupt clan that is cursed by the Holy Qur'an. Even the late Mahatma Gandhi stated, "I tell the people of India that if you wish to be successful, you have no other except the path of Hussain (as).

Another aforementioned point is Ibn Taimmya's exoneration of Yazid for his brutal murder of Imam Hussein:

**يزيد ليس بأعظم جرما من بني اسرائيل، كان بني اسرائيل يقتلون الأنبياء و قتل الحسين ليس بأعظم من قتل الأنبياء**

Yazid's crime does not exceed that of the Bani Isreal, as they murdered Prophets (PBUT); hence, the murder of Imam Hussain (as) is not as unacceptable as the murder of Prophets (PBUT).

Minhaj al-Sunnah Volume 2, Page 247

This comparison is immensely corrupt; hence, I do not think it would be possible for Wahabi youths to read this without an inclination towards the author. Such a comparison is nothing but degrading towards the dignity of Imam Hussein and his family. Even if we compare the Bani Umayya with the Bani Isreal, does the Holy Quran not say about them:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

Curses were pronounced on those among the Children of Israel who rejected Faith by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in Excesses.  
5:78

And:

وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

...and they have become deserving of wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the communications of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.  
3:112

If we truly equate the killers of Imam Hussain (as) with those of the Holy Prophets (PBUT), will Ibn Taimmya be willing to send curses to the murderers of Imam Hussain (as)? Instead he earnestly attempts to glorify Yazid, the murderer, and shift the blame on others like Umar Sa'd, and Abidullah Ziad!

In certain narrations, Taimmya characterizes Yazid as an individual completely unaware and innocent of the brutal circumstances surrounding Ashura.

In the book Majmo'a al-Fatawa Volume 4, Page 486 he states:

**إن يزيد لم يظهر الرضا بقتله وأنه أظهر العلم لقتله والله! أعلم به سريره.**

Yazid never rejoiced over the death of Hussain (as); rather he was saddened, and Allah (SWT) is aware of his secrets.

He also claims Yazid never ordered the killing of Imam Hussain (as), nor did he seek retribution against those who. Unfortunately, some Mawlawis in Iran adhere to these ludicrous claims as well. As a matter of fact in Southern Iran, an Imam gave a khutbah, claiming he had documents condoning Yazid of the massacre on Ashura; rather it was Abidullah bin Ziad who committed the atrocities.

The scholars of Ahl Sunna such as Ibn Athir, recount in **الكامل في التاريخ** Volume 4 Page 15 about the letter of Yazid to Marwan, the ruler of Medina:

قال لوالي المدينة حين دعا الحسين ليأخذ منه البيعة ليزيد، قال له مروان: اشدد يدك

بالحسين فلا يخرج حتي يبايع، فإن أبي فاضرب عنقه!

Yazid ordered the ruler of Medina to either take Baya't from Hussain (as) or behead him.

الإمامة و السياسة لابن قتيبة الدينوري، ص175 - تاريخ يعقوبي، ج2، ص241

It is notable that some well respected Ahl Sunna scholars such as **أعثم كوفي** in **الفتوح** Volume 5 Page 18 recount the letter sent to **Walid bin Utbah (وليد بن عتبة)** by Yazid:

أما بعد، فإذا ورد عليك كتابي :من عبد الله يزيد أمير المؤمنين إلي الوليد بن عتبة :ذكر كتاب يزيد بن معاوية إلي الوليد بن عتبة هذا، فخذ البيعة ثانيا علي أهل المدينة بتوكيد منك عليهم، وذر عبد الله بن الزبير فإنه لن يفوتنا و لن ينجو منا أبدا ما دام حيا، و ليكن مع جوابك إلي رأس الحسين بن علي، فإن فعلت ذلك فقد جعلت لك أعة الخيل و لك عندي الجائزة و الحظ الأوفر و النعمة واحدة و السلام.

(Translation needed)

Yazid expected the reply of Walid bin Utbah to be accompanied by the head of Hussain bin Ali(as) in exchange for a reward.

