**Al-Ḥusayn b. ʿAlī b. Abī Ṭālib (a)** (Arabic: الحسين بن علي بن أبي طالب) (b. [Sha'ban 3](https://en.wikishia.net/view/Sha%27ban_3), [4](https://en.wikishia.net/view/4)/[January 8](https://en.wikishia.net/view/January_8), 626 – d. [Muharram 10](https://en.wikishia.net/view/Muharram_10), [61](https://en.wikishia.net/view/61)/[October 10](https://en.wikishia.net/view/October_10), 680) also known as Abu 'Abd Allah and [Sayyid al-Shuhada'](https://en.wikishia.net/view/Sayyid_al-Shuhada%27), was the third [Imam](https://en.wikishia.net/view/Imam) of the [Shi'a](https://en.wikishia.net/index.php?title=Shi%27a&action=edit&redlink=1) who was martyred in the [Battle of Karbala](https://en.wikishia.net/view/Battle_of_Karbala) after 10 years of [Imamate](https://en.wikishia.net/view/Imamate). He was the second son of [Imam 'Ali (a)](https://en.wikishia.net/view/Imam_%27Ali_%28a%29) and [Lady Fatima (a)](https://en.wikishia.net/view/Lady_Fatima_%28a%29), and the grandson of the [Prophet (s)](https://en.wikishia.net/view/Prophet_%28s%29).

At the time of his birth, the Prophet (s) foretold his martyrdom and chose al-Husayn as his name. The Prophet (s) introduced him and his brother, [Imam al-Hasan (a)](https://en.wikishia.net/view/Imam_al-Hasan_%28a%29), as the [Masters of the Youth of Paradise](https://en.wikishia.net/index.php?title=Masters_of_the_Youth_of_Paradise&action=edit&redlink=1). The Prophet (s) loved the two ([al-Hasanayn](https://en.wikishia.net/view/Al-Hasanayn)) and instructed people to love them. Al-Husayn (a) is one of the [Ashab al-Kisa'](https://en.wikishia.net/view/Ashab_al-Kisa%27), one of the participants of the [Mubahala](https://en.wikishia.net/view/Mubahala), and one of the [Ahl al-Bayt (a)](https://en.wikishia.net/view/Ahl_al-Bayt_%28a%29) about whom [al-Tathir Verse](https://en.wikishia.net/view/Al-Tathir_Verse) is revealed. There are scores of hadiths narrated directly from the Prophet (s) that only add more to the distinctive status of al-Husayn (a).

There are few reports about his life in the three decades after the demise of the Prophet (s). In the period of the caliphate of Imam 'Ali (a), he accompanied his father and participated in the battles of [Siffin](https://en.wikishia.net/view/Battle_of_Siffin), [Jamal](https://en.wikishia.net/view/Battle_of_Jamal), and [Nahrawan](https://en.wikishia.net/view/Battle_of_Nahrawan) alongside his father. After the demise of Imam 'Ali (a), he followed and supported [Imam al-Hasan (a)](https://en.wikishia.net/view/Imam_al-Hasan_%28a%29). He confirmed the [treaty between Imam al-Hasan (a) and Mu'awiya](https://en.wikishia.net/view/Treaty_between_Imam_al-Hasan_%28a%29_and_Mu%27awiya). Even after the martyrdom of Imam al-Hasan (a), Imam al-Husayn (a) adhered to the treaty until the [Mu'awiya](https://en.wikishia.net/view/Mu%27awiya)'s death. In response to letters from Kufa which invited him to lead an uprising against Mu'awiya he recommended them to remain patient until the time of Mu'awiya's death.

The imamate of Imam al-Husayn (a) coincided with the rule of Mu'awiya, who supposedly respected the Imam (a) but, at the same time, took pleasure in weakening and subjugating the Shi'a. Imam al-Husayn (a) rebuked Mu'awiya in several cases, he wrote Mu'awiya a letter, condemning him for the murder of [Hujr b. Adi](https://en.wikishia.net/view/Hujr_b._Adi). On another occasion, when Mu'awiya introduced Yazid as his successor, Imam al-Husayn (a) refused to pledge allegiance to him, calling him unfit for leadership and proclaimed himself as the rightful leader of the ummah. The [sermon of the Imam (a) in Mina](https://en.wikishia.net/view/Sermon_of_Imam_al-Husayn_%28a%29_in_Mina) can also be regarded as a political lecture against the Umayyads.

After Mu'awiya died, Imam al-Husayn (a) refused to give [allegiance](https://en.wikishia.net/view/Allegiance) to [Yazid](https://en.wikishia.net/view/Yazid) and considered his rise to [caliphate](https://en.wikishia.net/view/Caliphate) as illegitimate. When al-Walid b. 'Utba, the governor of Medina, was sent to order Imam al-Husayn (a) to either pledge allegiance to Yazid or be killed, Imam al-Husayn (a) made his way from Medina towards [Mecca](https://en.wikishia.net/view/Mecca) on [Rajab 28](https://en.wikishia.net/view/Rajab_28), [60](https://en.wikishia.net/view/60)/[May 4](https://en.wikishia.net/view/May_4), 680. In the four months he stayed in Mecca, he received [many letters](https://en.wikishia.net/view/Letters_of_People_of_Kufa_to_Imam_al-Husayn_%28a%29) that urged him to assume the leadership of ummah. As Imam (a) and his companions approached Kufa, the army of ['Ubayd Allah b. Ziyad](https://en.wikishia.net/view/%27Ubayd_Allah_b._Ziyad) intercepted Imam's caravan on Yazid's order.

For fear of revenge from Yazid's army, the people of Kufa reneged on their promises to support the Imam (a). As a result, the [Battle of Karbala](https://en.wikishia.net/view/Battle_of_Karbala) took place on the [Day of 'Ashura'](https://en.wikishia.net/view/Day_of_%27Ashura%27). Imam (a) along with a handful of his companions (around [seventy-two](https://en.wikishia.net/view/Martyrs_of_Karbala)) were martyred and the remaining companions were taken as captives to Kufa and [Syria](https://en.wikishia.net/index.php?title=Syria&action=edit&redlink=1).

There are differing views as to the purpose of [Imam's (a) journey from Medina to Karbala](https://en.wikishia.net/view/Uprising_of_Imam_al-Husayn_%28a%29). Some believe that Imam (a) intended to establish a government, but others hold that Imam (a) merely wanted to protect his own life.

The martyrdom of Imam al-Husayn (a) has had a deep impact on Muslims in general and on the Shi'a in particular; it has been a source of inspiration for various resistance movements and revolutions throughout history.

Following the school of the Imams (a) visiting the [shrine of Imam al-Husayn (a)](https://en.wikishia.net/view/Shrine_of_Imam_al-Husayn_%28a%29), the mourning ceremonies, and other associated rituals that ensued to commemorate his martyrdom, found their unique place among Shi'a circles especially during months of [Muharram](https://en.wikishia.net/view/Muharram) and [Safar](https://en.wikishia.net/view/Safar).

Sunni Muslims speak highly of Imam al-Husayn (a), because of a) the hadiths they have transmitted about his virtues and b) his resistance against Yazid.

Imam al-Husayn's (a) hadiths, letters, sermons, poems, and supplications have been collected in [*Mawsu'at kalimat al-Imam al-Husayn*](https://en.wikishia.net/view/Mawsu%27at_kalimat_al-Imam_al-Husayn) (The Encyclopedia of Imam al-Husayn's Words) and in [*Musnad al-Imam al-Shahid*](https://en.wikishia.net/view/Musnad_al-Imam_al-Shahid) (The Musnad of the Martyred Imam). Many works have also been published regarding aspects of his life and personality.

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* [2 Birth](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#Birth)
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**Lineage, Naming, Teknonym, and Titles**

Al-Husayn b. Ali b. Abi Talib b. Abd al-Muttalib b. Hashim was a [Hashemite](https://en.wikishia.net/view/Hashemite) and from the [Quraysh](https://en.wikishia.net/view/Quraysh) tribe. His father was [Imam Ali (a)](https://en.wikishia.net/view/Imam_Ali_%28a%29) and his mother was [Lady Fatima (a)](https://en.wikishia.net/view/Lady_Fatima_%28a%29). He is a grandson of the [Prophet (s)](https://en.wikishia.net/view/Prophet_%28s%29). Imam al-Hasan (a), [Abu l-Fadl al-Abbas](https://en.wikishia.net/view/Abu_l-Fadl_al-Abbas), and [Muhammad b. al-Hanafiyya](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya) are his brothers, and [Lady Zaynab](https://en.wikishia.net/view/Lady_Zaynab) is his sister.[[1]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-1)

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| **Family tree of Ahl al-Bayt (a)**  |

According to [Shi'a](https://en.wikishia.net/index.php?title=Shi%27a&action=edit&redlink=1) and Sunni narrations, the Prophet (s) followed God's order and named him al-Husayn[[2]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-2) The names al-Hasan and al-Husayn have no historical precedence before Islam[[3]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-3) and are translations of Shubbar and Shubayr[[4]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-4) the names of the two sons [Aaron](https://en.wikishia.net/view/Aaron).[[5]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-5) There are other reports too about why he was named al-Husayn. It is reported, for instance, that Imam Ali (a) initially named him Harb or Ja'far, but the Prophet (s) chose the name al-Husayn for him.[[6]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-6) However, scholars have regarded such reports as inauthentic.[[7]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-7)

His Teknonym was Abu Abd Allah[[8]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-8) which, like his name, was given by the Prophet (s) when al-Husayn was a child.[[9]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-9) Also, Imam al-Husayn (a) was known by other kunyas, Abu Ali, Abu l-Shuhada [father of the martyrs], Abu l-Ahrar [father of the free-minded], and Abu al-Mujahidin [father of the fighters (on the way of God)].[[10]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-10)

Many titles have been attributed to Imam al-Husayn (a), and some of them are as the same as the titles associated with his brother, [Imam al-Hasan (a)](https://en.wikishia.net/view/Imam_al-Hasan_%28a%29), such as Sayyid Shabab Ahl al-Janna (master of the youth of the paradise). Al-Zaki, al-Tayyib, al-Wafi, al-Sayyid, al-Mubarak, al-Nafi', al-Dalil Ala Dhat Allah, al-Rashid, and al-Tabi' li-Mardat Allah are among the special titles of Imam al-Husayn (a).[[11]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-11) Ibn Talha al-Shafi'i reports "al-Zaki" as the most popular title and "Sayyid Shabab Ahl al-Janna" as the most important of the Imam's (a) titles.[[12]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-12) In some [Shi'a](https://en.wikishia.net/index.php?title=Shi%27a&action=edit&redlink=1) hadiths, Imam al-Husayn (a) is referred to as al-Shahid or [Sayyid al-Shuhada](https://en.wikishia.net/view/Sayyid_al-Shuhada).[[13]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-13) [Thar Allah](https://en.wikishia.net/view/Thar_Allah) and [Qatil al-'Abarat](https://en.wikishia.net/index.php?title=Qatil_al-%27Abarat&action=edit&redlink=1) are other titles which are mentioned in some [ziyarah texts](https://en.wikishia.net/view/Ziyarah_text).[[14]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-14)

According to a hadith, which is recorded in many Sunni and Shiite sources, the Prophet (s) said, "al-Husayn is a sibt from the asbat."[[15]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-15) About the meaning of sibt and its plural asbat, it is said that asbat are those descendants of prophets who are chosen as leaders of people.[[16]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-16)

**Birth**

Imam al-Husayn (a) was born in [Medina](https://en.wikishia.net/view/Medina). While some have recorded that he (a) was born in 3/625,[[17]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-17) the most preferred account among historians and scholars is that his birth was in [4](https://en.wikishia.net/view/4)/626.[[18]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-18) There is no consensus regarding the day on which Imam (a) was born but it is believed it was most likely on [Sha'ban 3](https://en.wikishia.net/view/Sha%27ban_3).[[19]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-19) Al-Mufid mentioned his birth on Sha'ban 5.[[20]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-20)

According to Sunni and Shiite reports, when al-Husayn (a) was born, the Prophet (s) wept and talked about his martyrdom.[[21]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-21) According to some reports, in his childhood, Umm al-Fadl, the wife of [al-Abbas b. Abd al-Muttalib](https://en.wikishia.net/view/Al-Abbas_b._Abd_al-Muttalib), became his wet nurse.[[22]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-22)

**Wives and Children**

There is disagreement about the count of the children of Imam al-Husayn (a). [Al-Shaykh al-Mufid](https://en.wikishia.net/view/Al-Shaykh_al-Mufid) reports Imam al-Husayn (a) had six children, four boys and two girls.[[23]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-23) Some scholars counted nine children, six boys and three girls.[[24]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-24) Few people have said his children were more than ten.

