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## The Tenth Court Session

### First Tragic Scene: “In Al-Sham”

Chief Justice: Court is in session. Defense representative; are you ready to respond to the evidence which the prosecution presented so far?

Defense: Your Honor, the defense prefers to postpone his rebuttal till the next court session, if you may allow.

Chief Justice: No objection, but in that case, you should agree that the prosecutor continues presenting his evidence as there is no room for postponing this session!

Defense: Of course, your Honor. We have no objection...the prosecutor may continue presenting his evidence in this session.

Chief Justice: Mr. Prosecutor, do you agree with that, and are you ready to resume the presentation of your evidence?

Prosecutor: We agree your Honor and we are ready to continue presenting the incriminating evidence.

Chief Justice: You may proceed.

Prosecution: Ladies and gentlemen, the Second defendant Ibn Ziyad called for Zohr ibn Qais Al Jo’afi, so he handed to him the severed head of Al-Husayn (as) as well as the heads of the martyrs. He called ‘Ali ibn Al-Husayn (as) and deported him as well as his aunts, sisters, and all their women to Yazid, the First defendant in Damascus. This caravan that includes the survivors of the Prophet’s family traveled from Al-Kufa on camels without saddles as they were paraded from country to country and village to village.

In every city and village, parties and celebrations were held by special orders from the First and Second defendants to rejoice the victory over the Prophet’s family and to gloat over the slaughtering of Al-

Husayn (as) and his household members as well as the martyrs, and to humiliate the women and children captives.

Ladies and gentlemen, you can very well imagine this sad and painful scene and pretend that you were one of these helpless ones who were escorted in the caravan to Damascus! Did you ever see maltreatment to war captives and war crimes worse than this? I think you can agree with me that there is none! And I am sorry here to use the word “war”...as really there was no war...rather a shameful disgusting butchery.

Zohr ibn Qais went forward with the head of Al-Husayn (as) to Damascus till he entered the presence of the First defendant Yazid and greeted him. Then he handed a letter addressed to him from Ibn Ziyad, the Second defendant, so Yazid read it and said, “Give me an update, Oh Zohr.”

So Zohr answered, “Glad tidings to you Oh Ameer Al Momineen on the victory which Allah granted you! Al-Husayn ibn ‘Ali has come to us with 82 men from his brothers, family members, and supporters. We marched to them and asked them to obey the orders of the governor Ubaidullah, but they rejected.

So we fought them from sunrise till noontime. So when our swords took them they started to flee away and to hide behind trees and underground as doves fear from hawks. By Allah, O’ Ameer Al Momineen, after a short time we finished them all! Their bodies were left in the open desert, their clothes were drenched with blood, their cheeks were covered with dust, the heat of sun shining is melting their bodies, the wind blowing on them; and their visitors are hawks, eagles, wolves, and insects.”

Your Honor, I request to add this narration to the record, for it clearly indicates what happened in Karbala and the magnitude and horrendousness of the tragedy. The criminal has pride in committing his crime as he knows that it pleases his master the First defendant since it was his instructions.

And here the instructions were obeyed in the most worst and degrading way! This description came from the tongue of one of the cronies who participated in the crime, so is there anything more trustworthy than that?! Verily, confession is the best of evidences and it is not necessary to clarify or comment on the text!

Furthermore, Zohr ibn Qais confirms to us that all those who were with Al-Husayn (as) were only 82 in front of the opposing army of Ibn Sa’d who were about 30 thousand or more! Is that an equal or compatible fight? Wasn’t the whole operation not considered to be a fight, but rather a mass murder?!

Furthermore, here he confesses the abandonment of bodies without Ghusl / ablutionary bath or shroud or burial. Not only that, he takes pride in that and expresses joy over it even after their martyrdom! The criminal would certainly not utter such statement except if he knows that this will please his listener, who is the First defendant. As the famous proverb says, “one who is pleased with an action is like one who committed it.”

