

Did Imām Husayn ibn ʻAlī Carry Out a Revolution or Qiyām?

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Introduction

Bismillāh ir-Rahmān ir-Rahīm

All praise belongs to Allah who gave prophethood to Muhammad (peace be upon him and his holy progeny), All praise belongs to Allah who made Fatima s.a a pure and righteous person.

In discussions concerning the period before the reappearance of al-Imām al-Qā’im (ع), it is often claimed that every uprising (qiyām) before him is ḥarām. Such a claim, however, requires clear evidence from the Qur’ān or authentic narrations of the Ahl al-Bayt (ع), for in matters of religion no ruling can be established without proof. So our Brother **Muhammad ibne taqi حافظ الله** proves clearly in his [**previous book**](#) that Qayam before imam e qaim (ع) is ḥarām.

So let's come to another topic about **What ulama says about the rise of Imām Ḥusayn ibn ‘Alī (ع)? Was Imam Hussein (peace be upon him) a revolutionary? Did he rise up against Yazid (桀)? Did he launch an uprising/Qayam?**

The tragedy of Karbalā’ is among the greatest events in Islamic history, yet it is also among the most misunderstood. **In later centuries, modern political terminology such as qiyām and inqilāb has been retroactively imposed upon the actions of Imām Ḥusayn ibn ‘Alī (ع).** This has resulted in the assumption that Imām Ḥusayn (ع) carried out a political uprising, and that his martyrdom serves as a **precedent for revolutionary movements before the reappearance of al-Imām al-Qā’im (ع).** This study aims to critically examine this assumption in light of Shī‘ī doctrine, narrations, and the theological position of a Ma’sūm Imām.

Imām Ḥusayn (ع) was a divinely appointed, infallible Imām, whose authority was established by the Messenger of Allah (ص). His stand was not a political revolution(inqilāb) in the modern sense, but a divine mission aimed at preserving Islam, reviving justice, and exposing falsehood.

Imām Ḥusayn (ع) himself clarified the **nature of his movement when he stated that he did not rise for corruption or oppression, but to reform the Ummah of his grandfather.** Therefore, labeling his sacred stand as a mere “revolutionary movement” strips it of its divine context and misunderstands the reality of Imāmate.

Thus, the prohibition found in certain narrations applies only to illegitimate uprisings lacking divine authorization, not to the actions of a Ma’sūm Imām. **The uprising of Imām Ḥusayn (ع) remains a ḥujjah against false interpretations and a proof that truth may require standing, even before the appearance of al-Qā’im (ع).**

The interpretation of Imām Ḥusayn(ع) as an “**inqilābī**” figure does not originate in classical Imāmī scholarship, but rather emerged in the twentieth century through modern intellectual currents, most notably in the writings of **Ali Shariati** and later systematized by clerical figures such as **Murtazā Muṭahharī**.

Let's see what Our imam's said about this matter inshallah let's dissect this topics..

Author's note

I dedicate this humble piece of research to the noble lady who is the sole means for the continuation of the Seal's existence in this world... The human Houri, Fatima bint Muhammad (peace be upon her).

If supreme infallibility means that the Perfect Human reaches a degree where he is pleased with what pleases Allah and angered at what angers Him, then Fātimah al-Zahrā' (peace be upon her) reached a degree where Allah is pleased for her pleasure and angered for her anger — absolutely. This is a station that leaves even the perfected ones bewildered! She is the dawn of the lights of the stars of the heaven of Wilāyah (Divine Guardianship), and the repository of the secrets within the depths of the Book of Guidance.

She is the wife and the mother of twelve chiefs from the descendants of Ishmael, those mentioned in the seventeenth chapter of Genesis, whom Allah promised to Abraham the Friend (Khalīl). She is the great sign in the heaven that appeared in the Revelations of John (the Apocalypse), a woman clothed with the sun, the moon beneath her feet, and upon her head a crown of twelve stars. She is, in the chapter of Hā' Mīm, the inner meaning of the “Blessed Night” in which:

“Every wise command is made distinct.” (Qur'an 44:4)

She is the “our women” (nisā' anā) of the Qur'ānic verse of Mubāhalah (Qur'an 3:61) that plural which in reality was confined to one person alone.

She — and her husband — are the two seas of Prophethood and Knowledge, of whom He said: **“He released the two seas that meet.” (Qur'an 55:19)** She is the only woman whose supplication to Allah was regarded equal to that of the Seal of the Prophets and the Chief of the Successors, on the Day of Mubāhalah.

She is the unique one of her age, whom Allah crowned with the verse:

“We feed you only for the sake of Allah's Face; we desire neither reward nor thanks from you.” (Qur'an 76:9)

She is the one whom the Messenger of Allah saw, on the Night of Ascension (Mi'rāj), inscribed upon the Gate of Paradise: **“Fātimah is the Elect of Allah.”**

Indeed, how befitting that the Elect of Allah (khayrat Allāh) be for Aḥmad the Chosen (al-Mukhtār).

She is the one of whom the Prophet ﷺ said:

“I shall be mounted upon the Burāq, whose stride reaches the farthest horizon and Fātimah shall be raised before me.”