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| **Wife** | **Lineage** | **Children** | **Comment**  |
| [Shahrbanu](https://en.wikishia.net/view/Shahrbanu) | daughter of Yazdgirdو the king of Iran | [Imam al-Sajjad (a)](https://en.wikishia.net/view/Imam_al-Sajjad_%28a%29) | Contemporary researchers doubt this,[[25]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-25) in some reports she is mentioned as Sindiyya, Ghazala, and Shah-i Zanan  |
| [Rabab](https://en.wikishia.net/view/Rabab_bt._Imri%27_al-Qays) | daughter of Imru' al-Qays b. Adi | [Sukayna](https://en.wikishia.net/view/Sukayna) and [Abd Allah](https://en.wikishia.net/view/%27Abd_Allah_b._al-Husayn_%28a%29)[[26]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-26) | She was present in the [Battle of Karbala](https://en.wikishia.net/view/Battle_of_Karbala) and went to Syria among the [captives of Karbala](https://en.wikishia.net/view/Captives_of_Karbala).[[27]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-27) Abd Allah was an infant when he was martyred during the Battle of Karbala.[[28]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-28) Today, Shi'as name him as [Ali al-Asghar](https://en.wikishia.net/view/Ali_al-Asghar).  |
| [Layla](https://en.wikishia.net/view/Layla_bt._Abi_Murra_al-Thaqafi) | daughter of Abu Murra b. Urwa al-Thaqafi[[29]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-29) | [Ali al-Akbar (a)](https://en.wikishia.net/view/Ali_al-Akbar_%28a%29)[[30]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-30) | Ali al-Akbar (a) was the eldest son of Imam al-Husayn (a), who was martyred in Karbala.  |
| [Umm Ishaq bt. Talha](https://en.wikishia.net/view/Umm_Ishaq) | daughter of Talha b. 'Ubayd Allah | [Fatima](https://en.wikishia.net/view/Fatima_bt._al-Husayn)[[31]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-31) | Umm Ishaq was a wife of Imam al-Hasan (a), after his martyrdom, Imam al-Husayn (a) married her.[[32]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-32)  |
| Sulafa or Maluma | from [Quda'a tribe](https://en.wikishia.net/index.php?title=Quda%27a_tribe&action=edit&redlink=1) | Ja'far[[33]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-33) | He passed away before the events of Ashura', and was survived by no children.[[34]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-34)  |

In *Lubab al-ansab*,[[35]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-35) a sixth/twelfth century source, it is mentioned that Imam al-Husayn (a) had a daughter called [Ruqayya](https://en.wikishia.net/view/Ruqayya). Also, in *Kamil-i Baha'i*, from the seventh/thirteenth century, reports that the Imam (a) had a four-year old daughter, who passed away in [Damascus](https://en.wikishia.net/index.php?title=Damascus&action=edit&redlink=1).[[36]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-36) The name Ruqayya appears in many later sources. Moreover, some sources mention Ali al-Asghar, the son of Shahrbanu, Muhammad, the son of Rabab, and Zaynab without mentioning her mother's name as the children of Imam al-Husayn (a).[[37]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-37) In his book [*Matalib al-sa'ul*](https://en.wikishia.net/index.php?title=Matalib_al-sa%27ul&action=edit&redlink=1), Ibn Talha al-Shafi'i has stated that the Imam (a) had ten children.[[38]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-38)

**Lifetime of the Prophet (s)**



Hadith of the [Prophet (s)](https://en.wikishia.net/view/Prophet_%28s%29) about Imam al-Husayn (a) at the entrance of [Imam al-Husayn (a) Holy Shrine](https://en.wikishia.net/view/Imam_al-Husayn_%28a%29_Holy_Shrine)

Imam al-Husayn (a) was seven years old when the [Prophet of Islam (s)](https://en.wikishia.net/view/Prophet_of_Islam_%28s%29) passed away; nevertheless, even in those short years, he was present in important events of that time together with the [Ahl al-Bayt (a)](https://en.wikishia.net/view/Ahl_al-Bayt_%28a%29), such as in the [Event of Mubahala](https://en.wikishia.net/view/Event_of_Mubahala) with the Christians of Najran, the event of the [Ashab al-Kisa'](https://en.wikishia.net/view/Ashab_al-Kisa%27) [the Cloak],[[39]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-39) giving allegiance to the Prophet (s) and being asked to be a witness when writing letters.

Ibn Sa'd mentioned Imam al-Husayn (a) in the last class (fifth class) of the [Companions of the Prophet (s)](https://en.wikishia.net/view/Companions_of_the_Prophet_%28s%29), he was a small child when the Prophet (s) passed away and did not accompany him in any battle.[[40]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-40)

He was always especially favored by the Prophet (s). It is narrated from the Prophet (s), "Surely, al-Hasan and al-Husayn are the masters of the youths in paradise."

Ya'li al-Amiri narrated from the Prophet (s) that, "al-Husayn is of me and I am of al-Husayn, God loves who loves him; [al-Hasan](https://en.wikishia.net/view/Al-Hasan) and al-Husayn are two sons among the sons [of prophets]."[[41]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-41)

It is narrated from [Salman al-Farsi](https://en.wikishia.net/view/Salman_al-Farsi), that the Prophet (s) put al-Husayn (a) on his lap and kissed him and said, "You are noble, son of a noble person and [will be] the father of noble ones; you are an Imam and son of an Imam and the father of Imams; you are the Proof of God, and son of the Proof of God and father of the proofs of God who are nine and the last of whom is their [al-Qa'im](https://en.wikishia.net/view/Al-Qa%27im)."

The Prophet's (s) love towards al-Hasan (a) and al-Husayn (a) was so much that when they entered the mosque, he (s) would stop his speech, and come down from the pulpit to welcome them with hugs.[[42]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-42) [Anas b. Malik](https://en.wikishia.net/index.php?title=Anas_b._Malik&action=edit&redlink=1) says, "When the Prophet (s) was asked whom he (s) loved more among his family, he (s) replied, 'al-Hasan and al-Husayn.'"[[43]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-43)

**Rule of the Three Caliphs**

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| **[**[**hide**](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29)**]Timeline of Imam al-Husayn's (s) Life**  |
| تابلوی عصر عاشورا.jpg |
| [Sha'ban 3](https://en.wikishia.net/view/Sha%27ban_3) or [5](https://en.wikishia.net/view/Sha%27ban_5), [4](https://en.wikishia.net/view/4)/January 8 or 10, 626  | Birthday[[44]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-44)  |
| [7](https://en.wikishia.net/view/7)/728-9  | [Revelation](https://en.wikishia.net/view/Revelation) of [al-Tathir Verse](https://en.wikishia.net/view/Al-Tathir_Verse) about [Ashab al-Kisa'](https://en.wikishia.net/view/Ashab_al-Kisa%27)[[45]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-45)  |
| [Dhu l-Hijja 24](https://en.wikishia.net/view/Dhu_l-Hijja_24) [9](https://en.wikishia.net/view/9)/April 3, 631  | Presence in [Mubahala](https://en.wikishia.net/view/Mubahala)[[46]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-46)  |
| [Rabi' I](https://en.wikishia.net/view/Rabi%27_I) [11](https://en.wikishia.net/view/11)/June 632  | Going with his father, mother, and brother to the houses of [Ansar](https://en.wikishia.net/view/Ansar) and those who participated in the [Battle of Badr](https://en.wikishia.net/view/Battle_of_Badr) to gain support for rightful position of [khilafa](https://en.wikishia.net/view/Khilafa) of his father.[[47]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-47)  |
| [Dhu l-Hijja](https://en.wikishia.net/view/Dhu_l-Hijja) [35](https://en.wikishia.net/view/35)/June 656  | Protection of ['Uthman](https://en.wikishia.net/index.php?title=%27Uthman&action=edit&redlink=1)'s house by the order of [Imam 'Ali (a)](https://en.wikishia.net/view/Imam_%27Ali_%28a%29) against oppressors.[[48]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-48)  |
| Dhu l-Hijja 35/June 656  | Delivering a sermon for people after they gave allegiance to Imam 'Ali (a).[[49]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-49)  |
| [Jumada II](https://en.wikishia.net/view/Jumada_II) [36](https://en.wikishia.net/view/36)/December 656  | Presence in [Battle of Jamal](https://en.wikishia.net/view/Battle_of_Jamal)[[50]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-50)  |
| [Safar](https://en.wikishia.net/view/Safar) [37](https://en.wikishia.net/view/37)/July 657  | Presence in [Battle of Siffin](https://en.wikishia.net/view/Battle_of_Siffin)[[51]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-51)  |
| Safar [38](https://en.wikishia.net/view/38)/658  | Presence in [Battle of Nahrawan](https://en.wikishia.net/view/Battle_of_Nahrawan)[[52]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-52)  |
| [41](https://en.wikishia.net/view/41)/662  | Rrturn form [Kufa](https://en.wikishia.net/view/Kufa) to [Medina](https://en.wikishia.net/view/Medina)[[53]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-53)  |
| [Safar 28](https://en.wikishia.net/view/Safar_28), [50](https://en.wikishia.net/view/50)/March 27, 670  | Martyrdom of [Imam al-Hasan (a)](https://en.wikishia.net/view/Imam_al-Hasan_%28a%29) and the beginning of Imam al-Husayn's (a) [Imamate](https://en.wikishia.net/view/Imamate)[[54]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-54)  |
| [51](https://en.wikishia.net/view/51)/671[[55]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-55) or [52](https://en.wikishia.net/view/52)/672[[56]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-56) or [53](https://en.wikishia.net/view/53)/673[[57]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-57)  | Writing critical letter to [Mu'awiya](https://en.wikishia.net/view/Mu%27awiya) as he murdered [Hujr b. 'Adi](https://en.wikishia.net/view/Hujr_b._%27Adi) and his companions.  |
| [Dhu l-Hijja](https://en.wikishia.net/view/Dhu_l-Hijja) [58](https://en.wikishia.net/view/58)/October 678  | Delivering a [sermon](https://en.wikishia.net/view/Imam_Husayn%27s_sermon_in_Mina) in [Mina](https://en.wikishia.net/view/Mina)[[58]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-58)  |
| [Rajab 26](https://en.wikishia.net/view/Rajab_26), [60](https://en.wikishia.net/view/60)/May 2, 680  | Summoned to Dar al-Imara to pledge his allegiance to [Yazid](https://en.wikishia.net/view/Yazid).[[59]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-59)  |
| [Rajab 28](https://en.wikishia.net/view/Rajab_28), 60/May 4, 680  | Leaving Medina toward [Mecca](https://en.wikishia.net/view/Mecca)[[60]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-60)  |
| [Sha'ban 3](https://en.wikishia.net/view/Sha%27ban_3), 60/May 9, 680  | Entering Mecca[[61]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-61)  |
| [Ramadan](https://en.wikishia.net/view/Ramadan) 10-14, 60/June 14-18, 680  | Delivery of [the letters of the Kufans](https://en.wikishia.net/view/Letters_from_the_People_of_Kufa_to_Imam_al-Husayn_%28a%29) to the Imam (a)[[62]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-62)  |
| [Ramadan 15](https://en.wikishia.net/view/Ramadan_15), 60/June 19, 680  | Sending [Muslim b. 'Aqil](https://en.wikishia.net/view/Muslim_b._%27Aqil) from Mecca toward Kufa as his representative[[63]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-63)  |
| [Dhu l-Hijja 8](https://en.wikishia.net/view/Dhu_l-Hijja_8), 60/September 9, 680  | Departure form Mecca toward Kufa[[64]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-64)  |
| [Muharram 2](https://en.wikishia.net/view/Muharram_2), [61](https://en.wikishia.net/view/61)/October 2, 680  | Entering [Karbala](https://en.wikishia.net/view/Karbala)[[65]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-65)  |
| [Muharram 9](https://en.wikishia.net/view/Muharram_9), 61/October 9, 680  | Announcing of the Battle by ['Umar b. Sa'd](https://en.wikishia.net/view/%27Umar_b._Sa%27d) and Imam's (a) asking for a delay.[[66]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-66)  |
| [Muharram 10](https://en.wikishia.net/view/Muharram_10), 61/October 10, 680  | [Event of 'Ashura](https://en.wikishia.net/view/Event_of_%27Ashura) and martyrdom of Imam al-Husayn (a) and his [companions](https://en.wikishia.net/view/List_of_Companions_of_Imam_al-Husayn_%28a%29).[[67]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-67)  |