**Ibn Umad (ابن عماد)**, a highly prominent Hanbali figure of Ahl Sunna, stated in his book **Shazarat AlZahab (شذرات الذهب)** Volume 1 page 68 and 69 as narrated from **Taftazani (تفتازاني)**:

إنفقوا علي جواز اللعن علي من قتل الحسين أو أمر به أو أجازه أو رضي به؛ والحق إن

رضا يزيد بقتل الحسين و إستبشاره بذلك و إهانتة علي اهل بيت رسول الله مما تواتر

معناه و إن كان تفصيله أحادا، فنحن لا نتوقف في شأنه بل في كفره و إيمانه، فاللعنة الله

عليه و علي أنصاره و أعوانه.

The scholars of Ahl Sunna agree upon the permissibility of cursing the one who killed Hussain (as), the one who ordered his killing, or the one who approved of the massacre. Verily, the satisfaction Yazid received by murdering Imam Hussain (as) and cursing the Ahlul Bayt is Mutiwatir. Even though the details of this news has reached us alongside with of Ahada, Ahl Sunna do not respect Yazid. We have no doubts whatsoever regarding his disbelief (Kufr) and lack of faith (Iman); hence, may the curse of Allah (SWT) be upon Yazid and his supporters.

**Shabarawi (شبراوي)**, one of the great men of Ahl Sunna, states:

ولا شك عاقل أن يزيد بن معاوية هو القاتل للحسين، لأنه هو الذي ندب عبدا لله بن زياد

لقتل الحسين.

No wise man would doubt Yazid as the killer of Hussain (as), as it was he who ordered AbiduAllah bin Ziad to murder Hussain (as).

الإتحاف بحب الأشراف، ص 62 و 66

It is interesting to note that Dhahabi, a highly reliable Ahl Sunna scholar, states:

و لما فعل يزيد بأهل المدينة ما فعل، و قتل الحسين و إخوته و آله، شرب يزيد الخمر و

ارتكب أشياء منكرة، بغضه الناس و خرج عليه غير واحد و لم يبارك الله في عمره.

Translation Needed

تاريخ الإسلام للذهبي، ج 5، ص 30

And again, in سير أعلام النبلاء, after mentioning Yazid, Dahabi states:

كان ناصباً فظاً غليظاً جلفاً، يتناول المسكر و يفعل المنكر، إفتح دولته بمقتل الشهيد

الحسين و إختتمها بواقعة الحرة، فمقتته الناس، و لم يبارك في عمره و خرج عليه غير واحد

بعد الحسين كأهل المدينة قاموا لله.

(Translation need)

سير أعلام النبلاء للذهبي، ج 4، ص 38

Minawi (مناوي) has a book about Saqir Suyoty (صغير سيوطي) called Fiz ulGhadir (فيض) , where he narrates a hadith from the Holy Prophet (PBUH&HF):

أول من يبدل سنتي، رجل من بني أمية.

The first man to change my Sunna is a man from Bani Ummaya.

He then says like Beihaqi (بيهقي):

و هو يزيد بن معاوية.

That man is Yazid Bin Muawia

فيض القدير للمناوي، ج 3، ص 94

An interesting point worth mentioning is that this afternoon i received a Fax from Bandar Abbas (a city in Iran) containing documents which were distributed amongst the crowd in Friday prayer. In those documents I noticed the same statement claiming Yazid did not order the killing of Imam Hussain (as), nor did he capture and send his family towards Syria (Shaam); the document further noted that these allegations against Yazid are all lies and fabrications with no substance whatsoever. Ibn Taymmia himself has made these claims numerous times in his book:

إن نقل رأس الحسين إلي الشام، لا أصل له في زمن يزيد.

The transfer of the head of Hussain (as) to Syria during the reign of Yazid is baseless.

رأس الحسين لابن تيمية، ص 207 - الوصية الكبرى لابن تيمية، ص 53

He also says:

إن قصة التي يذكرون فيها حمل الرأس إلي يزيد و نكته بالقضيب: كذبوا فيها و إن كان  
الحمل إلي ابن زياد و هو الناكث بالقضيب و لم ينقل بإسناد معروف عن الرأس حمل إلي  
قدام يزيد.