I acknowledge openly that I am not a scholar, and that human error is inevitable. If there is any mistake in this research, it is from my own shortcomings. If any truth is found within it, it is by the grace of Allah alone. If any light shines from this work, it is only a reflection of Imam Husayn (peace be upon him), not from me. For all that I am, and all that I do, is in service of Imam Husayn (peace be upon him).

— **Mujtaba ibn Dhulfiqar (Muhammad ibn muslim)**

Did Imām Husayn ibn ‘Alī (‘alayhi al-salām) Carry Out a Revolution or Qiyām?

We begin by examining whether Imām Ḥusayn ibn ‘Alī (‘alayhi al-salām) carried out a revolution or *qiyām*, on what basis such an act would have occurred, and—most importantly—whether Imām Ḥusayn (‘alayhi al-salām) ever intended to establish a revolution in the first place.

A *revolution* is defined as the overthrow or radical transformation of an existing government or ruling system. Linguistically, *inqilāb* means to turn something upside down or to change it from one state into another.

The most critical point that must be presented—one which fundamentally dismantles the widely circulated narrative that Imām Ḥusayn (‘alayhi al-salām) rose in order to establish an uprising, *qiyām*, or political revolution—is the following:

If Imām Ḥusayn (‘alayhi al-salām) rose against Yazīd on the grounds that Yazīd was a tyrant, oppressor, and corrupter of religion, then a decisive question arises: **why did Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib (‘alayhi al-salām) not rise in the same manner before him?** Likewise, Imām al-Hasan (‘alayhi al-salām) possessed companions and supporters—why did he not undertake a *qiyām*? Were the rulers of their respective eras not unjust and oppressive? Were religious innovations (*bid‘ah*) not already being introduced into Islam?

If someone asserts that Imām Ḥusayn (‘alayhi al-salām) led an uprising or revolution, then evidence is required, for every claim necessitates proof. Hence, the essential question remains:

Was this truly what Imām Ḥusayn ibn ‘Alī (‘alayhi al-salām) intended to do?

The answer is an unequivocal **no**.

This is because our narrations explicitly state—through the words of the Messenger of Allah (ṣallallāhu ‘alayhi wa-ālihi)—that the rule of Banū Umayyah was divinely decreed to last **one thousand months**. Consequently, it becomes evident that any attempt by Imām Ḥusayn (‘alayhi al-salām) to establish a political *qiyām* or *inqilāb* during that period would necessarily fail.

This is clearly recorded in [al-Kāfi, Vol 4, Page 96. Hadith 10:](#)

أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلَيِّ بْنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ؛ مَدْبُنْ الْوَلِيدِ؛ وَمُحَمَّدِ بْنِ أَحْمَدَ، عَنْ يُوشَنَ بْنِ -

يَعْقُوبَ، عَنْ عَلَيِّ بْنِ عِيسَى الْقَمَاطِ، عَنْ عَمِّهِ، عَنْ أَبِي عَبْدِ اللَّهِ قَالَ : رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَنَامِهِ بَنِي أُمَيَّةَ يَصْعَدُونَ عَلَى مِنْبَرِهِ مِنْ بَعْدِهِ وَيُضْلِلُونَ النَّاسَ عَنِ الصَّرَاطِ الْقَهْقَرِيِّ فَأَصْبَحَ كَثِيرًا حَزِينًا قَالَ : فَهَبَطَ عَلَيْهِ جَبْرِيلُهُ فَقَالَ : يَا رَسُولَ اللَّهِ مَا لِي أَرَاكَ كَثِيرًا حَزِينًا قَالَ : يَا جَبْرِيلُ إِنِّي رَأَيْتُ بَنِي أُمَيَّةَ فِي لَيْلَتِي هَذِهِ يَصْعَدُونَ مِنْ بَعْدِي وَيُضْلِلُونَ النَّاسَ عَنِ الصَّرَاطِ الْقَهْقَرِيِّ قَالَ : وَالَّذِي بَعْثَكَ بِالْحَقِّ نَبِيًّا إِنَّ هَذَا شَيْءٌ مَا اطْلَعْتَ عَلَيْهِ فَعَرَجَ إِلَى السَّمَاءِ فَلَمْ يَلْبِسْ أَنْ تَرَلَ عَلَيْهِ بِأَيِّ مِنِ الْقُرْآنِ يُؤْسِنُهُ بِهَا قَالَ : أَفَرِيَتِ إِنْ مَتَّعْهُمْ سِنِينَ ثُمَّ حَاءُهُمْ مَا كَانُوا يُوعَدُونَ مَا أَغْنَى عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ (الشعراء: ٢٠٥-٢٠٧) [القدر: ٣-١] جَعَلَ اللَّهُ عَزَّ وَجَلَّ لَيْلَةَ الْقَدْرِ لِنَبِيِّهِ خَيْرًا مِنْ أَلْفِ شَهْرٍ مُّلْكٌ بَنِي أُمَيَّةَ .

