

Chapter 26: Events of Karbala Remained Safe from Distortion

Notwithstanding all that has been said above it should be kept in mind that the tragic event of Karbala has remained more safe and immune from distortion as compared with most of the other historical events, and the event was so clear, explicit and unexpected that even the enemies of Imam Ali ibn Abi Talib and Imam Hasan bowed their heads before it in respect and praised it.

Whoever has written on this subject, whether he be the historian Tabari or Abul Faraj Isfahani or Ibn Wazeh Katib or Shaykh Mufid, the great Shi'ah scholar of the later part of the fourth century, has written nothing except the greatness, valor, frankness, courage, liberty and manliness of Imam Husayn– the leader of this rising.

In the year 60 –61 A.H. the campaign by Imam Husayn was accomplished in such circumstances that it may be said that even those persons who did not hesitate from making any distortion in history could not pick up courage to tamper with the sacred chapter of history and to tarnish the brilliant face of the movement of Imam Husayn.

Those persons, who tamper with historical events or show a personality contrary to what it actually is, do so only when they find the circumstances favorable for this purpose, and are able to lead the people into error. However, it often happens that even the adversaries cannot help admitting and praising one's greatness, purity and piety.

In 7 A.H. the hostility of the Umayyad Abu Sufyan demanded that he should have spoken ill of the Holy Prophet before the Roman Emperor as far as possible, concealed his honesty, magnanimity, and truthfulness and introduced him as an avaricious person and a liar. However, he could not find an opportunity to do so. Contrary to his own inclination and policy he praised the Holy Prophet and mentioned his greatness and magnanimity in a much better way than even a friend of the Holy Prophet could do.

In the beginning of 7 A.H. the Holy Prophet wrote letters to the Kings and rulers of the territories adjoining the Arabian Peninsula inviting them to embrace Islam. As written by the author of Tabaqat six messengers of the Holy Prophet left Madina in the month of Muharram of 7 A.H. with six letters. Amr bin Umayya Zamari proceeded with a letter to the Negus, the Emperor of Ethiopia, Dahyah bin Khalifa Kalbi with a letter for Caesar, the ruler of the Eastern Roman Empire, Abdullah bin Huzayfa Sahmi with a letter to Khusro Perviz, the King of Iran, Hatib bin Abi Balta with a letter to the King of Alexandria (Egypt), Shuja bin Wahab Asadi with a letter for Harith bin Abi Shamir Ghassani, the King of Syria, and Salit bin Amr with a letter to Hawza bin Alayya Hasani, the King of Yamamah.

Source URL:

<https://www.al-islam.org/probe-history-ashura-ibrahim-ayati/chapter-26-events-karbala-remained-safe-distortion#comment-0>