Imam al-Husayn (a) spent around twenty five years of his life under the rule of the [three caliphs](https://en.wikishia.net/index.php?title=Three_caliphs&action=edit&redlink=1). He (a) was seven years old at the beginning of the caliphate of the [first caliph](https://en.wikishia.net/view/Abu_Bakr), nine years old at the beginning of the caliphate of the [second caliph](https://en.wikishia.net/index.php?title=Umar_b._Khattab&action=edit&redlink=1) and nineteen years old at the beginning of the caliphate of the [third caliph](https://en.wikishia.net/index.php?title=%27Uthman_b._%27Affan&action=edit&redlink=1).[[68]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-68) There is not so much information available about the life of al-Husayn (a) during this period which may be due to [Imam Ali's (a)](https://en.wikishia.net/view/Imam_%27Ali_%28a%29) withdrawal from the rule.[[69]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-69)

**Caliphate of Abu Bakr**

It is reported that in the first days of the caliphate of Abu Bakr, al-Husayn (a) together with his brother, [al-Hasan (a)](https://en.wikishia.net/view/Al-Hasan_%28a%29), their mother, [Lady Fatima (a)](https://en.wikishia.net/view/Lady_Fatima_%28a%29) and their father, [Ali (a)](https://en.wikishia.net/view/Ali_%28a%29) went to the houses of those who participated in the [Battle of Badr](https://en.wikishia.net/view/Battle_of_Badr) to gain support for the rightful position of leadership which belonged to Imam Ali (a).[[70]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-70)

**Caliphate of Umar**

It is reported in some sources that one of the early days of the caliphate of Umar, al-Husayn (a) entered [al-Masjid al-Nabawi](https://en.wikishia.net/view/Al-Masjid_al-Nabawi) where he (a) saw Umar giving a speech on the pulpit of the Prophet (s). So, he (a) stepped up the pulpit and told him, "Come down from the pulpit of my father and go sit on the pulpit of your father!" Umar was astounded at this statement and said, "My father did not have a pulpit!"[[71]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-71) There are reports about the special respect of the second caliph for al-Husayn (a).[[72]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-72)

**Caliphate of 'Uthman**

When Uthman exiled [Abu Dhar](https://en.wikishia.net/view/Abu_Dhar) to [Rabadha](https://en.wikishia.net/index.php?title=Rabadha&action=edit&redlink=1), he forbade anyone from accompanying or bidding him farewell. Al-Husayn (a) with his father, his brother [al-Hasan (a)](https://en.wikishia.net/view/Al-Hasan_%28a%29), his uncle ([Aqil b. Abi Talib](https://en.wikishia.net/view/Aqil_b._Abi_Talib)), his cousin ([Abd Allah b. Ja'far](https://en.wikishia.net/view/Abd_Allah_b._Ja%27far)), and [Ammar b. Yasir](https://en.wikishia.net/view/Ammar_b._Yasir) disregarded the caliph's order and bid farewell to Abu Dhar.[[73]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-73)

According to some Sunni sources, al-Hasan (a) and al-Husayn (a) participated in the Battle of Ifriqiyya in 26/646-7[[74]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-74) and in the Battle of Tabaristan in 29/649-50 or 30/650-1.[[75]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-75) This report is not affirmed in any Shiite sources. Moreover, it is said that no fight occurred in those battles, and the two sides made peace.[[76]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-76) Scholars disagree as to the authenticity of the reports that indicate the presence of the two Imams (a) in these battles. For instance, considering the weakness of their chains of transmitters and the disagreement of the Imams with the conquests, [al-Sayyid Ja'far Murtada al-'Amili](https://en.wikishia.net/view/Al-Sayyid_Ja%27far_Murtada_al-%27Amili) (d. [2019](https://en.wikishia.net/view/2019_CE)) maintains that these reports are inauthentic. He mentions that the fact that Imam Ali (a) did not allow them to fight in the Battle of Siffin is further evidence that those reports are fabricated.[[77]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-77) However, some other scholars hold that the participation of the two Imams (a) in those battles were for the greater good of the Ummah and in order to provide Imam Ali (a) with accurate information about the circumstances and also to acquaint people with Ahl al-Bayt (a).[[78]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-78)

Despite dissatisfaction regarding the leadership of the [Third Caliph](https://en.wikishia.net/index.php?title=%27Uthman_b._%27Affan&action=edit&redlink=1), [Imam 'Ali (a)](https://en.wikishia.net/view/Imam_%27Ali_%28a%29) ordered al-Husayn (a) and al-Hasan (a) to go and protect 'Uthman's house, when people rose against his oppression and stormed towards his house.[[79]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-79) This report has supporters and deniers.[[80]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-80)

**Caliphate of Imam Ali (a)**

It is reported that when people paid allegiance to Imam Ali (a), al-Husayn (a) delivered a speech.[[81]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-81) During the [Battle of Jamal](https://en.wikishia.net/view/Battle_of_Jamal), he was the commander of the left wing of his father's army.[[82]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-82) In the [Battle of Siffin](https://en.wikishia.net/view/Battle_of_Siffin), he delivered a speech, encouraging people to [jihad](https://en.wikishia.net/index.php?title=Jihad&action=edit&redlink=1),[[83]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-83) and became the commander of the warriors of the right wing of the army.[[84]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-84) However, [al-Hasanayn's (a)](https://en.wikishia.net/view/Al-Hasanayn_%28a%29) role in Siffin was limited, according to sources that allude to Imam Ali's (a) preference not to involve his sons in the fighting only to protect them, on one occasion, it is reported that in this battle al-Husayn (a) was present in a successful attempt to reclaim the control of water, which Imam Ali (a) later described the act as the first success achieved due to sheer blessing given upon the presence of al-Husayn.[[85]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-85) Reports that al-Husayn (a) participated in the [Battle of Nahrawan](https://en.wikishia.net/view/Battle_of_Nahrawan) also exist.[[86]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-86)

Some sources report that when Imam Ali (a) was martyred, al-Husayn (a) was with him[[87]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-87) and participated in his burial ceremony.[[88]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-88) However, according to some other sources, al-Husayn (a) was on a mission in al-Mada'in when his father was attacked and wounded by [Ibn Muljam](https://en.wikishia.net/view/Ibn_Muljam). He returned to Kufa when he received the letter of his brother informing him about the assassination.[[89]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-89)

**Imamate of Imam al-Hasan (a)**

Al-Husayn (a) had the utmost respect for his brother. It is reported, for instance, that if Imam al-Hasan (a) was present in a session, al-Husayn (a) would not speak.[[90]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-90) After the martyrdom of Imam Ali (a) a group of [Khawarij](https://en.wikishia.net/view/Khawarij), who did not want to give up fighting against the Syrians, refused to pledge allegiance to Imam al-Hasan (a) and came to al-Husayn (a) to choose him as their leader. He told them, "God forbid that I accept your allegiance while al-Hasan (a) is alive."[[91]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-91) When Imam al-Hasan (a) made [peace with Mu'awiya](https://en.wikishia.net/view/Peace_agreement_between_Imam_Hasan_%28a%29_and_Mu%27awiya), al-Husayn (a) defended his brother's decision against the people who opposed it.[[92]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-92) He stated that al-Hasan (a) "is my Imam."[[93]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-93) It is reported that when the peace treaty was made, Imam al-Husayn (a), like his brother, paid allegiance to Mu'awiya.[[94]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-94) He remained faithful to the treaty after the martyrdom of Imam al-Hasan (a).[[95]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-95) There are, however, some reports indicating that al-Husayn (a) did not pledge allegiance to Mu'awiya and was not pleased with the treaty,[[96]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-96) but, considering the evidence against such reports, scholars have regarded them as unreliable.[[97]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-97) According to reliable reports, at the time of the treaty of Imam al-Hasan (a) and Mu'awiya, some followers of the [Ahl al-Bayt (a)](https://en.wikishia.net/view/Ahl_al-Bayt_%28a%29) asked al-Husayn (a) to oppose this political peace treaty and stand against Mu'awiya. However, he (a) firmly supported his brother's treaty. When [Qays b. Sa'd](https://en.wikishia.net/view/Qays_b._Sa%27d) asked al-Husayn's (a) view on the treaty, he (a) openly shared his support for Imam al-Hasan's (a) decision. After the peace treaty was signed, al-Husayn (a) returned to [Medina](https://en.wikishia.net/view/Medina) and remained there.[[98]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-98)

**Imamate**

The beginning of the imamate of Imam al-Husayn (a) coincided with the tenth year of Mu'awiya's rule. After the peace treaty with Imam al-Hasan (a) in 41/661,[[99]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-99) Mu'awiya became the caliph of the Muslim ummah and established the Umayyad dynasty. According to Sunni sources, he was a clever and patient person[[100]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-100) and apparently a practicing Muslim, though he had gained power through political plots.[[101]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-101) He pretended to be a righteous person and a defender of religion and its rulings. However, he turned the caliphate into a kingdom[[102]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-102) and publicly stated that he did not care whether the people practiced their religion or not.[[103]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-103)

One of the issues during the reign of Mu'awiya was the presence of Shiite beliefs among people, especially in Iraq. The Shiites, like the Kharijites, were the enemies of Mu'awiya, but unlike the Kharijites, the Shiites enjoyed strong popular support as a result of the influence of Imam Ali (a) and the Ahl al-Bayt (a). Because of this, Mu'awiya would demote and persecute the Shiites in different ways. One of the ways was to create hatred for Imam Ali (a) in the hearts of the people. Thus, he had the preachers curse Imam Ali (a) on the pulpits, a phenomenon which continued during the reign of the subsequent Umayyad rulers.[[104]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-104) He wrote to his governors to delete the names of the Shiites from the treasury, stop paying them anything, and reject their testification in courts.[[105]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-105) He also threatened the traditionists who quoted hadiths about the virtues of Imam Ali (a). Because of this threat, some traditionists would use expressions such as "a man from the Quraysh," "one of the companions of the Prophet (s)," or "Abu Zaynab" when they wanted to refer to Imam Ali (a).[[106]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-106)

**Proofs of Imamate**

Imam al-Husayn (a) became the Imam of the Shi'a after the martyrdom of his brother in 50/670, and his imamate continued until 61/680. In addition to general proofs, Shiite scholars mention specific proofs for the imamate of each Imam (a).[[107]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-107) Al-Shaykh al-Mufid has mentioned a number of proofs for the imamate of Imam al-Husayn (a) in his [*al-Irshad*](https://en.wikishia.net/view/Al-Irshad), including a hadith of the [Prophet (s)](https://en.wikishia.net/view/Prophet_%28s%29) saying, "These two sons of mine are Imams, be they sitting or standing",[[108]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-108) and it is further proof of the [Imamate](https://en.wikishia.net/view/Imamate) of al-Hasan (a) and al-Husayn (a).

In addition to this, there are other hadiths narrated from the Prophet (s) in which he (s) has explicitly mentioned the number of Imams, the imamate of [Ali (a)](https://en.wikishia.net/view/Ali_%28a%29), al-Hasan (a), al-Husayn (a) and the nine descendants of Imam al-Husayn (a).

In Imam al-Hasan's (a) will, there was clear direction regarding the succession of al-Husayn (a) following his death, as well as direction to [Muhammad b. al-Hanafiyya](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya) to follow Imam al-Husayn (a).[[109]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-109) [Al-Shaykh al-Mufid](https://en.wikishia.net/view/Al-Shaykh_al-Mufid) believes the imamate of Imam al-Husayn (a) was clear even though he (a) did not announce out of [taqiyya](https://en.wikishia.net/index.php?title=Taqiyya&action=edit&redlink=1) and his belief in the cause of peace and abandoning hostilities. However, after [Mu'awiya](https://en.wikishia.net/view/Mu%27awiya)'s death, Imam al-Husayn (a) openly declared his position as Imam.[[110]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-110)

Before he left Medina in 60/680, Imam al-Husayn (a) gave some of the [trusts of imamate](https://en.wikishia.net/view/Trusts_of_imamate) to [Umm Salama](https://en.wikishia.net/view/Umm_Salama), the Prophet's (s) wife,[[111]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-111) and gave the rest to his elder daughter, [Fatima](https://en.wikishia.net/view/Fatima_bt._al-Imam_al-Husayn_%28a%29),[[112]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-112) before his martyrdom in [Ashura'](https://en.wikishia.net/view/Ashura%27) so that they deliver them to [Imam al-Sajjad (a)](https://en.wikishia.net/view/Imam_al-Sajjad_%28a%29).