Ahmad ibn Muhammad, from 'Ali ibn al-Husayn, from Muhammad ibn al-Walid, and Muhammad ibn Ahmad, from Yunus ibn Ya'qub, from 'Ali ibn 'Isa al-Qammāt, from his uncle, from Abu 'Abdillah (peace be upon him), who said: The Messenger of Allah ﷺ saw in his dream that the Banū Umayyah were ascending his pulpit after him and leading the people astray from the straight path, driving them backwards. So he awoke deeply distressed and sorrowful.

He said: Then Jibril descended to him and said, “O Messenger of Allah, why do I see you so distressed and sorrowful?” He replied, “O Jibril, I saw in my dream tonight that the Banū Umayyah were ascending my pulpit after me and leading the people astray from the straight path, driving them backwards.” Jibril said, “By the One who sent you with the truth as a Prophet, this is something I was not aware of.” Then he ascended to the heavens.

It was not long before he descended again with verses from the Qur'an to console him, saying:

'Have you considered: if We let them enjoy themselves for years, then what they were promised comes to them, of what benefit to them would be that which they used to enjoy?'

(Qur'an, al-Shu'arā' 26:205–207)

And He revealed to him: 'Indeed, We sent it down on the Night of Decree. And what will make you know what the Night of Decree is? The Night of Decree is better than a thousand months.'

(Qur'an, al-Qadr 97:1–3)

Allah, Mighty and Exalted, made the Night of Decree for His Prophet better than a thousand months of the rule of the Banū Umayyah.

The narration states that the Messenger of Allah (ṣallallāhu 'alayhi wa-ālihi) saw Banū Umayyah ascending his pulpit and misleading the people after him. He awoke

distressed and sorrowful, whereupon Jibrīl descended and informed him that Allah had revealed verses to console him. Among them was the declaration that **Laylat al-Qadr is better than a thousand months**, meaning better than a thousand months of Umayyad rule.

Allah, Mighty and Majestic, made the Night of Decree for His Prophet better than a thousand months of the rule of the Banū Umayyah.

القدر: ٤٣ أي شيء ينفع بذلك؟ فقال: إن العمل الصالح فيها من الصلاة والزكوة وأذان العيادة خيرٌ من العمل في الظُّلُمَاتِ شُوَفَتْ فِيهَا لَيْلَةُ الْقُنُوْنِ، وَلَوْلَا مَا يُضَاعِفُهُ اللَّهُ يَأْرِكُ وَتَكَالُّ الْمُؤْمِنِينَ مَا يَكْفُوْنَ

لأنه من تقييمه وتأججه، وإذاته وفضائه، قال: **فَلَكَ كُمَا مَنْتَ يُنْهِي فِي تَلَكَ وَعَشَرَيْنَ؟** قال: **لَكَ مَنْتَ يُنْهِي فِي تَلَكَ وَعَشَرَيْنَ وَمَنْكُونُ لَهُ يَهُ الْبَدَأَ، فَلَكَ عَادَتْ لَكَ تَلَكَ وَعَشَرَيْنَ أَمْنَهَا؟** تَكُونُ مِنَ الْمُخْتَرِينَ الَّذِي لَا يَتَدَوَّلُ فِي بَيْرَاتَهُ وَتَمَّاً.

٩- عَلَيْهِ مِنْ أَعْتَادِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلَيِّ بْنِ الْحَكَمِ، عَنْ أَبِي هُبَيْرَةَ، عَنْ زَوْرَةَ قَافَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْكَفَرُ: تَقْدِيرُكُمْ فِي الْأَيَّامِ تَشْعُ عَشْرَةَ وَالْأَيْمَانِ فِي الْأَيَّامِ إِلَّا خَدْيَ وَعَشْرَيْنَ وَالْأَمْسَاءِ فِي الْأَيَّامِ تَلَابِ وَعَشْرَيْنَ

قال: فهذا مفتاح على باب معرفة القرآن: يا رسول الله يا أبا عبيدة حربة قال: يا جعيل في رأسي تحيي أسمى في لقائي هذه مشهدون ميتري من يغدو ويغدو الناس على من العصارة الفقير قال: والذي يذكر بالحق يحيى إن هذا ميت: ما المثلث عليه يحيى إلى النساء ثلثة يحيى أن تزول عليه يحيى من القرآن يحيى بها

فروع الكافي

ثقة الإسلام
الشيخ محمد بن يعقوب الكليني
المتوفى سنة ٣٢٩ هـ

الجزء الرابع

منشورات الفجر
لبنان - بيروت

This narration makes it abundantly clear that Imām Ḥusayn ibn ‘Alī (‘alayhi al-salām) did not undertake a *qiyām* or *inqilāb*. Rather, **the only one destined to establish the true Qiyām is Imām al-Qā’im (‘ajjalallāhu farajahu)**. God willing, this subject will be discussed in detail in future writings.