When the caravan of captives approached Damascus, Umm Kulthoom, the sister of Al-Husayn (as) sent for Al-Shimr, the Fourth defendant, requesting him to let them enter the city from an entrance which has less people and less spectators, and to let the severed heads which were raised on spears advance forward so that they become more distant from the caravan for the purpose of having the people preoccupy themselves with the heads, and not stare at the women.

But the Fourth defendant refused her request! On the contrary, he ordered that the captives be taken via routes that are crowded so that many people can stare and gaze at them! He ordered that the heads be placed along with the caravan! Ladies and gentlemen, do you now see how the Fourth defendant treated the captives?

Bear in mind that this is only an example of the many heinous actions which he practiced against the captives throughout the journey from Al-Kufa to Damascus. Does that also were instructions from his master, the First defendant!!

On the First day of the lunar month Safar in the year 61 A.H., the caravan entered Damascus from a gate called "Gate of Tooma" and the people came out with drums and trumpets while they were happy and rejoicing over the calamities which have afflicted the family of the Prophet, even though most of the people did not know who those captives were!

Yazid the First defendant who was the absolute ruler of the Umayyad state during that time, was seated in a porch looking at Jayroon (now is the Umayyad mosque in Damascus). When he saw the captives and the severed heads on spears, a crow has cried, and then Yazid chanted these poetic verses:

"What does this caravan bring along with them? These heads to Jayroon

The crow has made its call so I said to it "whether you say or not... I have made up my debt from the Prophet"

From these statements, many of the Muslim scholars judged Yazid to be a nonbeliever / kaafer.

Scholars like Ibn Al Joozi, Judge Abu Yali, Al Taftazani, and Jalal Al Suyooti all issued a fatwa / verdict making it permissible to curse Yazid.

Defense: Objection your Honor, this has nothing to do with the charges against the First defendant!

Chief Justice: Objection sustained. Respected jurors, please disregard the poem which the prosecutor recited and his comments afterwards. Please continue, Mr. Prosecutor.

Prosecutor: Later, the captives were brought and made to stand at the entrance to the door of the Umayyad mosque where they were left without care even though they are the family members of the Prophet of Islam. Before they were made to enter the majlis (sitting) of Yazid, his men tied and chained them and there was a rope on the neck of 'Ali Zain Al Abideen (as) which connected to Zainab to Umm Kulthoom and to the rest of the daughters of the Prophet (S).

Whenever they stopped walking, the guards struck them, and they were made to stand before Yazid the First defendant while he was sitting on his throne and wearing a crown decorated with pearls, rubies, and sapphires, and he was surrounded by many elders from Quraish. The first person who entered was the Fourth defendant Shimr ibn Dhi Al Jawshan who was holding 'Ali ibn Al-Husayn (as) whose hands were tied to his neck.

So 'Ali ibn Al-Husayn (as) asked Yazid: "What do you think would be the Prophet's reaction if he saw us in this state?"

Yazid said to him, "Who are you?" So he answered, "I am 'Ali ibn Al-Husayn."

The attendees started weeping, so Yazid ordered to take off the chains and to cut the ropes which confined them. The severed head of Al-Husayn (as) was placed on a golden dish in front of Yazid who went on playing with the lips of the blessed head using his cane! Abu Burza Al Aslami, who was from the companions of the Prophet of Islam (S) said to Yazid:

"What is wrong with you Oh Yazid?! Are you fondling the lips of Al-Husayn ibn Fatima with your cane? I bear witness that I saw the Messenger of Allah (S) kissing his lips and his brother Al-Hasan while saying, 'They are the Master of the Youth of the Paradise. May Allah (SWT) kill and curse their killer, and may He (SWT) make HellFire be his fate!'"

So Yazid became outraged and ordered for him to be taken away from his court, and so he was dragged away. Ladies and gentlemen, see how the ruler of the Muslims deals with a man who said a word of truth and testified to it! It did not matter to Yazid that Abu Burza was a companion of the Prophet (S) nor was an old man!