Those who claim that Yazid poked the head of Hussein with a stick upon its arrival to Damascus are nothing but liars.

رأس الحسين لابن تيمية، ص 206

Ibn Jawzi (ابن جوزي), a prominent scholar of Ahl Sunna, lashes out against Yazid in **الرد علي المتعصب العنيد**; on page 45, he states:

ثم دعا ابن زياد زهر بن قيس فبعث معه برأس الحسين و رؤوس أصحابه إلي يزيد و وضع  
رأس الحسين بين يدي يزيد و عنده ابو برزه، فجعل ينكته علي فيه، فقال له ابو برزه ارفع  
عصاك، فوالله لربما رأيت النبي علي فيه.

Ibn Ziad ordered one of his men to deliver the head of Hussain (as) to Yazid, where he placed it in front of Yazid. Abu Barzah, a Companion (of the Holy Prophet), was also present and witnessed Yazid striking the dry lips of Hussain (as) with his stick while reciting poetry.

Abu Barzah ordered, "Take your stick off his lips."

Interestingly, Ibn Kathir says:

عن مجاهد، قال جيء برأس الحسين و وضع بين يدي يزيد بن معاوية فتمثل هذين البيتين:

جرع الخرج من وقع الأسل

ليت أشياخي بدد شهدوا

و لقالوا يا يزيد لا تشل

لاهلوا و لاستهلوا فرحا

When they brought the head of Hussain (as) to Yazid, he recited the following poetry:

I wish my ancestors who were killed in the battle of Badr would come back to life to celebrate and thank me for avenging their loss.

البداية و النهاية لابن كثير، ج 8، ص 209

Dhahabi writes in History of Islam (Tarikh ullIslam), Volume 5 page 19 and 20:  
**و علي بن الحسين في غل فضر ب يزيد علي ثيتي الحسين.**

“Ali Ibn Hussain (as) was chained up while Yazid was striking the teeth of Hussain (as).”

**قال ابن سعد عن الواقدي و المدني عن رجالهما: قدم برأس الحسين علي يزيد.**

Ibn Sa'd and other historians said the head of Hussain (as) was taken for Yazid.

Ibn Taymmia in Minhaj Al-Sunna Volume 2 page 226 and **رأس الحسين** page 208 says:

**من لم يسب للحسين حريما بل أكرم أهل بيته لا سبي أهل البيت أحد و لا سبي منهم أحد.**

Yazid never took the House hold of Hussain (as) captives; rather he had the utmost respect for them.

Interestingly, in **رأس الحسين** page 207, he makes a ludicrous remark., even though Ahl Sunna consider him as a knowledgeable man. He states:

**و إن يزيد ظهر في داره الندب لقتل الحسين و أنه لما قدم عليه أهله و تلاقي النساء تبكن**

**و أنه خبر ابنه عليا بين المقام عنده و السفر إلي المدينة، فاختار السفر إلي المدينة فجهره**

**إلي المدينة جهازا حسنا.**

Yazid held a memorial to commemorate the death of Hussain (as). When the Ahlulbait of Hussain (as) arrived in Syria for this service, the women of Yazid began to weep for them. Yazid respectfully asked Ali bin Hussain (as) if he wished to remain in Syria or travel to Medina. He decided to travel to Medina, and Yazid helped prepare him generously with food and equipment.

Those who are misguided by the narrations of Ibn Taymmia should at least refer to their own history books in order to differentiate fact from fiction. I ask them, “Why did the Ahlulbait of Imam Hussain (as) travel to Syria? Was this a journey of leisure for them upon the massacre of their family and friends or was it a journey of death ordered by Yazid/AbidulAllah bin Ziad?

These aforementioned statements were all facts displaying the true perception of Ibn Taymmia towards Imam Hussein and his companions during Ashura.

Hedaia:

Can you please provide insight about your recent trip to Zahedan (a city in Iran), in the presence of the Ahl Sunna?