Another narration reinforcing this understanding is found in *Kamāl al-Dīn wa Tamām al-Ni'mah*, Page 281 Chapter: 55:

Abi Ja'far Muhammad bin Ali al-Baqir (a.s.):

"May God bless you, we have stopped going to the markets in anticipation of the reappearance. The Imam said: O Abdul Hamid do you think that Allah will not open the way for one who controls his self for His sake? No, by Allah, Allah will indeed open a way for him. May Allah have mercy on one who controls his self

for our sake. May Allah have mercy on one who keeps our matter alive. I asked: What if I die before the time of Imam Qaim? He replied: If one of you makes an intention that he is present in the time of Qaim of Aale Muhammad, he will render help to him, he is like the one who fights in his company; rather he is like one who is martyred in his company.

Chapter Fifty-five

Narrations about the reward for waiting for reappearance

1 - Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi (r.a.) said: Narrated to us Ja'far bin Muhammad bin Masud: Narrated to us Ja'far bin Muhammad: Narrated to me Amraki bin Ali Bufakki from Hasan bin Ali bin Faddal from Thalaba bin Maimoon from Musa Numyari from Alaa Ibne Sayaba from Abi Abdullah (a.s.) that he said:

"Those of you who die (with belief) on this matter (of reappearance), awaiting it; are like those who are in the tent of the Qaim (a.s.)."

2 - And through the same chain of narrators from Thalaba from Umar bin Aban from Abdul Hameed Wasiti that he said to [Abi Ja'far Muhammad bin Ali al-Baqir \(a.s.\)](#):

"May God bless you, we have stopped going to the markets in anticipation of the reappearance. The Imam said: O Abdul Hamid do you think that Allah will not open the way for one who controls his self for His sake? No, by Allah, Allah will indeed open a way for him. May Allah have mercy on one who controls his self for our sake. May Allah have mercy on one who keeps our matter alive. I asked: What if I die before the time of Imam Qaim? He replied: If one of you makes an intention that he is present in the time of Qaim of Aale Muhammad, he will render help to him, he is like the one who fights in his company; rather he is like one who is martyred in his company."

3 - And through the same chain of narrators from Muhammad bin Masud from Ja'far bin Maroof that he said: Informed us Muhammad Ibne Husain from Ja'far bin Basheer from Musa ibn Bakr Wasiti from Abil Hasan from his ancestors (a.s.). The Messenger of Allah (s.a.w.s.) said:

"The best deed of my Ummah is to await for the reappearance from Allah."

4 - And through the same chain of narrators from Muhammad bin Abdul Hameed from Muhammad bin Fudhail that he asked Abil Hasan ar-Reza (a.s.) regarding reappearance and he said:

"Allah, the Mighty and Sublime says:

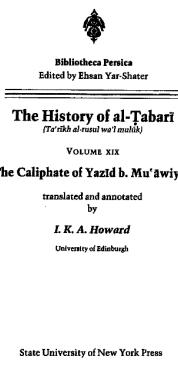
فَاتَّهِرُوا إِنِّي مَعْكُمْ مِّنَ الْمُتَّهِرِينَ

Why Did Imām Ḥusayn (‘alayhi al-salām) Leave Madīnah?

A question frequently raised is: *if Imām Husayn (‘alayhi al-salām) was not revolutionary in nature, then why did he leave Madīnah?*

The answer is straightforward. Upon the death of Mu'āwiyah, Imām al-Husayn ('alayhi al-salām) was subjected to intense pressure by the Umayyad authorities to publicly pledge allegiance (*bay'ah*) to Yazīd. This pressure escalated to the point that a mission was assigned to assassinate him should he refuse. Consequently, Imām al-Husayn ('alayhi al-salām) was compelled to leave Madīnah and seek refuge in Makkah.

This incident is recorded in the narration of Juwayriyyah, wherein Marwān attempted to kill both Ibn al-Zubayr and Imām al-Ḥusayn ('alayhi al-salām). Both resorted to *taqiyyah*, claiming they would pledge allegiance the following day, and then departed Madīnah. This account is reported by Abū Mikhnaf in [*Tārīkh al-Tabarī*, Vol. 19, pp. 2–6](#):



10. Mu'awiya's attempt to bring about the succession of Yazid is rejected in Tabari's account of his caliphate. See Tabari, II, 171-77.

11. Al-Husayn, 'Abdullah b. 'Umar and 'Abdullah b. al-Zubayr were there leading Qasimites, who all felt they had some claim to the caliphate. Al-Husayn and all his claim to the caliphate by virtue of the fact that both his father and brother, al-Hasan, had occupied that position. 'Abdullah b. 'Umar had a similar claim through his brother, 'Umar b. 'Abdullah. In the case of 'Abdullah b. al-Zubayr, it is likely that he was a member of the group nominated by 'Umar b. al-Khattab, which included 'Abdullah b. al-Zubayr who was chosen by 'Umar from among

will never give you the same hold over him again." Al-Wâ'il replied, "O Marwân, let someone other than you blame me. Indeed, you chose for me something which would have involved the destruction of my religion. By God! I would not want to have all earthly wealth and dominion which the sun rises and sets over, for having killed al-Husayn. Glory be to God! Should I kill al-Husayn because he said 'I will not give the oath of allegiance'?"