Another man from Al-Sham stood up and requested from Yazid to give him Fatima, the daughter of Al-Husayn (as) as a slave girl. When the little girl heard that, she sought help from her aunt Zaynab (sa), so Zainab said to the Syrian man: "You are lying, by Allah! This is not up to you or to him!"

So Yazid became angry and he said to her, "No, but you are the one who lied; this is up to me, and if I want, I will do it!"

So Zaynab (sa) answered back, "No by Allah, He (SWT) did not give that to you unless you revert from our religion and adopt another religion!"

Yazid then said to her, "You are facing me with such talk?! Surely, he was your father and your brother who has reverted from the religion!"

So Zaynab (sa) corrected him: "Rather it is by the religion of Allah and the religion of my father and my grandfather that you became guided...that is if you are a Muslim!"

Yazid replied to her, "You have lied, Oh enemy of Allah!"

So Zaynab (sa) said, “A tyrant ruler curses unjustly and oppresses with his power and authority! Oh Allah I complain to You and no one but You!”

Ladies and gentlemen, see in what manner the women captives are being treated as they face aggression, disrespect, and humiliation from the ruler of the state and its dictator!

After that, ‘Ali ibn Al-Husayn (as) said to Yazid: “Woe is to you Oh Yazid! If you knew what great crime you have committed against my father and my household, you would then have escaped to the mountains, sat on the sand and cursed yourself!

Is the head of my father Al-Husayn the son of ‘Ali and Fatima, placed at the gate of your city while he is the trust left to you by the Messenger of Islam?! I give you tidings Oh Yazid with humiliation and regret when people will be gathered for the Judgment Day!”

Yazid the First defendant went on playing with the teeth of Al-Husayn’s head with his cane while repeating, “I wish that my elder grandfathers in Badr witnessed this...”

Defense: Objection your Honor, this has nothing to do with the case and it is only poetry!

Prosecution: Your Honor, these poetic verses which the First defendant chanted is very important as they show the motivation behind the crime and indicates his state of mind and the pre-meditated intentions to kill Al-Husayn (as) out of revenge from historical events which took place in the past.

It is a powerful incriminating evidence which the judges and jurors must listen so that they can be assured that the murder of Al-Husayn (as) and his household in Karbala was a planned and pre-meditated crime, and that the matter was not, as the defense tries to describe, a mistake or by accident and not intentional or pre-planned. Let us present the poetic verses which are cited in all the Muslim history books and let’s leave the judgment for the judges and jurors to make.

Chief Justice: Objection overruled, you may continue Mr. Prosecutor.

Prosecutor: “I wish that my elder grandfathers in Badr witnessed

The sorrow of Al Khazraj (the Muslims in Al-Madina) from the effect of the swords...

They would be joyful and happy. They say O’ Yazid may God protect your hands,

I would not be from Khondof if I don’t take revenge From the sons of Ahmad for what he has done

Bani Hashim has juggled the kingship; but nothing has come from heaven, nor revelation descended.

We have taken our revenge from ‘Ali; and we killed the heroic lion knight. And we killed the chiefs of their people; and we made the balance even by revenge from what happened in Badr.”

Ladies and gentlemen, as you see, “confession is the best of evidences!” Here is the First defendant admitting and confessing that the killing of Al-Husayn came as a response and revenge to those chiefs of Quraish who were killed from the family of Yazid in the battle of Badr by the hands of the Prophet’s Household.

During that battle, there were infidels killed by ‘Ali ibn Abi Talib, the father of Al-Husayn, and by Al-Hamza ibn Abd Al Mutallib, the uncle of ‘Ali. The defendant is pleased and happy to have taken his revenge from Al-Husayn and his family and he states that the balance now has become even. He forgot that without ‘Ali, Hamza, and the Household of the Prophet (S), there would be no Islam and no state to sit on its throne and rule over it and be its tyrant!

Furthermore, he confesses his lack of faith in the Prophet of Islam (S) and in Islam which he rules the Muslim nation under its name. What kind of contradiction is that? From here, we understand the root of his animosity against Al-Husayn (as) since he represents the continuation of his grandfather’s religion which Yazid vindicates himself from!

