

The Execution of the Jewish Exilarch, the Armenian Christian Pontiff and the Roman Ambassador at the Umayyad Court of Emperor Yazīd (L).

By: Qazi Dr. Shaikh Abbas Borhany al-Waleed

PhD. (USA), NDI, Shahadat al-Aalamiyyah (Al Hawzah, Najaf, Iraq), M.A, LLM (Shariah)

Musheer: Fed. Shariat Court of Pakistan

Member: Ulama Council of Pakistan

Chairman: The Guardian Pakistan

The Writer is an Attorney at Law and a Religious Scholar

Website: www.durrenajaf.com

Contact for spiritual help: najafspiritualcenter@gmail.com

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Abstract: This paper discusses the early reaction by the prominent Jewish and Christian dignitaries to the brutal slaughter of Moula Abi Abdillah Al Imam al-Husayn ibn Ali (as). All authentic historical records confirm Yazid (L) as a tyrant and Murtad who was responsible for three major crimes:

- i. The massacre of Al Husayn Ibn Ali (as), Ahl al-Bait (as) and Ash'ab (ra) in Karbala.
- ii. The aftermath of the Battle of "al-Harrah" in which Umayyad troops pillaged the sanctity of Madinah al-Munawwarah and ruined the sacred and revered "Al Masjid al-Nabawi" by turning it into a stable.
- iii. Firing upon and burning of the Ka'abah during the siege of Makkah, raping countless women and killing men under the command of ibn Numayr (L).

When the severed head of Husayn Ibn Ali (as) was brought in the court of Yazid (L), prominent religious and political dignitaries from the Jewish and Christian communities were present as state guests. Upon learning of Yazid's (L) atrocities on the grandson of Rasulullah (S) and his family, they severely reprimanded Taghut of Shaam for his reprehensible and unpardonable crime, strongly argued against his actions, and cursed Yazid ibn Muawiyah in the presence of the thousands gathered. Humiliated and disgraced, Yazid (L) was so enraged that he ordered to execute them all. This condemnation of Yazid (L) in favour of Al-Imam al-Husayn ibn Ali (as) in his own court, despite holding the most powerful seat of Khalifah of Muslims successfully established the superior status of the Ahl al-Bait (as). The Jewish and Christian religious hierarchy was far removed from politics, therefore their condemnation was considered as a "protest on record" and nobody could dare refute or accuse them of having ulterior motives or being biased. This study explores the tragic events following the Shahadah of Imām al-Ḥusain ibn 'Alī (as), grandson of Muḥammad (S), focusing on the episode in which the Sayyidāt (noble women) and children of the Nabawi family were brought as prisoners to the court of Yazīd ibn Mu'āwiyah in Damishq. Drawing on traditional Islamic sources and historical testimonies, the article examines the humiliation of the Ahl al-Bayt, the desecration of al-Husain's blessed head, and the reactions of contemporary religious dignitaries, including Christian and Jewish clergy, present in Yazīd's court. These interactions highlight a universal moral awakening that transcended religious boundaries, as even foreign ambassadors and non-Muslim leaders recognized the sanctity and injustice surrounding al-Ḥusain's Shahadah. The episode underscores the enduring significance of Karbalā' as a defining moment in Islamic ethical consciousness, demonstrating that truth and human dignity ultimately transcend tyrannical power.

Keywords: Imām al-Ḥusain ibn 'Alī (as), Karbalā', Yazīd ibn Mu'āwiyah, Ahl al-Bayt, Umayyad Caliphate, Interfaith testimony, Martyrdom,

1. The Head of Sayyid al-Shuhada Husayn and the Sayyid'at Before Yazid (L):

The Sayyid'at and the children of Rasulullah (S) were tied with ropes and chains around their hands and feet. The hands of Sayyid'at were tied behind them and linked to the necks of the young children. Al-Imam Ali Zain al-Abideen (as) was heavily chained and made to walk without shoes on the burning land despite his frail state. All the prisoners were in terrible condition. Their bodies were covered in dust, their clothes were in rags, blood oozed from their wounds and cuts inflicted by the tight ropes and whips were visible. When the Mazlum children of Rasulullah (S) entered the court of Yazid (L) in the Umayyad Masjid, they were directed to appear in the presence of the Emperor. The Emperor of Shaam, Yazid (L), sat there in his ceremonial royal costume along with seven hundred courtiers on an elevated gold throne, while his courtiers and foreign envoys sat on gilded chairs around him. The court was richly adorned. On golden chairs sat the eminent figures of the so called Islamic Kingdom, military commanders, senior officials, governors of provinces, merchants, judges, scholars of Hadith, preachers, religious leaders, poets, ambassadors from foreign lands, and chiefs of tribes, all assembled in pomp and splendor. At the forefront, on an elevated platform, stood the royal throne, its legs encrusted with diamonds and precious stones. Upon the throne sat the most tyrannical man of the age. Reclining upon silk cushions, he radiated arrogance and pride. His wicked face glowed with unrestrained joy. Around his thick neck, like that of a swine, hung a heavy golden chain, and upon his wrists glittered bracelets of gold set with jewels. His eyes, intoxicated by wine, glimmered darkly, yet his mind was clear and calculating. This accursed man commanded: "Bring before me the heads of the rebels. Let the prisoners remain standing outside the court."