20. This last sentence is omitted by Salobard. The narrative of Ibn al-Kalbi now returns to the first report of Baladhuri. See *Amali*, 171/1.

21. As a result of his careless editing of two versions, Ibn al-Kalbi has produced a contradiction in what was meant by it as a consequence of his omission of the first sentence of the second version. The sentence in question is that of his grandfather Khayyātūl was Zutabah *ibn* 'Umar. *ibn* 'Umar of the clan of Khālid of the tribe of Asad. See Salobard, *Amali*, V, 198. This reference is using his neo-Quaranic female nomen as a means of identifying him.

22. The name of the woman in question is a different mother, Zaynab. *ibn* Marhab. *ibn* Asad. Despite later taking part in his brother's revolution, he lived in an old age and died the caliphate of Sulayman by 'Abd al-Malik, before

Why Did He Leave Makkah?

The next question naturally arises: after reaching Makkah, why did Imām Husayn ('alayhi al-salām) also leave this sacred city?

The reason is explained in his discussion with Ibn 'Abbās, recorded in *Musannaf Ibn Abī Shaybah, Vol. 21, p. 283, Hadith no. 40147, P283*:

Husayn ibn 'Alī narrated to us, from Ibn 'Uyaynah, from Ibn Ṭāwūs, from his father, who said:

Ibn 'Abbās said:

"Husayn came to me seeking my counsel about going out to *this place*—meaning Iraq.

I said to him: *Were it not that people would disparage both me and you, I would have seized you by the hair with my hands!*

Where are you going—to a people who killed your father and stabbed your brother?

What then comforted my soul regarding him was that he said to me:

Indeed, this Sanctuary (the Haram) will be violated because of a man; and for me to be killed in such-and-such a land—far away from it—is more beloved to me than that I should be that man."

٢٨٤
كتاب الفتن
٤٠١٤٦ - حديثاً حسین بن علی عن ابن عینة عن ابن طاروس عن آیه قال: به بین قتین من المسلمین^(١).
قال ابن عباس^(٢): جاءني (حسین)^(٣) يستشیرني في الخروج إلى ما هاهنا - يعني العراق، فقلت: (لولا^(٤) ان (بُرُورا)^(٥) اي ويك لشیت بیدی في شمرک، إلى آین خرج إلى قوم ف كانوا ياب وطروا أخاك، فكان الذي (سخا بضی)^(٦) عنه ان قال لي: إن هذا (الحمر)^(٧) يستحل ب الرجل؛ ولا ان أقول في أرضكنا وکذا غيرك أنه يأعده - أحب إلى من أن أكون أنا هو^(٨).
٤٠١٤٨ - حديث عبد الله قال: آخرنا إسرائيل عن أبي إسحاق عن هانئ بن هانئ عن علي قال: يقتلن الحسين قولاً، وإنى لا عرف تربة الأرض التي بها يقتل، يقتل قرباً من التهرين^(٩).

^(١) مرسى، الحسن ثابعى، آخرجه النسائى (١٠٨٤)، وورده من حديث الحسن عن آمی بکر، آخرجه البخاري (٧٧)، وأبی داود (٤٢٢)، والترمذى (٣٧٧٣).
^(٢) في اداء: (تحتیج).
^(٣) في آیا: (عباس).
^(٤) سقط: من آیا، ب، س. .
^(٥) سقط من: (طاء).
^(٦) في آیا، ب، (بروز)، وفي آمی: (بُرُورا).
^(٧) سقط من: (سر).
^(٨) في آیا: (الحمر).
^(٩) مقطع حکماً: أبو إسحاق مدلس.


المصنف
لابن الحشيشة
الإمام أبي بدر عبد الله بن محبوب في شیة العصی الکوفی
الموئل سنة ١٥٩ - والمرفق سنة ٢٤٥ م

تَقْدِيمَةِ الْكَلِمَةِ
نَاصِيَةِ عَوْنَانِ الْمَهْرَبِ الْكَوْفِيِّ

جَهْنَمَ
أ.د. سَعْدِي نَاصِيَةِ عَوْنَانِ الْمَهْرَبِ الْكَوْفِيِّ

المجلد الحادى والعشرون

تمهیه کتاب المغازی، کتاب الفتن، کتاب الجمل
(٤٠٧٤٦ - ٣٩٦٣)



In this narration, Imām al-Ḥusayn ('alayhi al-salām) makes it explicitly clear that he did not wish to be the cause by which the sanctity of the Ḥaram would be violated. He preferred to be killed elsewhere rather than allow bloodshed within Makkah. This prophecy was later fulfilled during the siege of Makkah under Ibn al-Zubayr, when the Ka'bah was attacked and burned.

After leaving Makkah, Imām al-Ḥusayn ('alayhi al-salām) proceeded toward Kūfa, having received numerous letters from its people expressing opposition to Umayyad rule. Despite the counsel of many companions advising him not to go, he continued his journey.