**Regarding the Peace Treaty of Imam al-Hasan (a)**

Imam al-Husayn (a) was the most righteous person to rule after [Imam al-Hasan (a)](https://en.wikishia.net/view/Imam_al-Hasan_%28a%29). He (a) stood loyal to the [peace treaty](https://en.wikishia.net/view/Peace_Treaty_of_Imam_al-Hasan_%28a%29) between his brother, Imam al-Hasan (a), and [Mu'awiya](https://en.wikishia.net/view/Mu%27awiya),[[113]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-113) and refrained from uprising against [Mu'awiya](https://en.wikishia.net/view/Mu%27awiya); even though, the people of [Kufa](https://en.wikishia.net/view/Kufa) wrote letters [to him] urging for action against Mu'awiya. He wrote to them: "I do not have this thought now. May God bless you; stay in your land and hide in your houses and avoid from being accused while Mu'awiya is alive; if God brings forth something while I am alive, I will write to you."[[114]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-114)

**Attitude to Mu'awiya's Actions**

Nonetheless, Imam al-Husayn (a) refused to approve the legitimacy of the government of Mu'awiya over Muslims. During the ten years imamate of Imam al-Husayn (a), letters showing the Imam's (a) discontent were exchanged between him and Mu'awiya. These letters show Imam al-Husayn's (a) stance against Mu'awiya, specifically following crimes or non-Islamic deeds of Mu'awiya.

During this time, Imam al-Husayn (a) explained both directly and indirectly the rulings and qualifications of [imamate](https://en.wikishia.net/view/Imamate), [caliphate](https://en.wikishia.net/view/Caliphate) and the characteristics of the rightful caliph. While respecting the boundaries of the treaty, the Imam (a) stayed active in his responsibilities in speaking out and preaching. Among the preaching activities of Imam al-Husayn (a), he would continue to explain God's rulings in great gatherings of [hajj](https://en.wikishia.net/view/Hajj) in the land of [Mina](https://en.wikishia.net/view/Mina) and also his secret gatherings in [Mecca](https://en.wikishia.net/view/Mecca).

Like the [three caliphs](https://en.wikishia.net/index.php?title=Three_caliphs&action=edit&redlink=1), [Mu'awiya](https://en.wikishia.net/view/Mu%27awiya) pretended to revere Imam al-Husayn (a) because he knew that Imam al-Husayn (a) held a respected position among people of [Mecca](https://en.wikishia.net/view/Mecca) and [Medina](https://en.wikishia.net/view/Medina); the ill-treatment of Imam (a) would not go unnoticed. However, Mu'awiya regarded Imam (a) as an obstacle in the way of his government, and it worried him. On one hand, he did not disregard Imam's (a) position; he pretended to esteem and respect him and also ordered his agents not to disrespect the Prophet's (s) grandson. On the other hand, he kept Imam al-Husayn (a) under constant and daily surveillance to monitor his private and public life in the city and on travel. Mu'awiya never attempted to keep the surveillance a secret from Imam al-Husayn, so he (a) would not consider rising against him.

Mu'awiya had also advised his son, [Yazid](https://en.wikishia.net/view/Yazid), that with all the fear he had from Imam (a), even if he could defeat the Imam (a), he would treat him (a) with forbearance and would not force Imam al-Husayn (a) to give allegiance.[[115]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-115)

Mu'awiya's crimes such as murdering [Hujr b. Adi](https://en.wikishia.net/view/Hujr_b._Adi), [Amr b. Hamiq al-Khuza'i](https://en.wikishia.net/view/Amr_b._Hamiq_al-Khuza%27i), [Abd Allah b. Yahya al-Hadrami](https://en.wikishia.net/view/Abd_Allah_b._Yahya_al-Hadrami) and his companions met the most severe criticisms from the Imam (a).[[116]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-116)

According to several sources, Imam al-Husayn (a) wrote a letter to Mu'awiyah and condemned the murder of Imam Ali's (a) companions. After counting some of Mu'awiya's wrong actions, the Imam (a) criticized him and said, "I do not know a greater fitna for this ummah than your rule over them."[[117]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-117)

**Against the Succession of Yazid**

Contrary to his peace treaty with Imam al-Hasan (a), Mu'awiya called the people in 56/676 to pledge allegiance to Yazid as his successor.[[118]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-118) Some figures, such as Imam al-Husayn (a) refused to pledge allegiance to Yazid, so Mu'awiya went to [Medina](https://en.wikishia.net/view/Medina) to convince them to do so.[[119]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-119) In a session that Mu'awiya held for that purpose, Imam al-Husayn (a) rebuked Mu'awiyah, warned him against taking such a measure, considering especially the corrupt character of Yazid, and emphasized his own place and right to take the leadership of the ummah.[[120]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-120)

In another session, in which ordinary people were present, Imam al-Husayn (a) reacted to Mu'awiya's remarks about the qualification of Yazid for caliphate by proclaiming that Yazid was an alcoholic and corrupt person and that he himself was the one who deserved to be the caliph.[[121]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-121)

**Sermon in Mina**

*Main article:* [*Imam al-Husayn's (a) Sermon in Mina*](https://en.wikishia.net/view/Imam_al-Husayn%27s_%28a%29_Sermon_in_Mina)

In 58/677-8, two years before the death of Mu'awiya, Imam al-Husayn (a) gave a protesting speech in [Mina](https://en.wikishia.net/view/Mina).[[122]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-122) At this time, Mu'awiya's persecution of the Shi'a had become more than ever.[[123]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-123) In his speech, the Imam (a) mentioned the virtues of Imam Ali (a) and the Ahl al-Bayt (a) and emphasized the importance of [commanding good and forbidding evil](https://en.wikishia.net/index.php?title=Commanding_good_and_forbidding_evil&action=edit&redlink=1) and the necessity of scholars' objection to the oppression and corruption of unjust rulers.

**Rule of Yazid**

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| **Timeline of the** [**Battle of Karbala**](https://en.wikishia.net/view/Battle_of_Karbala)  |
| [**60**](https://en.wikishia.net/view/60)**/680**  |
| [Rajab 15](https://en.wikishia.net/view/Rajab_15)  | Death of [Mu'awiya b. Abi Sufyan](https://en.wikishia.net/view/Mu%27awiya_b._Abi_Sufyan)  |
| [Rajab 28](https://en.wikishia.net/view/Rajab_28)  | Departure of Imam al-Husayn b. 'Ali (a) from [Medina](https://en.wikishia.net/view/Medina).  |
| [Sha'ban 3](https://en.wikishia.net/view/Sha%27ban_3)  | Arrival of Imam al-Husayn (a) to [Mecca](https://en.wikishia.net/view/Mecca).  |
| [Ramadan 10](https://en.wikishia.net/view/Ramadan_10)  | Arrival of [Kufiyans' first letter](https://en.wikishia.net/view/Letters_of_the_Kufians_to_Imam_al-Husayn_%28a%29) to Imam (a)  |
| [Ramadan 12](https://en.wikishia.net/view/Ramadan_12)  | Arrival of 150 letters from Kufa  |
| [Ramadan 14](https://en.wikishia.net/view/Ramadan_14)  | Arrival of the letter from leaders of Kufa  |
| [Ramadan 15](https://en.wikishia.net/view/Ramadan_15)  | Departure of [Muslim b. 'Aqil](https://en.wikishia.net/view/Muslim_b._%27Aqil) from [Mecca](https://en.wikishia.net/view/Mecca) toward [Kufa](https://en.wikishia.net/view/Kufa).  |
| [Shawwal 5](https://en.wikishia.net/view/Shawwal_5)  | Arrival of Muslim b. 'Aqil to Kufa.  |
| [Dhu l-Hijja 8](https://en.wikishia.net/view/Dhu_l-Hijja_8)  | Departure of Imam al-Husayn (a) form Mecca  |
| [Dhu l-Hijja 8](https://en.wikishia.net/view/Dhu_l-Hijja_8)  | Uprising of Muslim b. 'Aqil in Kufa  |
| [Dhu l-Hijja 9](https://en.wikishia.net/view/Dhu_l-Hijja_9)  | [Martyrdom](https://en.wikishia.net/index.php?title=Martyrdom&action=edit&redlink=1) of Muslim b. 'Aqil  |
| [**61**](https://en.wikishia.net/view/61)**/680**  |
| [Muharram 1](https://en.wikishia.net/view/Muharram_1)  | Asking for help of ['Ubayd Allah b. al-Hurr al-Ju'fi](https://en.wikishia.net/view/%27Ubayd_Allah_b._al-Hurr_al-Ju%27fi) and ['Amr b. Qays](https://en.wikishia.net/index.php?title=%27Amr_b._Qays&action=edit&redlink=1) in [Banu Maqatil](https://en.wikishia.net/index.php?title=Banu_Maqatil&action=edit&redlink=1)  |
| [Muharram 2](https://en.wikishia.net/view/Muharram_2)  | Arrival of Imam (a) to [Karbala](https://en.wikishia.net/view/Karbala)  |
| [Muharram 3](https://en.wikishia.net/view/Muharram_3)  | Arrival of ['Umar b. Sa'd](https://en.wikishia.net/view/%27Umar_b._Sa%27d) with 4,000 people to Karbala  |
| [Muharram 6](https://en.wikishia.net/view/Muharram_6)  | [Habib b. Muzahir](https://en.wikishia.net/view/Habib_b._Muzahir)'s asking for help of [Banu Asad](https://en.wikishia.net/view/Banu_Asad)  |
| [Muharram 7](https://en.wikishia.net/view/Muharram_7)  | Banding of water by 'Umar b. Sa'd  |
| [Muharram 7](https://en.wikishia.net/view/Muharram_7)  | [Muslim b. 'Awsaja al-Asadi](https://en.wikishia.net/view/Muslim_b._%27Awsaja_al-Asadi) joined Imam (a)  |
| [Muharram 9](https://en.wikishia.net/view/Muharram_9)  | Arrival of [Shimr b. Dhi l-Jawshan](https://en.wikishia.net/view/Shimr_b._Dhi_l-Jawshan) to Karbala  |
| [Muharram 9](https://en.wikishia.net/view/Muharram_9)  | Shimr's Safe conduct for [Umm al-Banin](https://en.wikishia.net/view/Umm_al-Banin)'s children  |
| [Muharram 9](https://en.wikishia.net/view/Muharram_9)  | Announcing of the Battle by 'Umar b. Sa'd and Imam's (a) asking for a delay  |
| [Muharram 10](https://en.wikishia.net/view/Muharram_10)  | [Events of Ashura](https://en.wikishia.net/view/Events_of_Ashura)  |
| [Muharram 11](https://en.wikishia.net/view/Muharram_11)  | Moving the [captives](https://en.wikishia.net/view/Captives_of_Karbala) towards Kufa  |
| [Muharram 11](https://en.wikishia.net/view/Muharram_11)  | Burial of [martyrs](https://en.wikishia.net/view/Martyrs_of_Karbala) by Banu Asad  |
| [Muharram 12](https://en.wikishia.net/view/Muharram_12)  | Burial of a few member of martyrs  |
| [Muharram 13](https://en.wikishia.net/view/Muharram_13)  | Arrival of captives to Kufa  |
| [Muharram 19](https://en.wikishia.net/view/Muharram_19)  | Moving the captives from Kufa towards [Syria](https://en.wikishia.net/index.php?title=Syria&action=edit&redlink=1)  |
| [Safar 1](https://en.wikishia.net/view/Safar_1)  | Arrival of the captives to Syria  |
| [Safar 20](https://en.wikishia.net/view/Safar_20)  | [Arba'in](https://en.wikishia.net/view/Arba%27in)  |
| [Safar 20](https://en.wikishia.net/view/Safar_20)  | Return of [Ahl al-Bayt (a)](https://en.wikishia.net/view/Ahl_al-Bayt_%28a%29) to Karbala  |
| [Safar 20](https://en.wikishia.net/view/Safar_20)  | Moving from [Karbala](https://en.wikishia.net/view/Karbala) toward [Medina](https://en.wikishia.net/view/Medina) (in some accounts)  |
| * [v](https://en.wikishia.net/view/Template%3ATimeline_of_the_Event_of_Karbala_Vertical)
* [e](https://en.wikishia.net/index.php?title=Template:Timeline_of_the_Event_of_Karbala_Vertical&action=edit)
 |