At Yazid's order, a band of slaves entered. In their hands they carried trays of gold and silver upon which rested severed heads. At their head walked a tall, grotesque figure: his complexion dark, his nose flat yet long, his eyes sunken deep, his face scarred with white patches of leprosy, and his two front teeth protruding forward. Fixing his servile gaze upon Yazid, he advanced, bearing in his hands a tray. Within it lay the blood-soaked head of the Beloved Grandson of Rasulullah (S). This dog-faced man was none other than Shimr ibn Dhil-Jawshan, the accursed. Shimr's true name was Sharjeel, his kunya Abu Sabgha, and he hailed from the tribe of Banu Kilab. In Kufa, he was once regarded as a fearless warrior. His father was Dhil-Jawshan, who had received a coat of armor as a gift from a Persian king, thus earning his title "Dhil-Jawshan" (the man of armor). Shimr's birth was itself tainted. His mother, once journeying through the desert, was overcome by thirst. She pleaded with a shepherd for water, and he demanded her body in exchange. From that sinful union Shimr was born. This cursed man once fought in the ranks of Imam Ali (as) during the Battle of Siffin, but later betrayed him. He bore false witness against the noble companion Hujr ibn Adi (ra), thereby sharing in his blood. Shimr, in shameless pride, placed the sacred head of al Imam al-Husayn (as) before Yazid and declared:

"O Yazid! Fill this tray with gold and silver, for I am the one who slew Husayn (as), the greatest of all mankind, superior by lineage to every soul, both from his father's side and his mother's."

Yazid the accursed lifted the blessed head of Al Imam al-Husayn (as) by its hair and then set it back into the golden tray. His evil face danced with vile delight. At his signal, Shimr placed the head beneath the throne and retreated. Yazid again lifted it by the hair and held it at his feet, laughing hideously, the stench of wine spreading through the chamber. He turned to his courtiers and mocked:

"Husayn (as) used to boast that his father was superior to mine, and his mother superior to my mother. As for his father, the world knows my father defeated him. However, indeed, I cannot deny that Husayn's mother is greater than mine."

He placed the head once more into the tray. A heavy silence engulfed the court. An unseen power seemed to strip away every trace of joy from the faces of those present.

Sensing the silence, Yazid lifted the sacred head once again and placed it upon the throne. Taking a stick, he struck the grandson of Rasulullah (S) upon his blessed teeth and said:

"How beautiful is this head, glowing in my hands, as though encircled by roses! By spilling Husayn's blood, I have cooled my heart. My vengeance is complete, and my debts repaid."

Saying this, he struck with such force that several of Al Imam al-Husayn's (as) teeth broke. Among those present in that cursed court were Ash'ab who had seen Rasulullah (S) with their own eyes, who had witnessed his boundless love for Hasan and Husayn (as), and heard him say that they were "a part of my own body."

Taghut of Shaam, with a cup of wine in his hand, joyously accepted the trophy of his so-called victory and instructed Umar Ibn Sa'ad to announce the names of the prisoners. Now, the court of Taghut of Shaam was a similar battlefield for Sayyidah Zaynab bint Ali (as) as Karbala was for Al Imam al-Husayn Ibn Ali(as). The grandeur of the court was akin to its Roman and Byzantine counterparts. Seated on the throne, Yazid (L) was engrossed in shameful acts with concubines which were a source of pleasure to him.

In this cursed court, the Daughters of the Nabi (S) were without Hij'ab, bare-foot and in tattered clothes. Right before the Ahl al-Bait (as), Yazid (L) insulted time and again the pious head of Moula al-Husayn (as) with his stick. It was this same head that Rasulullah (S) had kissed innumerable times. Yazid (L) maliciously recited couplets of Abdullah bin Zabari in a fit of fury. He openly declared and exhibited the born enmity of his family towards Islam and Rasulullah(S). Supporters, advocates and defenders of Yazid (L) should read these words very carefully in which he announced his deep hatred for the Qur'an and Saheb al-Qur'an, Rasulullah(S) and Islam: [1]

"Perhaps the slain of Badr had been alive today;

And witnessed the children of Muhammad on the point of lances in distress.

They would have gladly raised the slogan of joy;

O Yazid! Your muscles may remain strong and never be weak.

We have killed the leader of Bani Hashim and avenged Badr.

If I had not taken revenge from the progeny of Muhammad;

I wouldn't be counted from the progeny of Atabah.

One Hashmi (Rasulullah) concocted and staged drama to seize a kingdom.

Otherwise, there was no Nabi, nor any Wahi."

In this last couplet, Yazid exceeded all limits and openly committed a crime of Irtid'ad upon which capital punishment of "Hadd"[2] is liable on the ground of "Irtid'ad An al-Islam"[3]. He thereby explicitly proved and declared himself as a "Murtad"(Wajib al-Qatl). Yazid (L) confirmed and declared from his actions that the reality from Badr to Karbala had not changed. He further went on to recite sacrilegious poems. His wish of revenge for the deaths of his ancestors in Badr from the descendants of Muhammad explains this entire episode. "Confession is the best of evidence" and Yazid (L) confessed that the killing of Husayn ibn Ali (as) was in response to those chiefs of Quraish who were killed from his family in Ghazw'ah Badr by the swords of the beloved of Rasulallah(S), Ali, Hamzah and Ubaidah.