The question of whether Imām al-Ḥusayn ('alayhi al-salām) erred in choosing Kūfa depends entirely on what objective one assumes he sought to fulfill. If it is claimed that he went believing the Kūfans would establish his rule, then this claim is entirely unfounded. The evidence clearly shows that Imām al-Ḥusayn ('alayhi al-salām) **was aware that he would be deserted**. However, his objective was far greater—an objective unknown even to many of his advisers.

His Foreknowledge of Martyrdom

This discussion conclusively proves that Imām Ḥusayn ('alayhi al-salām) did not seek an uprising or *qiyām*. Furthermore, it is firmly established that he knew—through the prophecy of his grandfather, the Messenger of Allah (ṣallallāhu 'alayhi wa-ālihi)—that he would be martyred by the Ummah itself. The Umayyads would kill him regardless of whether he fled, hid, or remained in place.

This is confirmed by Imām al-Ḥusayn ('alayhi al-salām) himself in numerous sources. For example, in al-Kharā'ij wa-l-Jarā'ih by Qutb al-Rāwandī, Vol. 1, pp. 253–254, we read the narration of Umm Salamah.

في صفات الانبياء من على (ع)

قال فطروس الجريريل :

إلى أين ؟ قال : إلى محمد. قال : أهلاً مك ! إلى محمد ، لعنة يعزى لي .

فتشد عجلة بحريل ، وتحمّل حمداً عالم فطروس ، قال له النبي : قل له يصحي (١)

يهدوا بـ [النور] [عاصم] ، نسخة [النور] مهد العرش [نور] ، نهاد العرش عليه في

الملائكة [نور] ، ينبع [نور] إلى السماء [نور] ، مهند السماء [نور] ، [نور] (٢)

الملائكة [نور] ، ينبع [نور] إلى السماء [نور] ، مهند السماء [نور] ، [نور] (٣)

٧- ومنها : أنت [نور] لك أزداد رقادك ، قاتل [نور] سامة : لأنك [نور] إلى العراق

٨- قدرت رسول الله [نور] بـ [نور] بـ [نور] :

يقتل النبيين [نور] (٤) والمرأة [نور] ونورها يذهب إلى قبر الدورة .

يقتل النبيين [نور] بـ [نور] بـ [نور] ، ينبع [نور] إلى الواقع [نور] ينبع [نور] ، ينبع

(١) قاتل [نور] بـ [نور] ، ينبع [نور] بـ [نور] بـ [نور] :

فقط يسمى [نور] ، (٢) وفوسح [النار] ، نسخة [نور] ، يتركه [نهر] ،

فقط يسمى [نور] ، (٣) وفوسح [النار] ، نسخة [نور] ، يتركه [نهر] ،

فقط يسمى [نور] ، (٤) وفوسح العادل في حصار العادل ، نسخة [نور] ، يتركه [نهر] ،

وردة العادل في حصار العادل ، نسخة [نور] ، يتركه [نهر] ، من أني عذاب

الله [نور] ، عن العادل ،

وردة العادل في قرية في إحدى القرى ، نسخة [نور] ، يتركه [نهر] ،

من أيمانهم من نصوب ، يتركه [نهر] ، عن العادل ، عن العادل ، عن العادل ،

وأغفرن العادل ، عن العادل ، عن العادل ، عن العادل ، عن العادل ،

وأورد ابن شهر العروب في المطالب : ٢٤٢٨٢ / من أين يهادى ، وأهداى على الله

الله [نور] ، عن العادل ، عن العادل ، عن العادل ،

وأورد ابن سيرين في المطالب : ٢٤٢٨٧ / من أين يهادى ، وأهداى على الله

أني عذاب مني يهادى ، وأهداى على الله

وأقول في المطالب : ٢٤٢٨١ / ملائكة [نور] ورسول [نور] العطيات ، عن العادل

عطيات العادل ، وفي المطالب : ٢٤٢٨١ / من أين العادل مني ، يهادى ، ورسول العادل

يهادى ، وله ، وفي المطالب : ٢٤٢٨٤ / حاتمة [نور] ، دين العادل ، صفات العادل

٢٤٢٨٢ / حاتمة [نور] ، دين العادل ، صفات العادل

٩- حاتمة .

(٤) قاتل [نور] ،

This narration clearly establishes that Imām Ḥusayn ('alayhi al-salām) was fully aware of his martyrdom. Thus, how can one claim that his movement constituted a political revolution or *inqilāb*?

Was This Suicide?

Some among the Sunnis raise the objection that since Imām al-Ḥusayn ('alayhi al-salām) knew of his impending death, his actions amounted to suicide. This accusation is entirely false.

It is undeniable that Imām al-Husayn ('alayhi al-salām) possessed *'ilm al-ghayb* granted to him by the Messenger of Allah (ṣallallāhu 'alayhi wa-ālihi), and Sunni sources themselves attest to this fact. Historical reports transmitted through Sunni chains clearly confirm that Imām al-Husayn ('alayhi al-salām) knew he was heading toward certain death.

For instance, this is recorded in *al-Mu'jam al-Kabīr, Vol. 16, Hadith no. 637, Page 253-254:*

When al-Husayn intended to go to Iraq, **Umm Salama** said to him:

“By Allah, by Allah! Do not go out to Iraq.