Yazid succeeded his father when the latter died on [Rajab 15](https://en.wikishia.net/view/Rajab_15), 60/[April 21](https://en.wikishia.net/view/April_21), 680.[[124]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-124) He decided to force a number of noble figures, including Imam al-Husayn (a), who had refused to pledge allegiance to him to do so.[[125]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-125) However, the Imam (a) refused to pledge allegiance again[[126]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-126) and left Medina on [Rajab 28th](https://en.wikishia.net/view/Rajab_28) to Mecca. [[127]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-127)

In Mecca, he was received warmly by the people.[[128]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-128) He stayed there more than four months (from Sha'ban 3rd until [Dhu l-Hijja 8th](https://en.wikishia.net/view/Dhu_l-Hijja_8)).[[129]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-129) During this time, the Shiites of [Kufa](https://en.wikishia.net/view/Kufa), who learned about the Imam's (a) rejection of paying allegiance to Yazid, wrote him [letters](https://en.wikishia.net/view/Letters_of_People_of_Kufa_to_Imam_al-Husayn_%28a%29), inviting him to Kufa.[[130]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-130) In order to ascertain the loyalty of the Kufans, the Imam (a) sent [Muslim b. Aqil](https://en.wikishia.net/view/Muslim_b._Aqil) to Kufa to see the circumstances and report back to him. After being welcomed by the people and receiving their vows of allegiance, Muslim b. Aqil wrote a letter to the Imam (a) and affirmed that Kufa was ready to receive him.[[131]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-131) Thus, the Imam (a) started his travel from Mecca to Kufa on Dhu l-Hijja 8th.[[132]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-132)

According to some reports, the Imam (a) was informed of a plot for his murder in Mecca, so he left Mecca to preserve its sanctity.[[133]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-133)

**Battle of Karbala**

*Main article:* [*Battle of Karbala*](https://en.wikishia.net/view/Battle_of_Karbala)



[The Evening of Ashura](https://en.wikishia.net/index.php?title=The_Evening_of_Ashura&action=edit&redlink=1), created by [Mahmud Farshchian](https://en.wikishia.net/index.php?title=Mahmud_Farshchian&action=edit&redlink=1), 1976

The Battle of Karbala, which led to the martyrdom of Imam al-Husayn (a) and his companions, can be considered the most important part of the Imam's (a) life. According to some reports, the Imam (a) was aware of his martyrdom before travelling to Iraq. The battle took place as a result of his rejection of paying allegiance to Yazid. The Imam (a), who was on his way to Kufa with his family and companions, was encountered with the army of [al-Hurr b. Yazid al-Riyahi](https://en.wikishia.net/view/Al-Hurr_b._Yazid_al-Riyahi) in an area called [Dhu Husam](https://en.wikishia.net/view/Dhu_Husam), and was forced to change his route as a result.[[134]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-134)

Most sources report that the Imam (a) arrived in Karbala on [Muharram 2nd](https://en.wikishia.net/view/Muharram_2).[[135]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-135) The next day, the army of [Umar b. Sa'd](https://en.wikishia.net/view/Umar_b._Sa%27d) arrived in Karbala with four-thousand soldiers.[[136]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-136) Some negotiations took place between the Imam (a) and Umar b. Sa'd,[[137]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-137) but Ubayd Allah b. Ziyad refused to accept anything except the Imam's allegiance to Yazid.[[138]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-138)

In the afternoon of [Muharram 9th](https://en.wikishia.net/view/Muharram_9), Umar b. Sa'd's army got ready for the battle, but the Imam (a) requested the battle to be postponed until the next day so that he can spend the night praying and worshiping God.[[139]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-139) On the eve of Ashura (Muharram 10th), the Imam (a) talked to his companions and gave them the permission to leave if they wished so, but they emphasized their loyalty and support for him.[[140]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-140)

In the morning of Ashura, the battle started, and many of the [Imam's (a) companions](https://en.wikishia.net/view/Companion_of_Imam_al-Husayn_%28a%29) were martyred.[[141]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-141) During the battle, al-Hurr b. Yazid, who was one of the commanders of [Umar b. Sa'd](https://en.wikishia.net/view/Umar_b._Sa%27d)'s army, repented and joined the Imam (a).[[142]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-142) After the martyrdom of all his companions, the Imam's (a) family members began to go to the battle, the first of whom was [Ali al-Akbar](https://en.wikishia.net/view/Ali_al-Akbar).[[143]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-143) The Imam's (a) family members also were martyred one after another. Finally, Imam al-Husayn (a) himself entered the battlefield and was martyred in the afternoon of Ashura. His murderer was [Shimr b. Dhi l-Jawshan](https://en.wikishia.net/view/Shimr_b._Dhi_l-Jawshan)[[144]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-144) or, according to a report, [Sinan b. Anas](https://en.wikishia.net/view/Sinan_b._Anas),[[145]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-145) who beheaded him and sent his head to Ibn Ziyad the same day.[[146]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-146)

In order to fully obey Ibn Ziyad's command, Umar b. Sa'd commanded his soldiers to go with their horses on the body of the Imam and break his bones.[[147]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-147) The women and children and [Imam al-Sajjad (a)](https://en.wikishia.net/view/Imam_al-Sajjad_%28a%29), who was sick, were [taken captive](https://en.wikishia.net/view/Captives_of_Karbala) and sent to [Kufa](https://en.wikishia.net/view/Kufa) and then to [Damascus](https://en.wikishia.net/index.php?title=Damascus&action=edit&redlink=1).[[148]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-148) The body of the Imam (a) and about seventy-two[[149]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-149) of those who were martyred with him were buried on the 11th[[150]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-150) or 13th of Muharram by a group of [Banu Asad](https://en.wikishia.net/view/Banu_Asad)—and, according to a report, with the presence of Imam al-Sajjad (a)—in the place where they had been martyred.[[151]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-151)

**Purpose and Results**

*Main article:* [*Uprising of Imam al-Husayn (a)*](https://en.wikishia.net/view/Uprising_of_Imam_al-Husayn_%28a%29)

There are different viewpoints regarding the reasons behind Imam al-Husayn's (a) travel from Medina to Mecca and then to Kufa and the Battle of Karbala. According to one viewpoint, the Imam (a) did not intend to rebel or fight; rather, he only wanted to save his own life.[[152]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-152) According to another viewpoint the Imam (a) wanted to establish a government. Scholars such as [al-Sharif al-Murtada](https://en.wikishia.net/view/Al-Sharif_al-Murtada)[[153]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-153) and [Salihi Najaf Abadi](https://en.wikishia.net/index.php?title=Salihi_Najaf_Abadi&action=edit&redlink=1) maintain the latter viewpoint,[[154]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-154) and others such as [al-Shaykh al-Mufid](https://en.wikishia.net/view/Al-Shaykh_al-Mufid), [al-Sayyid b. Tawus](https://en.wikishia.net/view/Al-Sayyid_b._Tawus), and [al-Allama al-Majlisi](https://en.wikishia.net/view/Al-Allama_al-Majlisi) reject it.

The [uprising of Imam al-Husayn (a)](https://en.wikishia.net/view/Uprising_of_Imam_al-Husayn_%28a%29) led to several uprisings and revolutionary movements immediately after his martyrdom. The first protest was by [Abd Allah b. Afif](https://en.wikishia.net/view/Abd_Allah_b._Afif)[[155]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-155) against [Ibn Ziyad](https://en.wikishia.net/view/Ibn_Ziyad). Among other revolts are those of [Tawwabun](https://en.wikishia.net/view/Uprising_of_Tawwabun), [al-Mukhtar](https://en.wikishia.net/view/Uprising_of_al-Mukhtar), [Zayd b. Ali](https://en.wikishia.net/view/Uprising_of_Zayd_b._Ali), and [Yahya b. Zayd](https://en.wikishia.net/view/Uprising_of_Yahya_b._Zayd). Moreover, the slogan of [Abu Muslim al-Khurasani](https://en.wikishia.net/index.php?title=Abu_Muslim_al-Khurasani&action=edit&redlink=1)'s revolt, which ended the Umayyad dynasty, was "Ya la-tharat al-Husayn" (O Avengers of al-Husayn!).[[156]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-156) The [Islamic revolution of Iran](https://en.wikishia.net/index.php?title=Islamic_revolution_of_Iran&action=edit&redlink=1) was also inspired by the uprising of Imam al-Husayn (a). According to [Imam Khomeini](https://en.wikishia.net/view/Imam_Khomeini), "Had it not been for the sessions and gatherings of preaching and mourning, our nation would not have become victorious. All rose up under the flag of Imam al-Husayn (a)".[[157]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-157)

Culturally, Muslims and even non-Muslims regard al-Husayn (a) as a paragon of self-sacrifice, resistance, fight for freedom, protecting values, and truth-seeking.

**Attributes and Merits**

*Main articles:* [*Ahl al-Bayt (a)*](https://en.wikishia.net/view/Ahl_al-Bayt_%28a%29)*,* [*Ashab al-Kisa'*](https://en.wikishia.net/view/Ashab_al-Kisa%27)*,* [*al-Mubahala Verse*](https://en.wikishia.net/view/Al-Mubahala_Verse)*,* [*al-Tathir Verse*](https://en.wikishia.net/view/Al-Tathir_Verse) *and* [*Hadith al-Thaqalayn*](https://en.wikishia.net/view/Hadith_al-Thaqalayn)

**Appearance**

Imam al-Husayn (a) had a bright face. He sometimes wore a turban made of fur, and at other times, a black turban. He used to dye his hair reddish brown.[[158]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-158) In most [hadith](https://en.wikishia.net/view/Hadith) sources, he is likened to the noble [Prophet (s)](https://en.wikishia.net/view/Prophet_%28s%29),[[159]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-159) and he is described as the most similar person to the Prophet (s).[[160]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-160) In another hadith, [Imam Ali (a)](https://en.wikishia.net/view/Imam_Ali_%28a%29) regarded al-Husayn (a) as the most similar to himself, regarding manner and behavior.

The lettering on his two rings read "la ilah illa Allah, uddat li-liqa' Allah" [(the word) "there's no god except Allah" is the supplement for meeting Allah] and "inn Allah baligh amrih" [Indeed Allah carries through His command].

Imam al-Husayn (a) went to [hajj](https://en.wikishia.net/view/Hajj) on foot, accompanied by his relatives twenty five times in his lifetime.