As Amr ibn Saad (L) introduced Husayn's son Ali to Yazid (L), he noticed that an old lady stood in front of one of the female prisoners, as if to hide her. Yazid (L) asked who stood behind the old woman and why was she trying to protect her. Amr ibn Saad (L) replied that it was Zaynab, the daughter of Ali and Fatimah, and the old lady was Fizzah, an Abyssinian princess. Yazid(L) ordered Shimr (L) to kick Fizzah away so that he could see Zaynab (as). Before Shimr (L) could follow up on the dreadful order, Fizzah (ra) directly addressed the Abyssinian bodyguards of Yazid (L), revealing her identity:

"Will you watch silently as your princess is mistreated in this manner?"

Hearing the appeal of Fizzah (ra), the Abyssinian bodyguards were galvanized and warned Yazid to stop Shimar. He got fearful and immediately stopped Shimar (L) and assured his bodyguards the security of Fizzah (ra). However, he was angered that his bodyguards disgraced him in open court.

Fizzah (ra) had been very kind to the caravan and was Sayyidah Fatimah's beloved maid in whose lap Al Imam al-Hasan (as), Al Imam al-Husayn (as) and Sayyidah Zaynab (as) were bought up. She was the beloved daughter of the Abyssinian Emperor Najashi and migrated to Madinah with Sayyiduna Jafar al-Tayyar (as) and joined the service of Sayyidah Fatimah (as), as maid. She had also accompanied the Mazlum caravan to the court. Her back was bent due to old age but her courage was such that she stood and confronted Yazid (L) in his court when he attempted to humiliate Sayyidah Zaynab (as). Fizzah (ra) cried:[4]

"These are not prisoners but those for whom the Universe was created."

2. Mockery of the Sacred Head of Al Imam al-Husayn (as) by Yazid (L):

The celebrated Sufi Hasan al-Basri relates:[5]

One of the famous Ash'ab al-Nabi (S), Abu Bariza al-Aslami (ra), was also present in the court of Yazid (L). He warned Yazid (L) to stop hitting the face of Abi Abdillah Al Imam al-Husayn (as) with his stick, especially on his denture, but he didn't listen. Abu Bariza al-Aslami (ra) could no longer control himself and said aloud: "Keep your stick away from the head of Al Husayn (as). Wallah! I have seen for years that Rasulallah (S) used to kiss the face of Al Husayn (as). Remember that on the day of Qiyamah, Ubaidullah bin Ziyad (L) would be your helper, whereas the helper of Al Imam al-Husayn(as) shall be Rasulallah (S)."

The soldiers removed him from the court following this exchange and threw him on the road which severely injured him. The 51st Al Dai al-Fatimi, Dr. Syedna Taher Saifuddin, presents the dreadful scene of insult of the blessed head in the following couplet: [6]

*"Ya Lahfata Fit Tashti
Raasul Imamil Waqti
Wal Ziddu Fawqat Takhti
Yankutu Huzan Binakti
Taghran Lahu Za Bahahaai
Wa-Lahfata Ya Husayna
Ya Sayyidash Shuhdaai"*

*Alas, in the Basin
Was the head of the Imam (Imam al-Zaman)
And he (Yazid) contemptuously scratched and ridiculed it
With boastful pride
Alas, O Husayn
O leader of the Shuhadaa*

3. The Ambassador of the Roman Empire and Yazid (L):[7]

The sacred head of Al Imam al-Husayn (as) was presented to Yazid (L) on 16th Rabi al-Awwal 61 (AH) on a gold plate, covered by a cloth. The Ambassador of the Roman Empire was also watching this heart breaking event along with hundreds of courtiers and diplomats. He inquired from Yazid (L) as to whose head it was on the plate.

Taghut'e Sham tried to avoid answering the question:

"It does not concern you."

The Ambassador retorted by saying:

Upon my return the Caesar will ask for details of the journey; therefore, I want to know the reason behind this jubilant event so that I can intimate the Caesar later on.

Yazid(L) replied:

It is the head of al-Husayn.

The Ambassador continued:

Who was Husayn?

Taghut of Sham replied:

He was the son of Fatimah.

The Roman Ambassador further questioned:

And who was Fatimah?

Taghut of Sham replied:

She was the daughter of Muhammad.

The Ambassador sought further clarification:

By Muhammad you mean your Rasul?

Taghut of Sham replied in the affirmative.

Then the Ambassador asked:

Who was Husayn's father?

Taghut of Sham replied:

Ali ibn Abi Talib was his father.

The Ambassador responded:

"Even though our faiths are not the same, but may you be cursed."

The Ambassador further narrated a historical event to which he was an eye witness:

"Once I passed through the Dead Sea and entered into a large city which was famous for the trading of Camphor, Amber, Ruby and Aloes-wood. There were many Churches and among them, in one monastery, "Kanisa Hafeer", Church of the Mule's hoof, we have preserved the only Hoof of Essa's Mule on which it is said that he rode for some time. Although we are not sure, and it is yet to be confirmed that it was his mule, the Christians come as pilgrims and pay great respect to it. We show such reverence to the Hoof of Essa's mule, and you have knowingly brutally killed the son of your Rasul. May God not grant in your affairs His benedictions."

Then the ambassador stood up angrily, bewildered at the astounding scene. Yazid (L), seething, confronted the ambassador:

"How dare you criticize me? Had you been a Muslim, I would have ordered your death immediately. Your Christian faith saves your life."