Ghazvini:

When i was in Zahedan, the Friday Imam spoke of inappropriate topics which should not be spoken of by spiritual men, subject matters which were dragged into the public spheres like Zahedan, Minab and Bandar Abbas. Therefore i will mention these points and then provide my own response to them:

Salaam TV is a filthy, corrupt entity causing divisiveness among people. It is very dangerous because it insults believers' sacred convictions, and it misguides the Islamic nation. I asked the men in charge to shut down this channel in Iran, wherever it may be; otherwise we, the scholars of Ahl Sunna, will boycott this channel and declare its vision Haram.

When I read this, I was very disappointed. I said to some of them that if this Channel contains problems, it would be appropriate for the gentlemen to contact Salaam TV or to contact me upon my arrival to this city. I never said we are infallible, but if any mistakes happen, we accept the complaints and address them.

We were in a gathering with about 50 men and a Mawlawi by the name of AbdulMajid Muradzehi arrived and spoke; he mentioned things truly hurtful:

Salaam TV utilizes Zionists' money; that's where Ghazvini speaks.

There wasn't enough time for me to speak, but when i was later speaking with this gentleman, he came to my house and some Shias accompanied Mr Ahmad Narvandi who was in fact very well mannered. We spoke for two hours with these respectful men, and I told them that Salaam TV is an independent channel with no affiliations with the Iranian government or any other government, nor is it being funded by the Shia Marjas. It is a channel created by the caring youth in US who were upset with 50 corrupt channels. With financial assistance from donors, they collected about \$500,000. I then asked from Mr Mawlawi if he had ever witnessed me insult the Ahl Sunna? He said, "No." I said, "Have I disrespected what Ahl Sunna deem sacred?" He said, "No." Then he pointed out that the manager of the Channel had disrespected Ummu Mu'menin Ayesha and said, "I do not want Ayesha to be my mother." I said, "He had mentioned his own personal opinion and it's not an insult. How come you have heard his statement but not mine which clearly states that the matter of the Mother of Mu'mins is a Quranic matter, and the Holy Quran clearly mentions it and i defended this fact? Let us say you complained about his sayings, would it not have been right to compliment my defence?" Mawlawi said, "I appreciate what you have said." I said, "This is not in defence of a person, it's in defence of Quranic teaching." I said, "I have repeatedly mentioned on Salaam TV that any kind of insult towards the Ahl Sunna and their beliefs is an unforgivable sin. Has this been mentioned in any of your international channels?" He said, "No." I said, "On Aljazira TV or Al'Arabia or Almustaqila (المستقلة) and ... have they mentioned this (saying of mine)?" He said, "No."

In fact when i had a conversation with the Friday Imam of Saraavan, I mentioned this to him. He said, "Are you brave enough to mention this on Salaam TV?" I said, "I have mentioned this repeatedly. Last week I even stated that if I unintentionally insult the Ahl Sunna, I appologize in advance. Which TV channel has mentioned this statement of mine?" Mr Muradzehi admitted that this statement has never been mentioned.

“I say this again, if I say anything that insults the Ahl Sunna, i am brave enough to apologize to our dear Sunni brothers and sister.

Another point of contention is their insistence to me to stop cooperating with Salaam TV. I said, “On Saaam TV, we defend the Ahlulbait (as) and condemn the oppression faced by Imam Ali (as). 14 centuries have passed since this oppression, but we did not have the ability to defend Him; hence we are defending Him now. You insisted the offices of Salaam TV must be closed down; I declare that Salaam TV does not have any offices whatsoever in Iran. I do this as a duty and obligation.” He said, “You should talk about Christianity and Judaism on Salaam TV.” I said, “We also air those programs, but the majority of our discussions are based on Wahabis. The reason being is that the Wahabis have risen against the Shias by issuing fatwas and openly declaring Jihad against Shias.”

Question of audiences:

Question:

Many crimes have been committed since the time of Prophet Adam (as). What is the outcome of mourning for Hussein so many years after his death? Why do we not mourn for the likes of Hamza, Bilal, Sumaya, and countless others who were also martyred for Islam?

Answer:

The movement of Imam Hussain (as) is worthy to note from a few crucial perspectives. The mission of Imam Hussain’s (as) movement was to rescue Islam from the monafiqeen and enemies of Islam. A Christian philosopher stated in the book AlHussain Fi Fikra AlMasihia says:

If Islam came to existence by the appearance of Allah’s Messenger (PBUH&HF), it was rescued by the movement of Hussain (as).