It is no wonder that even some of the Muslim scholars have judged Yazid to be a hypocrite and infidel based on these poetic verses.

After Yazid chanted happily over the murder Al-Husayn (as), Zainab bint ‘Ali who is the sister of Al-Husayn (as) stood up and said to him:

“Praise be to Allah and prayers and peace be upon the master of the messengers. Truthful is Allah (SWT) when He says: “Then evil was the end of those who did evil because they belied the signs of Allah and made a mockery of them.”

Do you think O’ Yazid that because you have conquered the land, and we became your captives, this indicates that Allah is pleased with you and displeased with us?! So you felt proud and happy while seeing your affairs well-guarded and unopposed, thinking that you have control on what we own, but slow down! Did you forget Allah’s saying: “the disbelievers shouldn’t think that Allah gives them ample time because this is good for them but to the contrary We give them this time to let them go deeper in misguidance, so they deserve humiliating punishment.”

Is it fair, O’ son of the pardoned ones (Al Tolaqaa), to veil your women while you drove the women of the Prophet (S) as captives, without veils, bare faces, paraded from village to village, everyone staring at their faces, without their protectors or guardians?! But how could any good be expected from he who ate the liver of the honorable ones, and his flesh grow from the blood of the martyrs?! How can a person who hate us (the prophet’s household) be reluctant or late in committing injustice to us?!

You have eradicated our roots when you shed the blood of the progeny of Muhammad’s household! They were the stars of the earth from the family of Abd Al Muttalib! Are you chanting proudly of your elders?! However, you shall appear before Allah soon! You shall meet your ancestors and shall also join

them in their place. At that time you will wish that perhaps you had been blind and dumb, and regretted what you said, that it was a day of rejoicing for ancestors.

Oh Allah! Take away our rights from them and seek revenge from all those who oppressed us, and send Your Wrath upon those who have shed our blood and killed our guardians! By Allah, you have burnt only your skin and cut only your own flesh! You will soon appear in the presence of the Prophet (S) and will see with your own eyes that his children are in Heaven!

It will be the day when Allah (SWT) will deliver the descendants of the Prophet (S) from the state of being scattered and will bring all of them together in the Paradise and take their revenge. This is the promise which Allah (SWT) has made in the Quran. He says, 'Do not think of those who are slain for the cause of Allah as dead. They are alive with their Lord and receive sustenance from Him.'

Oh Yazid! Allah is sufficient as a judge upon you, and Muhammad will be your opponent as the Petitioners, supported by Jibrael. All those who instigated you to do what you did and he who appointed you as the Ruler of the Muslims, and set forth this worldly kingdom for you to rule upon the neck of Muslims! You will then realize what an evil place awaits the tyrants! On that day it will become known what penalty the dictators earn, whose position is worse and whose army is more feeble and degraded!

Although calamities have forced me to speak to you, I consider you to be degraded and not fit even to be reprimanded and reproached! Our eyes are shedding tears, our hearts are burning. What is even stranger is that the noble party of Allah was slaughtered by the party of the devil / Shaytan!

Our blood is dripping from their hands and our flesh is falling down from their mouths. The sacred bodies of the martyrs have been placed at the disposal of the wolves, hyenas, and other carnivorous animals (wild beasts) of the desert and are dirtied by the brutes! If you think you have gained something today by this beastly act, by killing and arresting, then you will certainly be a loser on the Day of Resurrection!

On that day, nothing but your deed will count. On that day, you will send La'nat on Ibn Murjanah and in turn he will throw La'nat upon you! 'And your Lord never treats His servants unjustly.' By Allah, I do not fear anyone except Him and do not complain to anyone else, and I rely upon Him alone. You may utilize your treachery, traps, and disloyalty (with Islam), but I swear by Allah!