Yazid, however, became fearful of the Ambassador going back and reporting the truth, and changed his mind by ordering his execution. Upon hearing the said order, the Ambassador replied to Yazid (L):

"Know that yesterday I saw Rasulullah (S) in my dream who provided tidings: 'You are from the inhabitants of the Jannah.' I was amazed to have had this dream but the meaning of it has now become clear. I hereby bear witness that there is no God but Allah, and that Muhammad is His slave and Rasul. I further declare that Ali ibn al-Husayn (as) is the true guide and Imam. If I am held guilty for professing Islam and acknowledging the true Imam, I shall gladly accept death, which, coming from the hands of this tyrant, certainly amounts to Shahadah."

Then he took the blessed head of Moula Al Husayn Ibn Ali (as), embraced it and kissed it till he was beheaded by the order of Yazid (L). The head of the Ambassador was hung at the gate of the Umayyad palace for three days. Yazid (L), angered by the humiliation at the hands of the Ambassador, avenged this insult by having his soldiers flog Ali Ibn Al Husayn (as) since he believed him to be indirectly responsible for the occurrence.

Consequently, the Roman Ambassador was slaughtered simply because he argued in favour of Moula al-Husayn ibn Ali (as), established his merits over the Ummah, and rejected the false allegations and cruel treatment of Yazid (L). Can Ambassadors be killed according to the Law of Islam?

In another account, it is narrated that during this incident the attendants present in the court clearly heard the head of Al Imam al-Husayn (as) reciting the following Ayah:

La Hawla Wala Quwata 'illa Billah

4. The Armenian Christians Pontiff and Yazid (L):[8]

Jasliq is the official designation of the Pontiff of Armenian Christians (headquartered in Lebanon). The Jasliq despite his old age was present in Yazid's court when the sacred head of Moula Al Husayn (as) was brought. He enquired:

Khalifah! Who is he?

Yazid (L) informed:

It is the head of Husayn ibn Ali whose mother was Fatimah, the daughter of Rasulullah(S).

The Jasliq asked:

"For which crime have you executed him?"

Taghut of Shaam replied:

"For committing mutiny my governor Ubaidullah bin Ziyad killed him and sent his head to me."

The Jasliq responded:

"When I was young I had a chance to visit Madinah. Hearing about Rasulullah (S) I was eager to meet him and thought it wise to present him with a gift. I consulted with Ash'ab and appeared before Rasulullah (S) with two pieces of Musk and Ambergris. Rasulullah (S) was at that time in the house of his wife Umm'e Salama (ra). When I saw him first, I was awestruck by the Noor emanating from him. My first sight of him created in me love, inspiration and affection. He asked my name. I replied: my name is Abd al-Shams. He declared that I now give you the name Abd al-Wahab and would accept your gift only if you embrace Islam. Hearing his wish, I looked upon His face. The sign of divinity was visible, which indicated His sacred status. The prediction of Essa (as) was visible in him, as he declared:

"I give you tiding of a Rasul, who will come after me, and his name will be Ahmad."

Thus, I found all the signs and tidings visible in him and willingly entered into the fold of Islam. As long as I stayed in Madinah, I regularly appeared in the court of Rasulullah(S). One day I was with Rasulullah(S) at the house of Umm'e Salama (ra) and Al Imam al-Hasan(as) and Al Imam al-Husayn(as) arrived. Rasulullah(S) opened his arms and took both of them in his lap and kept on kissing their lips and cheeks affectionately."

At that time Rasulullah (S) declared in very clear terms:

"Lanah upon your murderers and their helpers, both remain far away from Rahmah of Allah".

The word Lanah carries the opposite meaning of Rahmah. Advocates of Yazid (L) should understand that the above Nabavi Lanah shall continue till Qiyamah.

Jasliq, the Pontiff of Armenian Christians narrated another event:

"One day Rasulullah (S) instructed Hasan and Husayn: 'Do write something. The one whose calligraphy would be better, he will get success.' Both of them came with their works and Rasulullah(S) directed them to go towards their father, he would decide as to whose calligraphy was superior. Ali (as) did not give any judgement and instructed them to go to their mother, Fatimah (as), instead. Sayyidah Fatimah (as) broke her necklace, made of pearls, which she wore at that time. She threw the pearls on the floor and declared that the one who will gather the most number of pearls will be successful. The total pearls were seven, with each Imam gathering three, and only one pearl remaining. They were in search of it when suddenly Jibra'el (as) arrived under divine instruction and divided the pearl into two. Both of them took half the piece and presented it to their mother and Allah declared both of them equal in status. This event took place inside the house and I was waiting outside, but I heard this event from Sayyiduna Salman al-Farsi (ra). Yazid (L)! I am a Muslim, but I concealed my faith. Now tell me when Allah didn't hurt the feelings of Hasan (as) and Husayn(as), you have knowingly killed Husayn(as). Lanah of Allah upon the murderer of Husayn(as)."

Jasliq, the Pontiff of Armenian Christians further argued:

"I heard in my dream a painful cry. I saw that a person with a resplendent face was coming down from the sky along with others. I asked them about their identity. Someone replied, this is Rasulullah(S), and Malaek are offering condolences of Husayn to him."

Afterwards, Jasliq told Yazid (L):

Lanah of Allah upon you. Remove this head right now, otherwise, Allah will send his wrath upon you".

Taghut of Sham rebuked him, and barked:

"Are you here to convey your false and dreadful nightmare?"

Yazid (L) ordered his soldiers to arrest the Jasliq. The Umayyad soldiers chained his hands and feet and put him at the feet of Yazid (L), who ordered them to beat him mercilessly, which they did. The Jasliq turned his face towards the head of Al Imam al-Husayn(as) and proclaimed loudly:

"O Aba Abdillah! Bear witness in the presence of your grandfather Rasulullah(S) that I am a believer of Tawhid and Mohammad is the slave of Allah and His Rasul."