Even a Christian has this opinion about movement of Imam Hussain (as).

On the other hand, the martyrdom of Imam Hussain (as) and his Ahlulbait in Karbala can affect any person. Even when Mr. Will Durant, an American historian analyzes the tragedy of Karbala, he becomes so sensitive by this massacre that he refers to Yazid and his army as the most corrupt men. In fact, I remember him saying, “If anyone tries to explain Yazid’s treachery against Hussain (as), Ali bin Hussain (as), Ali Akbar (a), or Abbas (as), there can be no explanation about the crimes his army committed against Hussain’s small child, who was slaughtered in such a brutal fashion. These tragic events affect any human, and they should send their curses upon the murderers.

The Holy Prophet (PBUH&HF) was extremely affected by the future events of Karbala as well ever since the birth of Imam Hussain(as).

This has even been recorded by the historians of Ahl Sunna in **المقتل** such as **خوارزمي** (Kharazmi) and **مجمع الزوائد** of Haithami, along with others. These figures have narrated from Umm Salamma who stated that when Imam Hussain (as) entered, she

heard the Holy Prophet (PBUH&HF) and saw His tears. She asked the Holy Prophet (PBUH&HF) why he was upset, upon which the Holy Prophet (PBUH&HF) answers that His nation will martyr Imam Hussain (as) in a brutal way. You can see this hadith:

مجمع الزوائد للهيثمى، ج9، ص189

The Holy Prophet (PBUH&HF) also said, "Oh Umm Salamma! If you wish, I can give you some soil from that land, and then the Holy Prophet (PBUH&HF) started to weep.

This hadith can be found in:

تاريخ مدينة دمشق لابن عساکر، ص154

Ahl Sunna scholars have narrated another hadith from Ummul Mu'menin Ayesha in the book المعجم الكبير of Tabarani, Volume 3 page 107 and مجمع الزوائد of Haithami, volume 9 page 187 where the Holy Prophet (PBUH&HF) said:

يا عايشة! إن جبرئيل أخبرني أن إبني حسين مقتول في أرض طف و إن أمتي ستقتن

بعدي.

"O Ayesha! Jibril informed me that my Son Hussain (as) will be slaughtered in the land of Taaf."

Amirul Mu'menin Imam Ali (as) is also known to have mourned for Imam Hussain (as) upon travelling past Karbala after the battle of Safin. This has been mentioned by Ahmad Bin Hanbal in his Musnad volume 1 page 106 and مجمع الزوائد of Haithami volume 9 page 187.

Hazrat Fatima (sa) mourned for Imam Hussain (as) as well. After the massacre at Karbala, when asked why he was weeping so intensely, Imam Sajad(as) stated:

لا تلوموني، فإن يعقوب (عليه السلام) فقد سبطا من ولده فبكي إبيضت عيناه و لم يعلم

أنه مات؛ و نظرت أنا إلي أربعة عشر رجلا من أهل بيتي ذبحوا في غداة واحدة، فترون

حزنهم يذهب من قلبي أبدا؟!

Because Ya'qoob (as) thought he had lost His son, his endless weeping resulted in eventual blindness. He stated, "I witnessed fourteen members of my family brutally massacred; how do you expect me to stop weeping?"

تهذيب الكمال للمزي، ج20، ص399 - البداية و النهاية لابن كثير، ج9، ص125 - تاريخ مدينة دمشق لابن عساکر،

ج41، ص386

Therefore, the martyrdom of Imam Hussain (as) is not an issue to be compared by those of other great men or companions because the aim of his movement was to rescue Islam from those hypocrites who claimed to be carrying the flag of Islam.

Hence, it is these gatherings for Imam Hussain (as) which have kept Islam alive in history. If you think about it, during the Holy Month of Ramadan Mosques are not as busy as they are during Muharram, when people rush to mosques for their devotion towards Imam Hussain (as). Many people started coming to these gatherings simply after hearing a Verse or hadith that touched them deeply, and those who initially strayed from religion quickly returned by mourning for Imam Hussain (as).