That the shame and disgrace which you have earned by the treatment meted out to us, cannot be eradicated. You shall never be able to wipeout our memories, and inspiration from the midst, nor will you ever be able to wipe off the disgrace of this episode. Your opinion is erroneous, and your days are numbered, and your wealth wasted on the Day when the caller will announce: "Beware! Verily the La'nat of Allah is on the oppressors and unjust."

I thank Allah, who sealed the life of our early ones with felicity, upon our beginning with forgiveness, and Who destined martyrdom for our conclusion with blessings and accommodated them in the Jannah. I offer dua that may Allah (SWT) elevate their status and complete His reward upon them, and increase it

further, and to turn with fairness their succession upon us for He is merciful and a friend, 'Allah is sufficient for us, the most excellent Protector.'”

Ladies and gentlemen, have you seen the mental and emotional state of one of the victims of this tragedy? She is Zainab, the sister of Al-Husayn (as) and one of the captives. Don't you sense the pain, frustration, torture, but strength, and courage too in her speech? Do you see how she challenges the tyranny and oppression of the unjust ruler and how she exposes his crime? After listening to her speech, is there any doubt left in his guilt for all the charges directed against him?!

Furthermore, if he really was not responsible for this crime, would the granddaughter of the Prophet of Islam (S) direct these words and charges against him? Would she have accused him falsely without proof or evidence, when she was the one who witnessed all of the events and lived it minute by minute?!

Who like her is qualified to be a witness in this case? Here she is once again giving her testimony after giving it in Al-Kufa. It is as if she wanted to present this speech to you and all of us. It is as if she knew beforehand that no matter how long time extended, the human conscience must wake up one day and these criminals must be tried in the name of all of humanity!

Zainab bint 'Ali ibn Abi Talib is one of the key witnesses in this case. I leave her testimony between your hands so that you make your judgment and decide whether to convict these defendants for what they have committed on the land of Karbala on the 10th of Muharram, year 61 A.H.

Chief Justice: I think that we are all in need of a break, so the court will be in recess for 45 minutes and shall resume afterwards.

## **Second Tragic Scene: “The Miserable and Horrible End”**

Chief Justice: Court is in session after recess. Mr. Prosecutor, are you ready to continue presenting the evidence?

Prosecutor: Yes your Honor. And by the end of this session, we will conclude our case and we leave the matter after that for the defense.

Chief Justice: That is very good. So continue so that we don't waste time.

Prosecutor: Ladies and gentlemen...In the majlis of the First defendant Yazid, there was a Jewish Rabbi. When he witnessed how the Caliph dealt with the captives, especially with 'Ali ibn Al-Husayn (as) and his aunt Zainab, he asked,

“Oh Ameer Al Momineen! Who is that boy?”

So Yazid answered, “He is 'Ali ibn Al-Husayn.” The monk then asked, “And who is Al-Husayn?”

Yazid replied, "The son of 'Ali ibn Abi Talib." The monk then asked, "Who is his mother?"

Yazid answered, "Fatima bint (daughter of) Muhammad."

The monk then exclaimed, "Glory be to Allah! So he is the grandson of your prophet and you killed him that quickly?! Shame on you

on how you treated the prophet's progeny! By Allah, if our Prophet Musa ibn Imran left a grandson behind, we may have worshipped him along with our God! Yet your Prophet just departed yesterday, and you jumped to kill his son! Woe be to you as a nation!!"

The monk's words infuriated the Caliph Yazid and he ordered the beating of the monk in the assembly, as a punishment to him for his audacity in uttering a word of truth, logic, justice, and wisdom in front of an oppressive arrogant tyrant and transgressing ruler! So the poor man was beaten in the court of Yazid in front of the assembly, while his religious position or old age or his representation to Ahl Al-Kitab (People of the Book) did not make any difference to the Caliph.

This clearly shows you the nature of Yazid's personality and his type of government. Is there any doubt left in your minds after that regarding his conviction of the crimes he's charged with in this case? If he is ordering to hit an old religious man simply because he spoke a word of truth, then how do we expect him (Yazid) would behave with those who rejected his allegiance and criticized his personality and rulership?!