Listening to this declaration of Islam, Taghut of Shaam was angered and issued instructions to kill him. The Jasliq declared:

"Yazid I do not fear death. I see that Rasulullah(S) is here, and the shirt and crown of Noor is in his hand. He is telling me that there is no distance between him and me and that I should take this shirt and crown of Noor and wear it, and bid farewell to the world. He says that I will accompany him in Jannah."

Lanah is compulsory upon the enemies of Allah and His representative(s). It is not abuse but a Fard act upon each Muslim. Moula Al Husayn (as) was Imam al-Zaman, Representative of Allah on Earth, whom Shait'an of the Ummah slaughtered mercilessly. Syedna Taher Saifuddin conveys in a Marsiyah whose Matlaa is "Ya Sayyid ash-Shuhadae": [9]

*"Ya Ummat as-Sau'e Tabban
Lakum Ghadaw'tum 'ilb'an
Le-Qatli Man Kana Qalban
Lid-Deen'e bal Kana Lubban
Min Safwat'il Asfiya'i
Wa-Lahfata Ya Husayna
Ya Sayyid ash-Shuhada'i"*

*O evil doers, may you perish
For you gathered to motivate
The killing of the one who was the heart
Of Islam, nay, the very essence
Of the best among the choicest
Alas, O Husayn
O leader of the Shuhadaa*

"Ya Ummat as-Sau'i Ta'san

*Lakum Qatal'tum Nafsan
Zakat waTaabat Gharsan
Lam Tanmu 'illa Qudsan
Bi-Noorih al- Waddaai
Wa-Lahfata Ya Husayna
Ya Sayyidash Shuhada'i"*

*O evil people, may you die
For you killed a soul,
Which was purified and whose stature
Shone resplendent through its stunning spirit
Alas, O Husayn
O leader of the Shuhadaa*

5. The Jew Exilarch and Yazid (L):[10]

Ra'as al-Jalut was the designation of the Exilarch, Head of the Jewish community in Babylon – from the Parthians, Sassanids and Abbasids up until the Mongol invasion of Baghdad in 1258. The Exilarch was the equivalent of the Christian Pope of the East (Nestorian), and was therefore responsible for community-specific organizational tasks, courts, taxes, finance, Talmudic Academies, and financial assistance to needy members of the community. This hereditary position traced its descent back to the Sulayman (as) and Dawood's (as) lineage. In the Arabian Peninsula, the Exilarch was treated with great honour. Ra'as al-Jalut was also present in the court of Yazid (L) when the sacred head of Al Imam al-Husayn (as) was placed before Taghut of Shaam, and desecrated. The Muslims referred to the Jewish communal head as Ra'is al-Yahūd.[11] When Al Imam Ali ibn al-Husayn (as) completed his sermon, every eye was on him. The Ra'is al-Yahud, Head of the Jews seated in the presence of Yazid (L) questioned:

Yazid, who is this youngman?

Yazid (L) replied:

He is Ali, the son of Husayn.

The Ra'is al-Yahud asked:

And who is Husayn?

Yazid (L) replied:

The son of Ali bin Abi Talib.

The Ra'is al-Yahud questioned:

Who is his mother?

Yazid (L) replied:

She is Fatimah, the daughter of Muhammad (S).

Hearing this, the wise Ra'is al-Yahud said:

"Glory be to Allah! He is the grandson of your Rasul (S) whom you killed? How poorly have you treated his progeny after his death. If amongst us from the progeny of Musa bin Imr'an (as) his grandson survived, we would respect him as we would our Lord. Your Rasul (S) departed from your midst just a short time ago, and today you murder Husayn (as). What an evil nation you are."

The Ra'as al-Jalut continued: [11]

"Be alert Yazid! I am a direct descendent of Dawood (as). Between Dawood (as) and I, there is a gap of seventy generations, yet the Jews have great respect and regard for me. They never fix their date of marriage without my consultation. They use the dust of my feet as benediction, and eyeliner of medicinal value. Shame upon you that you have killed the son of your Nabi, although between Husayn and Muhammad there lies a single generational gap (that is Fatimah). May Allah send Lanah upon you."

Taghut of Shaam, Yazid (L), reminded him of the following Hadith:

"The one who kills those for whom there is an Agreement of Protection, and non-Muslim minorities, I will fight him on the day of Qiyamah."

However, the Monarch declared that he would disregard this Hadith and not spare Ra'as al-Jalut for his utterance.

Ra'as al-Jalut replied:

"How shocking. Rasulullah (S) will inquire from you about the murder of people to whom protection is provided by the agreement but will overlook the murderer of his own son?"

Then the Ra'as al-Jalut turned his face towards the sacred Head of Al Imam al-Husayn(as) and recited Salaam resoundingly:

"Assal'amu Alayka Ya Aba Abdillah! I recite the Kalimah and bear witness on the Tawhid of Allah and also bear witness that Mohammad is His Rasul. For Shaf'at, recommend me in the presence of your grandfather, Rasulullah(S)".

Upon hearing this Taghut of Shaam fumed:

"You have left the fold of the agreement and opted out of the Jewish faith, thus, your execution is necessary upon me."

Hearing this admonition Yazid (L) ordered that the Ra'is al-Yahud's neck be strangled thrice.