Question:

The one who struck off the head of Imam Hussain (as) was Shimr, a knowledgeable scholar. Did Imam Hussain (as) not know that if anyone disobeys the ruler of the time is to be killed?

Answer:

Ibn A'rabia (إبن عربي) and Ibn Khaldun (إبن خلدون) have mentioned this in their books, saying:

قتل الحسين بسيف جده.

Imam Hussain (as) was killed by the sword of His Grandfather (PBUH&HF).

The Holy Prophet (PBUH&HF) stated that whoever segregates himself from the ummah and rises against the leader must be killed.

There is a narration in Sahih Bukhari and Sahih Muslim saying:

من فارق الجماعة شبرا فمات إلا ماة مينة جاهلية.

Whoever segregates himself from the ummah, if even for a short span and then dies, he will die similar to those who perished during the Pre-Islamic period, of ignorance

Sahih Bukhari, Volume 9, Book 89, Number 257

Sahih Bukhari, Volume 8, Page 87

Sahih Muslim, Volume 6, Page 22

But the point is, do we really consider Yazid bin Muawia as an Islamic ruler? Do we consider Yazid and his army to be closer to the Sunna of the Holy Prophet (PBUH&HF) than Imam Hussain (as)? The companions knew very well about the story of Karbala. This is why Ibn Abbas and AbduAllah bin Umar were reluctant about Imam Hussain (as) migrating to Kufa. Everyone knew Umar bin Sa'd was the killer of Imam Hussain (as). In some history books we read that when Umar bin Sa'd entered a building, people would shout,

جاء قاتل الحسين.

“The killer of Hussain (as) has entered.”

Even Umar bin Sa'd himself would say, “How can I be the killer of Hussain, the grandson of Allah's Messenger, when i pray and have Taqwa?”

Some would call him the “Dove of the mosque.” Both Shias and Sunnis recorded that when Amirul Mu'menin Imam Ali (as) was delivering a sermon, He said:

سلوني قبل أن تفقدوني.

“Ask me before you lose me.”

When the father of Umar bin Sa’d said, “O Ali! Tell the number of the hairs on my head?”

Amirul Mu’menin (as) responded,

“If you want me to say it, I will inform you of it, but know that in the cradle at your house, there is a baby (in some narration “a calf”) who will kill my Son Hussain (as).”

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All these matters were clearly evident to them.

Question:

Mr Hedayati, you claimed that Yazid had 10,000 unmarried women. Were there even that many women in Medina during those times?

Answer:

I said that Yazid ordered his army to attack Medina during the event of **Hurreh (أحرة)**, where for three days, they pillaged and ransacked the city. The inhabitants of that sacred city, along with its people, became halal for them. During this attack, his army raped women and girls which resulted in the birth of 10,000 illegitimate babies.

Question:

How come the names of Imam Hussain’s (as), two brothers, Abu Bakr and Umar, are not mentioned?

Answer:

When it comes to the story of Karbala, usually the names of only a few family members, especially the ones most brutally slaughtered, are mentioned. For example, many other individuals such as the brothers of Hazrat Abbas (as), AbduAllah and Ja’far, who were also martyred in Karbala, are not mentioned. Out of the 72 companions who were slaughtered, only Hazrat Abbas (as) has a dome over his resting place. Why do Hazrat Qasim(as), Ali Akbar(as), and Ali Asghar(as) not contain domes?

Question:

Is it true that the children of Hazrat Ali (as) were named Umar, Uthman, and Abu Bakr?

Answer:

We have talked about this before in detail. During that time period, these names were popular among the companions. Amirul Mu’menin (as) did not name his

children after these individuals. Abu Bakr is a nickname, not a name. The one named Uthman was because of Amiru Mu'menin's love (as) towards his brother Uthman bin Mat'oon. As for Umar, we provided hadith from the Ahl Sunna stating that Umar Ibn Khittab called the child by that name. Love needs to be expressed by both sides; hence then why did the Khalifehs not name their own children Ali, Hasan, or Hussain? Hence, as explained before, these names prove nothing; this info is available for our respected audience members on our website.