Especially if his opponent enjoys a special position of love, respect, veneration among the Muslims, due to his relation to the Holy Prophet (S), which makes him a strong competitor to him. I leave the judgment of this comparison to you.

We now reach another horrendous tragedy which I fear on you, ladies and gentlemen, from the emotional effect that it will leave on you, but there is no escape from presenting it to you!

Defense: Objection your Honor, this is an exaggerative statement to the jurors and it is a prediction that is unacceptable!

Chief Justice: Objection sustained.

Prosecutor: The speech of Zaynab (sa) and the statements of the Jewish Rabbi caused a big commotion and chaos in the assembly of Yazid. So he ordered the women to get out of the court and head to a place of wreckage that would not protect them from heat or cold.

They stayed there while they were in the worst and most degrading state as they mourned over their beloved Al-Husayn (as). Yazid ordered to crucify the head of Al-Husayn on the door of his palace for three days! He ordered that the heads of the martyrs be crucified on the doors of Damascus and the Umayyad Mosque!

Ladies and gentlemen, take a look at that barbarism! Is that also from the teachings of Islam? Do these actions indicate to you that Yazid was not pleased with the killing of Al-Husayn (as) and did not order it?! And does it indicate that the killing of Al-Husayn was a mistake that was unintentional as the defense would like for you to believe?!

While the women and children were in the place of wreckage, Ruqayyah, a daughter of Al-Husayn (as) who was only five years old, saw her father Al-Husayn (as) in her dream and she has not seen him since the day of Ashura (10th day of Muharram). She did not know or comprehend that her father was killed for she is only an innocent child.

So when she saw her father in the dream, she woke up screaming hysterically and was very anxious to see her father. She kept crying and begged her aunt Zainab to bring her father. All of the women tried to pacify her unsuccessfully. When her loud screams in the middle of the night woke up the First defendant Yazid, he questioned who was screaming. When he was informed about the girl's frantic state, imagine what was his reaction, ladies and gentlemen! It is something that you cannot believe, even to come from the most barbaric beast!!

Defense: Objection your Honor, this is an unacceptable comment.

Chief Justice: Objection sustained.

Prosecutor: Ladies and gentlemen, Yazid ordered to present the slaughtered head of Al-Husayn on a platter to his little daughter so that she can see him!

Sure enough, the head was placed in front of the poor grief-stricken young girl who was very anxious to see her beloved father!

You can very well imagine her condition as she does not comprehend anything of what is happening except that she is seeing the head of her beloved father without body! She is not used to seeing him in that physical state! (Here, the judges and jurors were seen to be in a state of shock and extremely affected).

The little girl was not able to handle this severe shock, so she embraced the head of her father and wept bitterly! Then suddenly, she gasped and stopped crying and she became still! When they tried to move her, they found her dead!!!

Ladies and gentlemen, I accuse the First defendant Yazid ibn Muawiya of directly causing the death of Ruqayyah, the daughter of Al-Husayn, the 5-year old girl who was killed by the harshness of the ruler and his carelessness about all the human principles and emotions! It is the worst crime committed against humanity!

It is one of the mass murder crimes intended to eradicate the family of the Prophet Muhammad (S)!! Even the 5-year old girl was not spared from this cruelty! So what is your opinion now about Yazid as a

person and a ruler, and does he deserve for you to convict him or not?!

Finally, we conclude with this tragic incident which took place in the court of Yazid. It is such a shameful event that is narrated in most of the sources and books of both the Muslim and non-Muslim historians. Yazid used to order that the blessed head of Al-Husayn (as) be brought in front of him everyday and he would drink the forbidden wine in its presence. One day, the ambassador of Caesar of Rome attended the assembly of Yazid and that man was among the nobles of Rome.

He said, "Oh King of Arabs! Whose head is this?" So Yazid answered, "Why do you care about this head?"

So the ambassador of Caesar said, "When I return back to our king, he will ask me everything I saw, so I want to inform him about the story of this head so that he can share in your joy and happiness."