The Ra'is al-Yahud arose and said:

"If you desire, kill me, and if you desire, release me, and if you desire, strike at me. I have read in the Torah that the one who kills the progeny of his Rasul is accursed until he is alive. And when he dies, he shall be thrown into the fire of hell."

Yazid (L), upon whom the Jews and Christians sent La'anah, is dearer to the Nawasib who claim to be Muslims, and whose sacred book is the Qur'an in which Ayah Mubalah (Qur'an, 3:61) has confirmed the status of Husayn ibn Ali as the son of Rasulullah (S). Moreover, Ayah al-Qurba (42:23) has instructed that Wilayah for Husayn (as) is Fard (obligatory) and Ayah Tathir has declared Husayn ibn Ali divinely Mutahar (pure from all physical and spiritual impurity). Despite disregarding all the divine commandments above, it is strange how the devotees of Umayyads believe themselves to be Muslims. Syedna Taher Saifuddin sent La'anah upon Yazid and his supporters, lovers and defenders in the last couplet of his famous Marsiyah of Moula al-Husayn (as), the Matlaa of which is "Ya Sayyid ash Shuhada'i": [12]

*"Wal'an Yazid al-La'eena
Wa Nasiran wa Mu'ina
Lahu Min az-Zalimina
Ala Bani Yaseena
As Sadatin Nujaba'i*

*Walah-fata Ya Husayna
Ya Sayyid ash Shuhada'i"*

*And send curses upon Yazid, the accursed,
And on his helpers and facilitators
Who rained oppression
Against the children of Yaseen
The most noble and magnanimous
Alas, O Husayn!
O leader of the Shuhadaa*

Historical records confirm that there is mention of Rasulullah(S) as well as Abi Abdillah al-Husayn Ibn Ali (as) in the Bible. Like other Anbiya (as), Essa (as) also spoke of the appearance of Al Imam al-Husayn (as) in the Gospel of Yahya (as), John by saying: [13]

"But now I go My way to Him that sent Me, and none of you asketh Me, "Whither goest Thou?" But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He comes, He will prove to the world concerning in, and concerning righteousness, and concerning judgment".

Some experts of the Biblical Scriptures have explained the word "Comforter" as the Holy Spirit; however, I do not think that this meaning applies to it at all. I looked at the other two explanations; this could be referring to Rasulullah(S), however, he wasn't slaughtered. Instead his grandson, who was in the place of his own son, and Ayah Mubahalalah gives evidence regarding Husayn (as) being his son, was indeed killed. Moreover, Essa (as) was not slaughtered, which then only leaves Husayn (as) as being referred to in the above quote from the Bible. The prophecy attributed to Essa (as) regarding the appearance of a "Comforter" is not sound, and the literature of Ahl al-Bayt (as) guides us in this respect. This is why the Comforter is none other than Moula al-Husayn Ibn Ali (as).

The argument of the Jews and Christians in the court of Yazid bin Muawiyah beckons the awakened of the world, irrespective of their religion, race and region, to note down their remarks and also the merits of Al Imam al-Husayn ibn Ali (as). The point of view of the Jew and Christian clergy is perhaps the most neutral and objective against all other religious and emotional considerations. They exposed the ugly face of the Umayyad monarchy before the world. Through their logical arguments, they affirmed and maintained that Husayn Ibn Ali(as) is not only the hero of Muslims but belongs to the entire world because he is the "conscience of all religions." Al Husayn ibn Ali (as) was commanded divinely to distinguish between Haq and Batil, therefore his mission was the same as assigned to the Anbiya (as) which he carried out dutifully. Husayn ibn Ali (as) is an ideal character for the entire Muslim world, however, they still do not recognize his Talim, neglect his legacy and the revolution which he brought about. Today we must know how to support this Azeem Imam by saying the Haq (truth), helping the Mazlum (oppressed), redeveloping society and achieving justice and freedom. We should deliver the message of the Imam to the world, but this task requires in-depth study of the various facets of Husayni Revolution. It is not enough to narrate and describe the outwardly aspect of this

tragedy to the world, but it is imperative to practice the principles set by Husayn Ibn Ali (as), which even inspire non-Muslims across the world.

6. Interfaith Testimonies of Conscience: An Ethical Revolt against Umayyad Tyranny:

The harrowing episode of the presentation of Al Imām al-Ḥusain's severed head before Yazīd ibn Mu'āwiyah stands as a testament not only to the cruelty of oppressive regimes but also to the indestructibility of divine truth and human conscience. The questions posed by above mentioned foreign religious dignitaries and ambassadors in Yazīd's court, seeking to understand who al-Ḥusain was, why he was executed, and why the women and children of the Nabawi family were abused, expose the stark injustice of the Umayyad regime. Their subsequent conversions, Shahadah, or open denunciations of Yazīd illustrate that genuine recognition of truth cuts across religious, cultural, and political lines. This historical moment demonstrates that while tyrants may appear victorious temporarily, their legacies are stained with dishonour, while the oppressed who stand for truth attain eternal honour. The Shahadah of al-Ḥusain and the steadfastness of Sayyidah Zaynab transformed a political tragedy into a universal ethical revolution, offering lessons in courage, justice, and resistance to tyranny for all generations. In the theological framework of Islam, Ḥusain is rightly regarded as "Safinat al-Najāt"- the Ark of Salvation, for his sacrifice preserved the moral essence of Islam. His stand continues to inspire not only Muslims but humanity at large, affirming that truth (al-Ḥaqq) is victorious, even when temporarily eclipsed by worldly power.