For I heard the Messenger of Allah say:

‘My son al-Husayn will be killed in the land of Iraq,’

and he had with him a vial, and he gave me soil from that land.”

Al-Husayn replied:

“By Allah, I shall indeed be killed in that manner. And if I do not go to Iraq, they will kill me as well.

And I love to know my resting place, and the place of my martyrdom, and the places where my companions will fall.”

Then he struck his hand upon her chest until she could see, and said:

“This is its soil.”

He took a handful of that soil and placed it in another container as well, and said:

“When this turns into blood, then know that I have been killed.”

Umm Salama said:

“When the Day of ‘Āshūrā’ arrived, I looked at the two containers after noon, and I cried out—

for I found that what was beneath them had turned into flowing blood.”

عُوْذُ بْنُ الْخَارِبِ بْنِ الْمُقْتَلِ عَنْ أُمِّ سَلَمَةَ

[٦٣٦] ٦٣٦ - حَدَّثَنَا الشَّيْعَيْنُ بْنُ إِسْحَاقَ، ثَمَّ مُحَمَّدُ بْنُ شَيْبَانَ أُتْسَنَ، ثُمَّ إِبْرَاهِيمُ بْنُ شَغَلٍ، عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدٍ بْنِ عَيْنَدَرْمَخْنَ بْنِ حُصَيْنٍ، عَنْ عَوْفِي بْنِ الْخَارِبِ بْنِ الْمُقْتَلِ، عَنْ أُمِّ سَلَمَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَعْنِي لِأَزْوَاجِهِ: «الَّذِي يَخْرُجُ عَلَيْكُمْ يَنْدِي لَهُ الصَّاوِفَ الْأَبَارِ، اللَّهُمَّ اسْتُرْ إِنِّي عَوْفِي بْنُ الْخَارِبِ».

الْمُقْتَلِبُ بْنُ عَبْدِ اللَّهِ بْنِ حَنْظَلَةِ عَنْ أُمِّ سَلَمَةَ

[٦٣٧] ٦٣٧ - حَدَّثَنَا الشَّيْعَيْنُ بْنُ إِسْحَاقَ، ثَمَّ يَعْنِي الشَّيْعَيْنَ بْنَ يَعْلَمَ بْنَ عَبْدِ اللَّهِ بْنِ حَنْظَلَةِ، ثُمَّ شَيْبَانُ بْنُ يَعْلَمَ بْنِ زَيْدٍ، عَنْ الْمُقْتَلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْظَلَةِ، عَنْ أُمِّ سَلَمَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَحْالِسُ ذَلِكَ قَوْمَ فِي يَهُودِي، قَالَ: لَا يَدْعُلُ عَلَيَّ أَمَّهُ، كَانَ يَقْرَأُ، فَأَخْرَجَ الْمُخْتَنِ، تَسْمَيَتْ نَسْبَتُهُ رَسُولُ اللَّهِ ﷺ يَكُونُ، فَأَخْلَقَتُ لِلْمُخْتَنِ فِي الْمُخْتَنِ فِي حِجَّةِ أَذْرِي إِلَى حِجَّةِ عَيْدِي، يَنْسَخُ رَأْسَهُ وَمَوْرِيَّهُ، قَالَ: وَاللَّهِ مَا عَلِمْتُ جِنَّ دَكَنَ، قَالَ: رَسُولُ اللَّهِ ﷺ: إِنَّ يَجْرِيَ عَلَيْهِ فِي الْيَتَمِّ، قَالَ: الْعَجَبُ! إِنَّمَا فِي الْيَتَمِّ، قَالَ: إِنَّكَ مَنْقُلٌ مَنْقُلٌ بِأَرْضِ مَقْعَدِهِ عَيْدِيَة، فَكَانَ يَجْرِيَ مِنْ يَرْبِيَهَا الْيَتَمِّ، فَلَمَّا أَبْيَطَ الْمُخْتَنِ جِنَّ دَكَنَ، قَالَ: مَا أَسْمَ حَلْوَ الْأَرْضِ؟ قَالَ: كَرِبَلَاءُ، قَالَ: صَدِقَ رَسُولُ اللَّهِ ﷺ، أَرْضُ كَرِبَلَاءِ وَلَدَاءِ.

شَيْبَانُ مَوْلَى أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ

[٦٣٨] ٦٣٨ - حَدَّثَنَا عَيْنَدَرْمَخْنَ بْنُ أَخْتَنَ بْنُ حَنْظَلَةِ، يَعْنِي مُحَمَّدَ بْنَ أَبِي آيَةَ، ثُمَّ شَيْبَانُ بْنُ يَعْلَمَ، عَنْ يَعْلَمِ بْنِ الْحَكَمِ الْأَنْتَيِ، قَالَ: يَعْنِي شَيْبَانُ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَ: إِنَّ يَوْمَ نُرْسَعُ لِرَسُولِ اللَّهِ ﷺ إِنَّهَا وَاجِدَ قَدْرَ يَضْفَبُ الْقَرْقَى، قَبْيَةً، يَقْتَلِيلُ أَنَا وَمَوْرِيَّهُ.