**In the Words of the Prophet (s)**

Several hadiths are quoted from the Prophet (s) regarding the virtues of Imam al-Husayn (a), some of which are as follows:

* Al-Hasan and al-Husyan are the masters of the youth of Paradise.[[161]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-161)
* It is written on the right side of [God's] Throne, "Al-Husayn is the lamp of guidance and the vessel of salvation."
* Al-Husayn is of me and I am of al-Husayn.[[162]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-162)
* who loves these two sons of mine [i.e., al-Hasan and al-Husayn] has indeed loved me, and who hates them has indeed hated me.[[163]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-163)

**High Status**

According to Sunni and Shiite hadiths, al-Husayn b. Ali (a) was one of the [People of the Cloak](https://en.wikishia.net/view/People_of_the_Cloak).[[164]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-164) He was present in [Mubahala](https://en.wikishia.net/view/Mubahala);[[165]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-165) the phrase "our sons" in Quran 2:246 [[166]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-166), revealed on the occasion of Mubahala, refers to al-Hasan (a) and al-Husayn (a).[[167]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-167)

After the martyrdom of Imam al-Hasan (a), Imam al-Husayn (a) was considered the most prominent [Hashimite](https://en.wikishia.net/view/Hashimite). According to [al-Ya'qubi](https://en.wikishia.net/view/Al-Ya%27qubi), after the martyrdom of Imam al-Hasan (a), Mu'awiyah told [Ibn Abbas](https://en.wikishia.net/view/Ibn_Abbas), "From now on, you are the chief of your people." Ibn Abbas responded, "Not until al-Husayn (a) is there."[[168]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-168) There are also some reports indicating that Banu Hashim would consult with al-Husayn (a) about their affairs and prefer his opinion to that of others.[[169]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-169)

It is reported that even [Amr b. al-As](https://en.wikishia.net/view/Amr_b._al-As) considered al-Husayn (a) the dearest person on the earth to those in Heaven.[[170]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-170)

**Foreseeing of Martyrdom**

There are many reports about foreseeing the martyrdom of Imam al-Husayn (a),[[171]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-171) including [Hadith al-Lawh](https://en.wikishia.net/view/Hadith_al-Lawh), in which the Prophet (s) stated, "God has honored al-Husayn by martyrdom and made him the best of martyrs."[[172]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-172) *Al-Allama al-Majlisi* has collected several traditions in [*Bihar al-anwar*](https://en.wikishia.net/view/Bihar_al-anwar) which indicate that God informed some of His prophets, including [Adam (a)](https://en.wikishia.net/view/Adam_%28a%29), [Noah (a)](https://en.wikishia.net/view/Noah_%28a%29), [Abraham (a)](https://en.wikishia.net/view/Abraham_%28a%29), [Zechariah (a)](https://en.wikishia.net/index.php?title=Zechariah_(a)&action=edit&redlink=1), and [Muhammad (s)](https://en.wikishia.net/view/Muhammad_%28s%29), about the martyrdom of al-Husayn (a), and they wept for him.[[173]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-173) It is also reported that when Imam Ali (a) reached Karbala on his way to [Siffin](https://en.wikishia.net/view/Siffin), he pointed to a place and said, "This is where their blood will be shed."[[174]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-174)

**Miracles**

In some traditions, extraordinary characteristics have been mentioned for the Imam (a), such as drinking milk from the Prophet's fingers[[175]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-175) and the healing of Futrus (an angel whose wings were broken but were healed when the Imam (a) was born).[[176]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-176) It is reported that God has placed healing in the soil of al-Husyan's (a) grave and the fulfilment of prayers under his dome.[[177]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-177) A comprehensive list of these characteristics can be found in the book [*al-Khasa'is al-Husayniyya*](https://en.wikishia.net/view/Al-Khasa%27is_al-Husayniyya).

**Morals and Manners**

He used to sit with the poor, accept their invitations, eat with them, invite them to his house. He never hesitated in giving charity.[[178]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-178) If a beggar asked him for help while he (a) was praying, he (a) tried to recite the remainder of his [prayer](https://en.wikishia.net/view/Prayer) quickly in order to give the beggar what he (a) had.[[179]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-179)

He (a) used to free slaves and bondwomen for their good manners. It is reported that Imam al-Husayn (a) freed a bondwoman [Mu'awiya](https://en.wikishia.net/view/Mu%27awiya) had sent for him along with gifts and clothes, in return for reciting some verses of the [Qur'an](https://en.wikishia.net/view/Qur%27an), and a poem about the mortality of the world and human beings. Imam al-Husayn (a) gave her all the gifts.[[180]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-180) Once, a slave-girl gifted him a flower, and the Imam (a) freed her in return. Someone asked him, "Did you free her just because of a flower?" The Imam (a) cited Quran 4:86: "When you are greeted with a salute, greet with a better one than it, or return it" and said, "God has taught us to have such manners."[[181]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-181)

Imam al-Husayn (a) was very generous and known for generosity among people.[[182]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-182) However, out of respect for his brother, he would give the poor a little less than his brother had given.[[183]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-183)

It is reported that Imam al-Husayn (a) spent the land, and whatever he (a) inherited, before he (a) received them, in the way of God. He (a) gave his ring and paid the full debt of a man in return for answers to three questions. His generosity was to the extent that a Jewish couple became Muslim when they saw this merit of his. Regarding his forbearance, it is reported that when a man from [Syria](https://en.wikishia.net/index.php?title=Syria&action=edit&redlink=1) insulted him and his father, Imam al-Husayn (a) forgave him and treated him with kindness. It is also said that the lasting marks of the bags of food he (a) carried for the orphans and the poor was clearly seen on his back among his multiple wounds after his martyrdom.

**Mourning in Muharram**

*Main article:* [*mourning of Imam al-Husayn (a)*](https://en.wikishia.net/index.php?title=Mourning_of_Imam_al-Husayn_(a)&action=edit&redlink=1)

In the month of [Muharram](https://en.wikishia.net/view/Muharram), Shiites hold a series of mourning ceremonies and rituals for Imam al-Husayn (a) and his companions. Mourning for Imam al-Husayn (a) started within days after his martyrdom.[[184]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-184) According to a report, when the [Captives of Karbala](https://en.wikishia.net/view/Captives_of_Karbala) reached Damascus, the ladies mourned for the Imam (a) by wearing black clothes for several days.[[185]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-185)

The Imams of the Shi'a emphasized the importance of mourning and weeping for Imam al-Husayn (a).[[186]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-186) They also greatly encouraged the Shia to visit the grave of Imam al-Husayn (a), and, according to some hadiths, proclaimed its merit to be equal to [hajj](https://en.wikishia.net/view/Hajj) and [umra](https://en.wikishia.net/view/Umra).[[187]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-187)

With the emergence of Shiite dynasties, mourning rituals for Imam al-Husayn (a) became officially recognized,[[188]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-188) and various rituals such as [chest-beating](https://en.wikishia.net/view/Chest-beating) and [ta'ziya](https://en.wikishia.net/view/Ta%27ziya) developed. Reciting supplications such as [Ziyarah Ashura'](https://en.wikishia.net/view/Ziyarah_Ashura%27) and [Ziyarah al-Warith](https://en.wikishia.net/view/Ziyarah_al-Warith), whether individually or collectively, were also among these rituals.

**Day of Arba'in**

*Main article:* [*Arba'in of Imam al-Husayn (a)*](https://en.wikishia.net/view/Arba%27in_of_Imam_al-Husayn_%28a%29)

Forty days after the martyrdom of Imam al-Husayn (a) is called the day of [Arba'in](https://en.wikishia.net/view/Arba%27in), on which many Shiites visit the shrine of the Imam (a). It is reported that [Jabir b. Abd Allah al-Ansari](https://en.wikishia.net/view/Jabir_b._Abd_Allah_al-Ansari) was the first person who visited the Imam's (a) grave on this day.[[189]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-189) According to [*al-Luhuf*](https://en.wikishia.net/view/Al-Luhuf), the family of the Imam (a), who were taken as captive to Damascus, also visited his grave on the same day on their way back to Medina.[[190]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-190)

The instruction to visit the grave of Imam al-Husayn (a) on the day of Arba'in has caused Shiites, especially Iraqi Shiites, to go to Karbala on this day. This [procession](https://en.wikishia.net/view/Procession_of_Arba%27in) on foot, is one of the largest religious marches in the world. It is reported that in 2017, more than thirteen million pilgrims participated in this procession.

**Al-Ha'ir al-Husayni**

*Main article:* [*al-Ha'ir al-Husayni*](https://en.wikishia.net/view/Al-Ha%27ir_al-Husayni)

The place where the shrine of Imam al-Husayn (a) is located is called al-Ha'ir al-Husayni (or simply al-Ha'ir). The area of al-Ha'ir has special merits and rulings. For instance, a traveler may perform all his prayers in the complete form when he is in al-Ha'ir and does not need to shorten them.[[191]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-191)

There is disagreement as to the precise area of al-Ha'ir, but all agree that the area within eleven meters of the grave of the Imam (a) is inside al-Ha'ir.[[192]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-192)

**Imam al-Husayn's Shrine**

*Main article:* [*Holy Shrine of Imam al-Husayn (a)*](https://en.wikishia.net/view/Holy_Shrine_of_Imam_al-Husayn_%28a%29)

The first shrine of Imam al-Husayn (a) seems to have been built at the time of [al-Mukhtar](https://en.wikishia.net/view/Al-Mukhtar) and by his command. Since that time, the Imam's (a) shrine was rebuilt and renovated several times,[[193]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-193) as it was destroyed by [Abbasid caliphs](https://en.wikishia.net/index.php?title=Abbasid_caliphs&action=edit&redlink=1)[[194]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-194) and [Wahhabis](https://en.wikishia.net/index.php?title=Wahhabis&action=edit&redlink=1) several times. The Abbasid caliph [al-Mutawakkil](https://en.wikishia.net/index.php?title=Al-Mutawakkil&action=edit&redlink=1) even commanded the land of al-Ha'ir to be ploughed.[[195]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-195)

**In Sunni View**

Sunni hadith sources have recorded many hadiths on the virtues of Imam al-Husayn (a).[[196]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-196) Apart from these hadiths, most Sunnis admire the Imam (a) because he sacrificed what he had for the sake of God.

However, some Sunni scholars have criticized Imam al-Husayn (a) for his uprising against [Yazid](https://en.wikishia.net/view/Yazid). For instance, Abu Bakr b. al-Arabi accused the Imam (a) for dividing the ummah,[[197]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29%22%20%5Cl%20%22cite_note-197) and [Ibn Taymiyya](https://en.wikishia.net/index.php?title=Ibn_Taymiyya&action=edit&redlink=1) maintained that the Imam's (a) uprising only added to the problems.[[198]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-198) These standpoints have been refuted by other Sunni scholars. For instance, [Ibn Khaldun](https://en.wikishia.net/index.php?title=Ibn_Khaldun&action=edit&redlink=1) rejected Abu Bakr b. al-Arabi's accusation, and maintained that when Yazid's impiety became known for everyone, al-Husayn (a) regarded it an obligation upon himself to revolt and he was indeed the most righteous and qualified person of his time for such a task.[[199]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-199) Al-Alusi too has cursed Abu Bakr b. al-Arabi for this accusation and regarded it as a big lie and slander.[[200]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-200)

The famous Sunni writer, Abbas Mahmoud al-Akkad, writes, "The conditions at the time of Yazid were so bad that nothing could fix them but martyrdom."[[201]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-201) He maintains that such uprisings can only be undertaken by special human beings who are made for such purposes; the actions of such people cannot be compared with those of others, because they understand and seek what is beyond the understanding and wish of ordinary people.[[202]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-202)

Taha Hussein, another contemporary Sunni writer, believes that al-Husayn's (a) rejection of paying allegiance to Yazid was not out of stubbornness; rather, he believed that if he had paid allegiance to Yazid, he would have betrayed his conscience and rejected his faith; he considered paying allegiance to Yazid a sin.[[203]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-203)

Umar Farrukh, another Arab thinker and writer, emphasizes that it is not right to remain silent against oppression and that we need a Husayn among us today to rise up and guide us to the right path of defending the truth.

Regarding the permissibility of cursing Yazid as the murderer of Imam al-Husayn (a), there have been two views among Sunni scholars, and the majority maintain that cursing Yazid is permissible.[[204]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-204)

**Spiritual Legacy**

The spiritual legacy of Imam al-Husayn (a) is recorded in various historical and hadith sources and include sayings, sermons, supplications, letters, poems, and instructions. These are collected in the book [*Musnad al-Imam al-Shahid*](https://en.wikishia.net/view/Musnad_al-Imam_al-Shahid) (The Musnad of the Martyred Imam) by [Aziz Allah Utaridi](https://en.wikishia.net/index.php?title=Aziz_Allah_Utaridi&action=edit&redlink=1) and the book [*Mawsu'at kalimat al-Imam al-Husayn (a)*](https://en.wikishia.net/view/Mawsu%27at_kalimat_al-Imam_al-Husayn_%28a%29) (The Encyclopedia of Imam al-Husayn's [a] Words).

**Sayings**

The sayings of Imam al-Husayn (a) on different themes, such as God, the Qur'an, Ahl al-Bayt (a), rulings, and ethics, are found in various sources, most of which were delivered in the last few months of the Imam (a).

**Supplications**

In the book *Musnad al-Imam al-Shahid*, about twenty supplications by the Imam (a) are collected, the most well-known of which is the [Supplication of Arafa](https://en.wikishia.net/view/Supplication_of_Arafa_by_Imam_al-Husayn_%28a%29), which was recited by the Imam (a) on the [Day of Arafa](https://en.wikishia.net/view/Day_of_Arafa) in [Arafat](https://en.wikishia.net/view/Arafat).[[205]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-205)

**Poems**

A number of poems are attributed to Imam al-Husayn (a). Muhammad Sadiq Karbasi has collected and analyzed these poems in a two-volume book entitled *Diwan al-Imam al-Husayn (a)*.