The spirit and sentiments demonstrated by the Roman Ambassador, the Armenian Christian Pontiff, the Jew Exilarch resulted in their slaughter. They teach us that devotion to Ahl al-Bait (as) is obligatory just like Fard Salaat, and not like Khair'at. Furthermore, readers can obtain the Daw'ah of Islam through studying the words of these distinguished personalities and understand the root of Salaam, Peace. The role of Ahl al-Bait (as) is astonishing and invites everyone, just like they did the Jewish and Christian top clergy to Islam. Although the Ahl al-Bait (as) were decorated with divine power, they never demonstrated their supernatural faculties to benefit themselves. A question comes to mind as to why all these dignitaries raised identical questions to Yazid (L), despite being present in the court:

- i). Who is Husayn (as)?
- ii). What is his introduction?
- iii). What is the reason of his execution?
- iv). Why are prisoners of war being treated mercilessly?
- v). Why is there a one-sided court trial?

Because there were hundreds present, and each being seated far away from each other in that enormous court, they raised similar questions to discover the hidden facts as per the procedure of the Law of Evidence. This episode teaches us that truth and human dignity shall never be defeated by any tyrant, whosoever he might be. Truth is the source of Naj'at (emancipation), and although finding it is difficult, pure Niyyah (intention) and Walayah (Fard) help in its achievement. It is the Asrar 'ilahiyyah how Allah grants reward to His pious slaves like the Ambassador of Rome, Jasliq, Ra'as al-Jalut and the Chief Rabbi and quickly elevates them towards Jannah after liberation, even in the last few hours of their lives. No doubt Husayn (as) is

“Safinat al-Naj’at” - and as per the famous Hadith, whoever boards the Safinah of Husayn (as) shall attain Naj’at, and anyone who abandons it shall go to Jahannam. It is Husayn (as) who allowed these blessed men to board his Safinah and bestowed upon them “Sakinah” (eternal peace). They received this honour due to an open Bara’at with Yazid (L), the drunkard, adulterer, gambler, and Shait’an in the form of ‘ins’an. It is Husayn (as) who smashed the idols of Zulm, Shirk, Kufr and placed Haq at the highest pinnacle of distinction, as it was originally.

It is not difficult to distinguish between the followers of Rahman and the followers of Shait’an. All those who truly love Rasulullah (S) are naturally found weeping for his son Husayn ibn Ali (as). On the other hand, those who rejoice and arrange marriages during Ayy’am al-Aza must naturally be the enemies of Rasulullah (S), and advocates and supporters of Yazid (L). The court of Yazid became a theatre where truth stood as a witness against falsehood, not merely through the courage of the Ahl al-Bayt (as) but also through the testimonies of those outside the fold of Islam, who, guided by conscience and justice, denounced tyranny in its own stronghold. The voices of the Christian ambassador, the Jewish and Christian top religious heads, and other dignitaries were not only protests against a crime but divine affirmations of al-Husain’s universal status as a defender of truth and justice. Their courage, ending in martyrdom, immortalized the fact that Karbalā’ was not a sectarian tragedy but a universal declaration of resistance against oppression. It testified that while Yazid held worldly power, al-Husain (as) held moral and spiritual authority that time has only magnified. Thus, the court of Damishq, once intended to showcase Yazid’s might, became a testament to his eternal disgrace and to Husain’s everlasting triumph.

7. Concluding Paragraph:

The court of Yazid became a theatre where truth stood as a witness against falsehood, not merely through the courage of the Ahl al-Bayt (as) but also through the testimonies of those outside the fold of Islam, who, guided by conscience and justice, denounced tyranny in its own stronghold. The voices of the Christian ambassador, the Jewish Exilarch, and other dignitaries were not only protests against a crime but divine affirmations of al-Husain’s universal status as a defender of truth and justice. Their courage, ending in martyrdom, immortalized the fact that Karbalā’ was not a sectarian tragedy but a universal declaration of resistance against oppression. It testified that while Yazid held worldly power, al-Husain (as) held moral and spiritual authority that time has only magnified. Thus, the court of Damishq, once intended to showcase Yazid’s might, became a testament to his eternal disgrace and to Husain’s everlasting triumph.

A Humble Request:

Beloved Mumineen! When you read this heartbreaking account of the Ahl al-Bayt (as) and tears fill your eyes, take the Wasilah (intercession) of Moula al-Husayn ibn ‘Alī (as) and raise your hands in Du‘ā for whatever your heart desires. However, I humbly request that you do not forget this humble servant in your Dua. Ask Allāh Subḥānahu to grant that the priceless blessing of ‘Azā (mourning) and Bukā’ (weeping) for Husayn ibn ‘Alī (as) continues in my generation forever, for it is the very foundation of every Barakāh, Hasanāh (good deeds), Saadah and ultimately, Najāh (salvation). Āmīn.