[٦٣٩] ٦٣٩ - رَوَاهُ أَحْمَدُ بْنُ ٢٩٩/٦ وَ٣٠٢ وَ٣٠٣ وَفِي إِسْنَادِهِ مُحَمَّدُ بْنُ إِسْحَاقَ وَهُوَ مَدْلُسٌ وَقَدْ عَنِّنَ، وَعُرِفَ بِالْخَارِبِ قَالَ الْحَاجَةَ: مَنْقُلٌ، وَمُحَمَّدُ بْنُ عَيْلَدَرْمَخْنَ بْنِ حَسَنٍ ذَكْرُهُ أَبِي حَمَّانَ فِي الْمَقَاتَلِ، فَالْحَدِيثُ بِهِنَا أَسْنَادٌ ضَعِيفٌ، رَوَاهُ أَبْنُ سَعْدٍ ١٣٢/١ وَ١٣٢/٢ وَالْحَاكِمُ ٣١١/٣ وَلَهُ شَاهِدٌ مِنْ حَدِيثِ عَائِشَةَ عَنْ أَحْمَدٍ ١٣٢/١ وَ١٣٢/٢ وَأَبْنُ سَعْدٍ ١٣٢/٣ وَالْحَاكِمُ ٣١١/٣ وَقَالَ الْحَاكِمُ: لَدَّ صَحَ عَنْ أُمِّ سَلَمَةَ وَعَائِشَةَ، وَسَيَانِي ٢٨٩٦.

٦٣٧ - قَدْمَ ٢٨١٩ (٢٨١٩) - ٦٣٨ - سَيَانِي (٩٦٣)

الْمُحَمَّدُ بْنُ الْخَارِبِ

لِلْحَدِيثِ الْمُسْكَنِيِّ مُعَنِّدِ الْمَطَبِفِ

٦٣٦ - ٦٣٧

حَقَّقَهُ وَجَعَلَهُ حَادِثَةً
حَمْدَيْ عَبْدِ الْحَمِيدِ السَّلَفِيِّ

ابْنُ الْمَسْكَنِيِّ

مُكَيَّبُ الْمُكَيَّبِ الْمُكَيَّبِ

لِلْمَسْكَنِيِّ

بِعِنْدِ مُكَيَّبِ الْمُكَيَّبِ

تَكْشِفُ

Why This Was Not Suicide

Suicide is the deliberate act of ending one's life out of despair or rejection of existence. Sacrifice, on the other hand, is the willing acceptance of death when no honorable alternative remains. Even when death is known in advance, choosing dignity over humiliation does not constitute suicide.

Imām al-Ḥusayn ('alayhi al-salām) did not despise life, nor did he seek death. Had honorable life been available, he would have chosen it. However, when faced with the choice between submission to Yazīd or martyrdom, he chose honor.

A clear parallel exists in the martyrdom of Ja'far al-Ṭayyār ('alayhi al-salām) at the Battle of Mu'tah, as recorded in Ṣaḥīḥ al-Bukhārī.

The Origins of the “Revolutionary” Narrative

Finally, we must ask: who introduced the idea that Imām Husayn ('alayhi al-salām) was a political revolutionary?

As you all know, when the Islamic Revolution came to Iran, the center Hawza Qom was the intellectual center there. The teachings given there were of such a kind that the system could be supported by the revolution. As you all know, there is very little/Nadir teachings of our Imams about standing up and fighting the government. The Imams have always commanded the Shiites to practice taqiyya, so in this situation it was very difficult for them to convey their teachings as if the Imams had taught revolution and qayam..

Saleh Najafabadi was a 20th-century Iranian cleric and Islamic scholar known for his independent thinking, reformist ideas, and controversial reinterpretation of early Shia history. He was born in 1923/24 in Najafabad, Isfahan province (Iran) and died in 2006 in Tehran. He was placed under house arrest, barred from teaching and receiving students, and his writings were censored.

This is the person who first introduced this ideology among the Shia's. His book *Shahid-e-Javid* (Persian: The Eternal Martyr) is Salehi Najafabadi's most controversial work, first conceived in the early 1960s and published in the late 1960s/1970 (various editions exist). In his book he said Husayn acted to mobilize support for just governance and resisted Yazid's demand for allegiance based on principled political opposition, emphasizing human agency and strategy over mystical inevitability..

Conclusion

I respectfully request all of you that whenever you hear something from a preacher/Scholar, you should research it as much as you can. How the purpose of Imam Hussain (a.s.) was transformed into something that was in direct contradiction to the hadith of the Prophet (s.a.w.s.) Imām Ḥusayn ibn ‘Alī (ع) established the uprising, he does the Qayam/inqilab, while there is nothing like that in our hadith. inshallah, we will continue to present these writings/Risalah to all of you, Believers so that you can all benefit from them. Inshallah Fatima صلوات الله عليها will accept what I have written.  inshallah we'll continue to add more reference over this topic inshallah..

And indeed, Allah knows the best!