**Sermons and Will**

A [sermon delivered in Mina](https://en.wikishia.net/view/Sermon_of_Imam_al-Husayn_%28a%29_in_Mina),[[206]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-206) another one on the Day of Ashura',[[207]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-207) and a written will addressed to [Muhammad b. al-Hanafiyya](https://en.wikishia.net/view/Muhammad_b._al-Hanafiyya), in which the Imam (a) explains his purpose,[[208]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-208) are reported in the sources.

**Letters**

In [*Makatib al-A'imma*](https://en.wikishia.net/view/Makatib_al-A%27imma), twenty-seven letters by Imam al-Husayn (a) are collected.[[209]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-209) A number of these letters are addressed to [Mu'awiya](https://en.wikishia.net/view/Mu%27awiya) and the rest to other people and on various subject matters.

**Some of Well-Known Sayings**

* If you do not have faith and do not fear the Day of Resurrection, be noble in this world.[[210]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-210)
* People are the slaves of this world, and religion is on their tongues; they abide by it as long as their livelihoods are granted; when they are tested with afflictions, religious people become rare.[[211]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-211)
* Death with honor is better than life with humiliation.[[212]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-212)
* I did not rise up arrogantly, but rather to reform the ummah of my grandfather Muhammad. I want to command good and forbid evil.[[213]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-213)
* who seeks to attain something by disobeying God, will lose what he wishes and will be afflicted by what he fears sooner than he expects.[[214]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-214)
* People bringing their needs to you is God's blessing upon you. Do not get tired of blessings; otherwise, they will turn into afflictions.[[215]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-215)

**Bibliography**

About the personality and life of Imam al-Husayn (a), many works have been produced in different formats, such as encyclopedias, biographies, [maqtals](https://en.wikishia.net/view/Maqtal) (see below), and historiographies. There are more than forty books and articles that have introduced these works. For instance, in *Kitab-Shinasi-yi Ikhtisasi-yi Imam Husayn*, 1,428 works have been mentioned with their bibliographical information.[[216]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-216) [Agha Buzurg Tihrani](https://en.wikishia.net/view/Agha_Buzurg_Tihrani) also have introduced 985 works in this regard in his [al-Dhari'a](https://en.wikishia.net/view/Al-Dhari%27a).[[217]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-217)

**Maqtal**

*Main article:* [*Maqtal*](https://en.wikishia.net/view/Maqtal)

Any written account of the murder or martyrdom of a prominent figure in history is called maqtal.[[218]](https://en.wikishia.net/view/Imam_al-Husayn_b._%27Ali_%28a%29#cite_note-218) The earliest maqtal that presents an account of the martyrdom of Imam al-Husayn (a) was written by [Abu Mikhnaf](https://en.wikishia.net/index.php?title=Abu_Mikhnaf&action=edit&redlink=1) in the second/eigths century. Some other important maqtals of Imam al-Husayn (a) include [Maqtal al-Husayn](https://en.wikishia.net/view/Maqtal_al-Husayn_%28by_al-Khwarazmi%29) by [Muwaffiq b. Ahmad al-Khwarazmi](https://en.wikishia.net/index.php?title=Muwaffiq_b._Ahmad_al-Khwarazmi&action=edit&redlink=1), [*al-Luhuf 'ala qatla al-tufuf*](https://en.wikishia.net/view/Al-Luhuf_%27ala_qatla_al-tufuf) by [al-Sayyid b. Tawus](https://en.wikishia.net/view/Al-Sayyid_b._Tawus), and [*Maqtal-i jami'-i Sayyid al-Shuhada'*](https://en.wikishia.net/index.php?title=Maqtal-i_jami%27-i_Sayyid_al-Shuhada%27&action=edit&redlink=1), written by a group of researchers under the supervision of [Mahdi Pishva'i](https://en.wikishia.net/index.php?title=Mahdi_Pishva%27i&action=edit&redlink=1).

**Notes**

 Mufīd, *al-Irshād*, vol. 2, p. 27.

  Mufīd, *al-Irshād*, vol. 2, p. 27; Aḥmad b. Ḥanbal, *al-Musnad*, vol. 1, p. 98, 118.

  Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 6, p. 357; Ibn Athīr, *Usd al-ghāba*, vol. 2, p. 10.

  Ibn Manẓūr, *Lisān al-ʿarab*, vol. 4, p. 393.

  Ibn ʿAsākir, *Tārīkh madīnat Damascus*, vol. 13, p. 171.

  Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 6, p. 357; Majlisī, *Biḥār al-anwār*, vol. 39, p. 63.

  Muḥammadī Riyshahrī, *Dānishnāma-yi Imām Ḥusayn*, vol. 1, p. 194-195.

  Mufīd, *al-Irshād*, vol. 2, p. 27; Ibn Abī Shayba, *al-Muṣannaf*, vol. 8, p. 65.

  *Mawsu'at kalimat Imam al-Husayn*, p. 38

  Muḥaddithī, *Farhang-i ʿĀshūrā*, p. 39.

  Ibn Abī l-Thalj, *Tārīkh al-aʾimma*, p. 28.

  Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, vol. 4, p. 86.

  Ibn Qūlawayh, *Kāmil al-zīyārāt*, p. 216-219; Ṭūsī, *Amālī*, p. 49-50.

  Ibn Qūlawayh, *Kāmil al-zīyārāt*, p. 176.

  Mufīd, *al-Irshād*, vol. 2, p. 27; Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 142.

  Muḥammadī Riyshahrī, *Dānishnāma-yi Imām Ḥusayn*, vol. 1, p. 474-477.

  Kulaynī, *al-Kāfī*, vol. 1, p. 463; Ṭūsī, *Tahḍīb al-aḥkām*, vol. 6, p. 41.

  Yaʿqūbī, *Tārīkh al-Yaʿqūbī*, vol. 2, p. 246; Mufīd, *al-Irshād*, vol. 2, p. 27; Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 2, p. 555.

  Ibn Ṭāwūs, *Iqbāl al-aʿmāl*, p. 689-690; Ṭūsī, *Miṣbāḥ al-mutahajjid*, p. 826-828.

  Mufīd, *al-Irshād*, vol. 2, p. 27.

  Mufīd, *al-Irshād*, vol. 2, p. 129; Maqrizī, *Imtāʿ al-asmāʾ*, vol. 12, p. 237.

  Mufīd, *al-Irshād*, vol. 2, p. 129; Maqrizī, *Imtāʿ al-asmāʾ*, vol. 12, p. 237; Ibn Kathīr, *al-Bidāya wa l-nihāya*, vol. 6, p. 230.

  Mufīd, *al-Irshād*, vol. 2, p. 135; Bukhārī, *Sirr al-silsila al-ʿalawīyya*, vol. 1, p. 30.

  Ṭabarī, *Dalāʾil al-imāma*, vol. 1, p. 74; Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, vol. 4, p. 77.

  Motahharī, *Khadamāt-i mutaqābil-i Iran wa Islām*, p. 131-133.

  Mufīd, *al-Irshād*, vol. 2, p. 27; Abū l-Faraj al-Isfahānī, *Maqātil al-ṭālibīyyīn*, p. 59.

  Ibn Kathīr, *al-Bidāya wa l-nihāya*, vol. 8, p. 229.

  Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 468.

  Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 2, p. 555; Yaʿqūbī, *Tārīkh al-Yaʿqūbī*, vol. 2, p. 246-247.

  Maqrizī, *Imtāʿ al-asmāʾ*, vol. 6, p. 269.

  Abū l-Faraj al-Isfahānī, *Kitāb al-aghānī*, vol. 21, p. 78.

  Abū l-Faraj al-Isfahānī, *Kitāb al-aghānī*, vol. 21, p. 78.

  Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, vol. 4, p. 77, 113; Mufīd, *al-Irshād*, vol. 2, p. 135.

  Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, vol. 4, p. 109; Mufīd, *al-Irshād*, vol. 2, p. 135.

  Bayhaqī, *Lubāb al-ansāb*, p. 355.

  Wāʿiẓ Kāshifī, *Rawḍat al-shuhadāʾ*, p. 484.

  Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, vol. 4, p. 86; Ṭabarī, *Dalāʾil al-imāma*, vol. 1, p. 74.

  Ibn Ṭalḥa al-Shāfiʿī, *Maṭālib al-suʾūl*, vol. 2, p. 69.

  Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 6, p. 406-407ک Mufīd, *al-Irshād*, vol. 1, p. 168.

  Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 10, p. 369.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 142ک Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 10, p. 385.

  Tirmizī, *Sunan*, vol. 5, p. 332; Ḥākim al-Nīshābūrī, *al-Mustadrak*, vol. 1, p. 287.

  Tirmizī, *Sunan*, vol. 5, p. 323.

  Ṭūsī, *Miṣbāḥ al-mutihajjid*, p.826; Mufīd, *al-Irshād, vol.2 p.27*

  Yūsufī Gharawī, *Mawsū'a al-Tārīkh al-Islāmī*, vol.3 p.130

  Mufīd, *al-Irshād, vol.1 p.166-171; Ibn Shahrāshūb,* Manāqib Āl Abī Ṭālib*, vol.3 p.144*

  Ibn Qutayba, *al-Imāma wa l-sīyāsa*, vol.1 p.29-30; Ṭabrisī, *al-Iḥtijāj*, vol.1 p.75

  Ibn Ḥajar al-ʿAsqalānī, *al-Iṣāba*, vol.4 p.379

  Majlisī, *Biḥār al-anwār*, vol.10 p.121

  Dhahabī, *Tārīkh al-Islam*, vol.3 p.485

  Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, vol.3 p.168

  Ibn ʿAbd al-Barr, *al-Istīʿāb*, vol.3 p.939

  Tabari, *Tārīkh al-umam wa l-mulūk*, vol.5 p.165

  Ṭabrisī, *Taj al-mawalid*, p.82

  Tabari, *Tārīkh al-umam wa l-mulūk*, vol.5 p.253

  Yaʿqūbī, *Tārīkh al-Yaʿqūbī*, vol.2 p.231

  Masʿūdī, *Murūj al-dhahab*, vol.3 p.188

  Ibn Shuʿba al-Ḥarrānī, *Tuḥaf al-ʿuqūl*, p.68

  Tabari, *Tārīkh al-umam wa l-mulūk*, vol.5 p.339

  Mufīd, *al-Irshād, vol.2 p.34; Baladhurī,* Ansāb al-ashrāf*, vol.3 p.160*

  Tabari, *Tārīkh al-umam wa l-mulūk*, vol.5 p.381

  Ṣibt b. al-Jawzī, *Tadhkirat al-khawāṣ*, p.220

  Masʿūdī, *Murūj al-dhahab*, vol.3 p.54

  Mufīd, *al-Irshād, vol.2 p.66*

  Mufīd, *al-Irshād, vol.2 p.84*

  Mufīd, *al-Irshād, vol.2 p.90-91*

  Mufīd, *al-Irshād, vol.2 p.95-112*

  Muḥammadī Riyshahrī, *Dānishnāma-yi Imām Ḥusayn*, vol. 2, p. 324.

  Muḥammadī Riyshahrī, *Dānishnāma-yi Imām Ḥusayn*, vol. 2, p. 235.

  Sulaym b. al-Qays, *Kitāb Sulaym b. al-Qays*, p. 665, 918.

  Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 10, p. 394; Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, vol. 4, p. 40; Dhahabī, *Tārīkh al-Islām*, vol. 5, p. 100.

  Ibn ʿAsākir, *Tārīkh madīnat Damascus*, vol. 14, p. 175; Sibṭ b. al-Jawzī, *Tadhkirat al-khawāṣ*, p. 212.

  Kulaynī, *al-Kāfī*, vol. 8, p. 206-207.

  Ibn Khaldūn, *al-ʿIbar*, vol. 2, p. 573-574.

  Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 4, p. 269.

  Ibn Qutayba, *al-Maʿārif*, p. 568.

  ʿĀmilī, *al-Ḥayāt al-sīyāsīyya*, p. 158.

  Zamānī, *Ḥaqāʾiq-i pinhān*, p. 118-119.

  Balādhurī, *Ansāb al-ashrāf*, vol. 5, p. 558; Ibn Qutayba, *al-Imāma wa l-sīyāsa*, vol. 1, p. 59.

  Muḥammadī Riyshahrī, *Dānishnāma-yi Imām Ḥusayn*, vol. 2, p. 331-332.