Short Bibliography and Notes:

[1]. Yazid (L) joyously recited the poem of Malun Abdullah bin Zabari bin Qais Sahmi Quraishi. Abu Sa'ad was a poet of Quraish in the days of Jahiliyyah. He was a bitter enemy of Islam and Rasulullah(S) and fled to Najran when Makkah was liberated. He died in 15 A.H. i- Al-Elam, vol. 4, p. 87; ii- Biḥ'ar al-Anw'ar, Majlisi, vol. 45, p. 132-133; iii-Maqtal al-Ḥusain, Muqarram, p. 358. It was said about him that vulgar poetry began with the rule of Umru al-Qays and ended with the rule of Yazid, who had a Diw'an (poetic collection). (Isn't it shocking that even today in the Muslim Universities, Diw'an (poetic collection) of Yazid (L) is taught as part of the syllabus of Arabic Literature as a masterpiece and students and teachers both remain ignorant of the Diw'ans of Al Imam Abu Talib and Amir al-Mumineen Ali Ibn Abi Talib).

[2]. Hadd (plu: Hudud) A punishment fixed in the Qur'an and Hadith for crimes considered to be against the rights of Allah. The six crimes for which punishments are fixed are theft (amputation of hand), illicit sexual relations (death by stoning or one hundred lashes), making unproven accusations of illicit sex (eighty lashes), drinking intoxicants (eighty lashes), apostasy (death or banishment), and highway robbery (death). Strict requirements for evidence (including eyewitnesses) have severely limited the application of Hudud penalties.

[3]. 'irtidad An'il Islam: Renunciation of one's religion. The Arabi terms (riddah, irtidad) are not used in the Qur'an, but it promises dire consequences in the afterlife for those who "turn from" or "renounce" (Yartaddu, 2:217; 5:54) and "those who disbelieve after having believed" (3:81ff; 5:61; 9:66; 4:137; 16:106). According to the Shariah Law, 'irtidad is punishable by beheading. Apostasy is included among crimes for which there are punishments believed to be divinely mandated (hadd pl. hudud, "offenses").

[4]. Fizzah: She was the princess of Ethiopia, daughter of Emperor Najashi

[5]. i- Al-Lahuf, Ibn Tawus, p. 102; ii- at-Tabari, Tarikh, vol. 6, p. 267, iii- Manaqib, 'ibn Shahr Ashub, vol. 2, p. 26.

[6]. Marthiyah written by 51st Shi'i Fatimi Ismaili Da'i Syedna Taher Saifuddin

[7]. i- Biḥ'ar al-Anw'ar, Mohammad Baqir Majlisi, vol. 45, p. 141-142, Qum; ii- Mir'at az Zam'an, p. 101, iii- As Sir'at as Sawi, p. 89; iv- The Life of Imam Husayn (as), Ayatullah Sheikh Baqir Sharif Qarashi, p. 1027, Najaf, Iraq; v- Ibn Hajar, As-Sawa'iq, p.119; vi- Maqtal al-Awalim, al-Bahrani, p. 151, al-Khawarezmi's Maqtal al-Husayn, vol. 2 p.72, vii-Muthir ul-Ahz'an, Life of Husayn; viii-ibn Namah, p.222, Kerbala & Beyond, Al Jibouri, p. 111. ix- Al Bidayah, Ibn Kathir, vol. 8, p. 204, x- Khutat, al-Maqrizi, vol. 2, p. 289, xi- A'lam ul-Nubala, Habib al-Sayyar vol. 3 p.216; xii- Uyun al-Akhbar, Sayyidna Idris Imaduddin, p. 127, vol. 4, Beirut; xiii- Al Malhuf", p. 169-173; ivx- Maqtal al-Husayn", Muqram, p.355; xv- Sawaiq Muharriqah", ibn Hajar Makki; xvi- "Majmuatil Qisas wal Muajiz al Mukhtalifah wal Biy'an", 38th Alavi Tayyebi Da'i Hameeduddin b. Al Da'i Shaikhali, manuscript, Baroda.

[8]. i- Nasikh al-Tawarikh, vol 6, p. 360; ii- Maqtal, Abi Mikhnaf, p. 140 –iii Tahzib", iv- Shuzrat al-Zahab", v- Lis'an al-Miz'an", vi- Al Sawaiq al-Muharriqah, vii- Tarikh al-Khulafa, viii-Yanabi al-Muwaddah.

[9]. Marthiyah written by 51st Shi'i Fatimi Ismaili Da'i Syedna Taher Saifuddin

[10]. i- The Life of Imam Husayn (as), Ayatullah Sheikh Baqir Sharif Qarashi, p. 1029, Najaf, Iraq; ii- As Sir'at us Sawi Min Manaqib Aalin Nabi, p 90; iii- Jawahir ul-Matalib Fee Manaqib Ali ibn Abi Talib, vol. 2, p. 274; iv- Uyun

al-Akhbar, Sayyiduna Idris Imaduddin, p. 128, vol. 4, Beirut; v-Bih'ar al-Anw'ar, vol. 45, p.141, Qum vi-"Maqtal", Abi Mikhnaf", p.139; vii-"Malhuf", Sayyid Ibn Taus; viii-Tarjumat al-Imam al-Husayn Min Tabaq'at Ibn S'ad", p. 88, Iran.

[11]. i- *Hadaiq al-Wardiyyah*, vol. 1, p. 127 ; ii- *Al Futuh*, vol 5, p.246; *Maqtal*, Khwarizmi, vol 2,p. 71. iii- *The Life of Imam Husayn (as)*, Ayatullah Sheikh Baqir Sharif Qarashi, p. 1028, Najaf, Iraq; iv- *Bih'ar al-Anw'ar*, Muhammad Baqir Majlisi, Qum.

[12]. *Marthiyah* written by 51st Shi'i Fatimi Ismaili Da'i Syedna Taher Saifuddin

[13]. *Bible, John, 16:5*

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