Yazid then answered, "This is the head of Al-Husayn ibn 'Ali ibn Abi Talib."

So the messenger asked, "And who is his mother?" Yazid replied, "Fatima Al Zahra."

The messenger asked him, "She is the daughter of whom?"

Yazid answered, "She is the daughter of our Prophet the Messenger of Allah."

Here the ambassador exclaimed, "Woe be to you and your religion! It is the worst of religions! Know that I am from the grandsons of the Prophet of Allah, Dawood, and between him and me are many generations. Yet the Christians sanctify me and they embrace the dust beneath my feet as a blessing simply because I am from the grandsons of Dawood. Yet you kill the grandson of your Prophet and there is only one mother between him and your prophet! What religion is that?! Oh Yazid! Did you hear about the story of the 'Church of the Horse Shoe' (Kaneesat Al Haafer)?"

Yazid replied, "Tell me the story."

The ambassador of Caesar of Rome narrated: "There is a vast ocean between Oman and China which has a town located in an island in the midst of the ocean which is about 80 acres long. From this island, they import camphor, sapphires, and amber. And in this town, there are many churches and its most greatest is known as the Church of the Horse Shoe. This church has a sanctuary box made from gold which contain a hoof of a donkey which Prophet Jesus (as) used to ride.

This sanctuary box has been decorated with gold, jewelry, and silk garment, etc. Every year, many Christians visit it, pay their respects to it, embrace it and pray to Allah by its blessings. This is their position regarding the hoof of a donkey whom they claim that it belongs to a donkey which their prophet Jesus used to ride. Yet you kill the grandson of your Prophet! May Allah not bless you or your religion!!!"

Ladies and Gentlemen, due to the shock of the situation, Yazid the transgressor ordered his soldiers

saying, "Kill this Christian, for he will humiliate us if he returns back to his country!"

When the Christian realized that he is about to be killed, he said, "Oh Yazid! Do you want to kill me?!"

Yazid answered, "Yes!"

So the ambassador of Caesar of Rome said, "Know that yesterday I saw your Prophet in my dream and he told me, 'Oh Christian, you are from the inhabitants of the Paradise!' I hereby bear witness that there is no God but Allah, and that Muhammad is His slave and messenger!"

Then he took the blessed head of Al-Husayn, embraced it, and went on crying and weeping till he got killed.

Can you imagine that? The ambassador of Caesar of Rome was killed simply because he voiced his opinion regarding the actions and policies of the Muslim ruler towards the grandson of the Prophet of Islam who Yazid rules the nation in the name of the religion which he brought! Does he deserve to be killed?

Are ambassadors supposed to get killed?! What type of man was Yazid? And what type of government and regime was his government and regime? It is no wonder then that what happened to Al-Husayn (as) and his family took place at the hands of Yazid and his government!!

Surely he was one of the worst tyrants in history! Rather, he is absolutely the worst of them and the most unjust and most barbaric! At least 90% of the responsibility of what has happened in Karbala and its aftermath falls on the shoulders of Yazid alone. And the remaining 10% is distributed among the rest of the defendants

. You have now seen what type of man Yazid was, so do you agree with me that this character which killed a little girl and an ambassador of a king, ordered the crucifixion of severed heads, and have openly shown infidelity and apostasy...this character itself is surely guilty of all the crimes and charges directed against it! Usually, a criminal repeats himself in many different tragic ways.

Your Honor, I now conclude my presentation of the incriminating evidence and we stop here and turn it over to the defense. Thank you your Honor, my thanks on behalf of our team to all of you for your concentration, attention, concern, and your patience.

Chief Justice: Court is adjourned and shall resume next Monday so that we hear the defense case at 10AM. Thank you all. Court is dismissed.

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A news conference was scheduled to take place following this court session. After the crowd went over to the hall reserved for this purpose, a surprising announcement was made postponing this Fifth news

conference, as requested by the representatives of both the defense and prosecution teams, due to their busy preparations for the final stages of the court trial. Everyone had to leave the hall as they anxiously waited for the next court session and news conference following that.

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