  Majlisī, *Biḥār al-anwār*, vol. 10, p. 121.

  Mufīd, *al-Jamal*, p. 348; Dhahabī, *Tārīkh al-Islām*, vol. 3, p. 485.

  Naṣr b. Muzāhim, *Waqʿat al-ṣiffīn*, p. 114-115.

  Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, vol. 4, p. 86; Ibn Aʿtham, *al-Futūḥ*, vol. 3, p. 24.

  Majlisī, *Biḥār al-anwār*, vol. 44, p. 266.

  Ibn ʿAbd al-Barr, *al-Istīʿāb*, vol. 3, p. 939.

  Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 147.

  Ibn Qutayba, *al-Imāma wa l-sīyāsa*, vol. 1, p. 181; Mufīd, *al-Irshād*, vol. 1, p. 25.

  Balādhurī, *Ansāb al-ashrāf*, vol. 2, p. 497-498; Kulaynī, *al-Kāfī*, vol. 3, p. 220.

  Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, vol. 3, p. 401; Kulaynī, *al-Kāfī*, vol. 1, p. 291.

  Ibn Qutayba, *al-Imāma wa l-sīyāsa*, vol. 1, p. 59.

  Dīnawarī, *al-Akhbār al-ṭiwāl*, p. 221.

  Ṭūsī, *Ikhtīyār maʿrifat al-rijāl*, p. 110.

  Ṭūsī, *Ikhtīyār maʿrifat al-rijāl*, p. 110.

  Mufīd, *al-Irshād*, vol. 2, p. 32.

  Ibn ʿAsākir, *Tārīkh madīnat Damascus*, vol. 13, p. 267; Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 160.

  Jaʿfarīyān, *Ḥayāt-i fikrī wa sīyāsī-yi aʾimma*, p. 157-158.

  Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 165.

  Ibn ʿAsākir, *Tārīkh madīnat Damascus*, vol. 13, p. 262.

  Ibn Kathīr, *al-Bidāya wa l-nihāya*, vol. 6, p. 230; Suyūṭī, *Tārīkh al-khulafāʾ*, vol. 1, p. 149.

  Ṭaqūsh, *Dawlat-i umawīyān*, p. 19.

  Ibn Ḥajar al-ʿAsqalānī, *al-Iṣāba*, vol. 1, p. 64; Ibn Kathīr, *al-Bidāya wa l-nihāya*, vol. 6, p. 220.

  Ibn Kathīr, *al-Bidāya wa l-nihāya*, vol. 8, p. 131; Mufīd, *al-Irshād*, vol. 2, p. 14.

  Ṭaqūsh, *Dawlat-i umawīyān*, p. 28-29.

  Ṭabrisī, *al-Iḥtijāj*, vol. 2, p. 295.

  Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, vol. 2, p. 351.

  Ṣadūq, *Iʿtiqādāt*, p. 104; Ibn Bābawayh, *al-Imāma wa l-tabṣara*, p. 104.

  Mufīd, *al-Irshād*, vol. 2, p. 30.

  Kulaynī, *al-Kāfī*, vol. 1, p. 301.

  Mufīd, *al-Irshād*, vol. 2, p. 31.

  Kulaynī, *al-Kāfī*, vol. 1, p. 304.

  Kulaynī, *al-Kāfī*, vol. 1, p. 291.

  Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, vol. 4, p. 87; Mufīd, *al-Irshād*, vol. 2, p. 32.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 152; Dīnawarī, *al-Akhbār al-ṭiwāl*, p. 222.

  Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 10, p. 441; Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 2, p. 322.

  Balādhurī, *Ansāb al-ashrāf*, vol. 5, p. 120-121; Dīnawarī, *al-Akhbār al-ṭiwāl*, p. 224-225; Ibn Qutayba, *al-Imāma wa l-sīyāsa*, vol. 1, p. 202-204.

  Ibn ʿAsākir, *Tārīkh madīnat Damascus*, vol. 14, p. 206; Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 10, p. 440; Ṭūsī, *Ikhtīyār maʿrifat al-rijāl*, p. 50.

  Ibn Kathīr, *al-Bidāya wa l-nihāya*, vol. 8, p. 79.

  Ibn Qutayba, *al-Imāma wa l-sīyāsa*, vol. 1, p. 204.

  Ibn Qutayba, *al-Imāma wa l-sīyāsa*, vol. 1, p. 208-209.

  Ibn Qutayba, *al-Imāma wa l-sīyāsa*, vol. 1, p. 211.

  Ibn Shuʿba Ḥarrānī, *Tuḥaf al-ʿuqūl*, p. 68.

  Pīshwāyī, *Tārīkh-i qīyām wa maqtal-i jāmiʿ-i Sayyid al-Shuhadāʾ*, vol. 1, p. 392.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 155; Mufīd, *al-Irshād*, vol. 2, p. 32.

  Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 338.

  Mufīd, *al-Irshād*, vol. 2, p. 33.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 160; Mufīd, *al-Irshād*, vol. 2, p. 34.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 156; Mufīd, *al-Irshād*, vol. 2, p. 36.

  Mufīd, *al-Irshād*, vol. 2, p. 66.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 157-159; Mufīd, *al-Irshād*, vol. 2, p. 36-38.

  Mufīd, *al-Irshād*, vol. 2, p. 41.

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  Ibn Kathīr, *al-Bidāya wa l-nihāya*, vol. 8, p. 159, 161; Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 10, p. 450.

  Ibn Athīr, *al-Kāmil fī l-tārīkh*, vol. 40, p. 51; Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 2, p. 555.

  Ibn Aʿtham, *al-Futūḥ*, vol. 5, p. 83; Mufīd, *al-Irshād*, vol. 2, p. 84; Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 409.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 176; Dīnawarī, *al-Akhbār al-ṭiwāl*, p. 253; Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 409.

  Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 414; Ibn Miskawayh, *Tajārub al-umam*, vol. 2, p. 71.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 182; Mufīd, *al-Irshād*, vol. 2, p. 89; Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 414.

  Mufīd, *al-Irshād*, vol. 2, p. 91; Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 417.

  Mufīd, *al-Irshād*, vol. 2, p. 91-94.

  Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 429-430.

  Mufīd, *al-Irshād*, vol. 2, p. 99; Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 427.

  Abū l-Faraj al-Isfahānī, *Maqātil al-ṭālibīyyīn*, p. 80; Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 446.

  Mufīd, *al-Irshād*, vol. 2, p. 27; Khwārizmī, *Maqtal al-Ḥusayn*, vol. 2, p. 41.

  Abū l-Faraj al-Isfahānī, *Maqātil al-ṭālibīyyīn*, p. 118; Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 6, p. 441; Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 450-453.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 411; Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 456.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 204; Mufīd, *al-Irshād*, vol. 2, p. 113; Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 455.

  Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 456.

  Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 455.

  Ṭabarī, *Tārīkh al-umam wa l-mulūk*, vol. 5, p. 455.

  Muqarram, *Maqtal al-Ḥusayn*, p. 335-336.

  Ishtihārdī, *Haft sāla chirā ṣidā dar āward?*, p. 154.

  Sayyid Murtaḍā, *Tanzīh al-anbīyāʾ*, p. 227-228.

  Ṣāliḥī Najafābādī, *Shahīd-i Jāwīd*, p. 157-158.

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  Khomeini, *Ṣahīfa-yi nur*, vol. 17, p. 58.

  Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 6, p. 419-422.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 142, 453; Mufīd, *al-Irshād*, vol. 2, p. 27.

  Aḥmad b. Ḥanbal, *al-Musnad*, vol. 1, p. 261; Tirmizī, *Sunan*, vol. 5, p. 325.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 7; Mufīd, *al-Irshād*, vol. 2, p. 27.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 142ک Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 10, p. .385.

  Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 10, p. 266; Ibn ʿAsākir, *Tārīkh madīnat Damascus*, vol. 13, p. 198-199.

  Muslim, *Ṣaḥīḥ Muslim*, vol. 15, p. 190; Kulaynī, *al-Kāfī*, vol. 1, p. 463.

  Mufīd, *al-Irshād*, vol. 1, p. 168.

  Should anyone argue with you concerning him, after the knowledge that has come to you, say, ‘Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down Allah’s curse upon the liars.'

  Zamakhsharī, *al-Kashshāf*, vol. 1, p. 368; Fakhr al-Dīn al-Rāzī, *al-Tafsīr al-kabīr*, vol. 8, p. 246-248.

  Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 10, p. 363; Yaʿqūbī, *Tārīkh al-Yaʿqūbī*, vol. 2, p. 226.

  Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 10, p. 414-416.

  Ibn Abī Shayba, *al-Muṣannaf*, vol. 7, p. 269; Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 10, p. 395.

  Muḥammadī Riyshahrī, *Dānishnāma-yi Imām Ḥusayn*, vol. 3, p. 166.

  Kulaynī, *al-Kāfī*, vol. 1, p. 528.

  Majlisī, *Biḥār al-anwār*, vol. 44, p. 223-249.

  Minqarī, *Waqʿat ṣiffīn*, p. 142.

  Kulaynī, *al-Kāfī*, vol. 1, p. 465.

  Ibn Qūlawayh, *Kāmil al-zīyārāt*, p. 66.

  Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, vol. 4, p. 82; Majlisī, *Biḥār al-anwār*, vol. 98, p. 69.

  Ibn ʿAsākir, *Tārīkh madīnat Damascus*, vol. 14, p. 181; Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 10, p. 411.

  Ibn ʿAsākir, *Tārīkh madīnat Damascus*, vol. 14, p. 185.

  Ibn ʿAsākir, *Tārīkh madīnat Damascus*, vol. 70, p. 196-197.

  Irbilī, *Kashf al-ghumma*, vol. 1, p. 575.

  Muḥammadī Riyshahrī, *Dānishnāma-yi Imām Ḥusayn*, vol. 2, p. 114-118.

  Ṣadūq, *al-Khiṣāl*, vol. 1, p. 135.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 206.

  Majlisī, *Biḥār al-anwār*, vol. 45, p. 196.

  Majlisī, *Biḥār al-anwār*, vol. 44, p. 278-296.

  Ibn Qūlawayh, *Kāmil al-zīyārāt*, p. 158-161.

  Ibn Kathīr, *al-Bidāya wa l-nihāya*, vol. 11, p. 183.

  Ṭūsī, *Miṣbāḥ al-mutahajjid*, p. 787.

  Ibn Ṭāwūs, *al-Luhūf*, p. 225.

  Yazdī, *al-ʿUrwa al-wuthqā*, vol. 2, p. 164.

  Kilīddār, *Tārīkh-i Karbalāʾ*, p. 51-52, 58-60.

  Āl Ṭuʿma, *Karbalāʾ wa ḥaramhā-yi muṭahhar*, p. 89-112.

  Abū l-Faraj al-Isfahānī, *Maqātil al-ṭālibīyyīn*, p. 477.

  Ibn Shahrāshūb, *Manāqib Āl Abī Ṭālib*, vol. 2, p. 211; Ṭūsī, *al-Amālī*, p. 327.

  Balādhurī, *Ansāb al-ashrāf*, vol. 3, p. 7; Ibn Saʿd, *al-Ṭabaqāt al-kubrā*, vol. 10, p. 376-410; Muslim, *Ṣaḥīḥ Muslim*, vol. 15, p. 190.

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  Ibn Taymīyya, *Minhāj al-sunna al-nabawīyya*, vol. 4, p. 530-531.

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  Ālūsī, *Rūḥ al-maʿānī*, vol. 13, p. 228.

  Akkād, *Abū l-shuhadāʾ*, p. 207.

  Akkād, *Abū l-shuhadāʾ*, p. 141.

  Ṭāhā Ḥusayn, *ʿAlī (a) wa banūh*, p. 239.

  Nāṣirī Dāwūdī, *Inqilāb-i Karbalāʾ*, p. 287-319.

  Majlisī, *Biḥār al-anwār*, vol. 95, p. 214.

  Ibn Shuʿba al-Ḥarrānī, *Tuḥaf al-ʿuqūl*, p. 237-240.

  Mufīd, *al-Irshād*, vol. 2, p. 97-98.

  Khwārizmī, *Maqtal al-Ḥusayn*, vol. 1, p. 273.

  Mīyānajī, *Makātīb al-aʾimma*, vol. 3, p. 83-156.

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  Ṣafar ʿAlīpūr, *Kitābshināsī-yi ikhtiṣāṣī-yi Imām Ḥusayn*, p. 255.

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