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## Jibreel عليه السلام and the martyrdom news of Imam Hussain

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Umme Fazl, wife of Abbas رضي الله عنه says that one night she had a dream in which a piece of the Prophet of Allah صلى الله عليه وسلم fell into her lap. She was surprised by this dream and went and told the Prophet صلى الله عليه وسلم about it. She said: “Ya Rasoolallah! I saw a strange dream in which a piece of you come into my lap.” He صلى الله عليه وسلم said: “Your dream is a very good one because God willing, Fatima will have a child who will play in your lap.” Hence Sayyida Fatima gave birth to Imam Hussain who played in the lap of Umme Fazl.

One day, Imam Hussain was in the lap of the Prophet of Allah صلى الله عليه وسلم. Umme Fazl was sitting next to them when she saw tears in his eyes. She asked: “Ya Rasoolallah! Why the tears?” The Prophet صلى الله عليه وسلم said: “Sayyiduna Jibreel عليه السلام has just come to me and told me that this son of mine will be killed by my Ummah. Jibreel عليه السلام has presented to me the soil of the place where he will be killed.”

(Mishkat Sharif, Hujjatullah alal Alameen)

Sayyiduna Imam Hussain's status and rank is very high. He is the darling of the Prophet of Allah ﷺ. This story shows that the Messenger of Allah ﷺ has been granted knowledge of the unseen because he foretold the birth of Imam Hussain to Fatima. Furthermore he had knowledge of the martyrdom of Imam Hussain and the place where it would take place.

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### **Response to a question**

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Some people say that if the Prophet of Allah ﷺ knew that his beloved grandson would be martyred, then why didn't he instruct him not to go there? Why didn't the Messenger of Allah ﷺ say to Imam Hussain "O son! Don't go to Karbala otherwise Yazeed's followers will slaughter you and your family." The answer to this question is that such people that pose such questions are unaware of the high status and rank *Shahadat* has in Islam. Martyrdom in the way of Allah is a very high honour and Allah says the following in the Quran about such fortunate people:

**'And don't say that those people who are killed in the way of Allah are dead, nay but they are alive yet you perceive not.'**

(2:154)

This verse of the Holy Quran clearly states that we cannot call the martyr dead. It may be however that one thinks that Allah has only prohibited us from saying that they are dead but another verse of the Quran categorically refutes such notions and states unequivocally the living nature of the martyr:

**‘And those who are killed in Allah’s way do not even think they are dead. Indeed they are alive and are with their Lord who is providing for them.’**

(3:169)

This is the status of a *Shaheed* in Islam. Allah says that they are alive and after being martyred are being provided for with sustenance by Him. They are alive not dead, yet we do not perceive it.

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### **But you perceive not**

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Because we do not perceive their living it does not mean for one moment that they are not alive. Before we were born we were inside our mother’s womb for nine months. We were alive during this period of pregnancy but we have no recollection whatsoever of being there. But despite this lack of perception we firmly believe that we were alive for nine months in the womb of our mother before coming into this

world. Similarly, if the *Shaheed* is alive in the grave after being killed in the world then why can't we believe that they are alive even though we do not perceive it? We should believe firmly in the verse of the Holy Quran that states unequivocally that the *Shaheed* is alive.

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### **The high status and rank of *Shahadat***

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The Prophet of Allah ﷺ said about the eminent rank of *Shahadat*:

**'By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected and then get martyred, and then resurrected and then get martyred and then resurrected.'**

*(Bukhari)*

The Prophet of Allah ﷺ instilled such enthusiasm in his followers for martyrdom that Sayyiduna Umar ؓ famously supplicated:

**'O Allah! Grant me martyrdom in your cause and let my death be in the city of your Prophet'**

*(Bukhari)*

The pleasure and enjoyment the martyr gets at the time of martyrdom is such that they wish to experience it again and again. The Prophet of Allah ﷺ said:

**‘A person of paradise if given a chance to return to the world would not do so even if they were offered all the wealth of the world. But the *Shaheed* would desire to return to the world and be martyred for the sake of Allah.’**

*(Mishkat)*

A poet says:

**The pleasure the lover (of Allah) expresses for dying  
Makes the Messiah and Khidr yearn for it.**

By studying the lives of the Noble Companions, may Allah be pleased with them all, we learn that they were continually in pursuit of martyrdom and its pleasures. The desire was present in the bravest and strongest of men but also in small children. Indeed it was two small boys by the names of Ma’adh ﷺ and Mu’awwadh ﷺ who killed the Quraish leader Abu Jahl in the Battle of Badr. This enthusiasm for martyrdom was ever-present not only in the Companions of the Holy Prophet ﷺ but also in his family and this was certainly true in the case of Imam Hasan ﷺ and Hussain ﷺ. So why would the Prophet of Allah ﷺ prevent his grandson from attaining the rank of

*Shaheed*, a rank that was destined and written for him on the Preserved Tablet? Furthermore, in response to this question as to why the Prophet of Allah ﷺ did not stop his grandson, we can point out to the following verses and its implications:

**‘Those who deny the signs of Allah  
and slay the prophets unjustly..’**

(3:21)

And

**‘...And that they denied the signs of Allah and slaying  
unjustly the prophets..’**

(4:155)

These two verses refer to the Jews who killed Allah’s prophets without reason. One could argue that if Allah knew that His prophets would be murdered why did He bother sending them? This question — like the original question — posed is a non-starter because it overlooks other facts. The people who pose such questions also state that if the Prophet of Allah ﷺ is a remover of difficulties and aids people at a time of distress then why didn’t he help his grandson in Karbala? To this we say that Karbala was the “examination room” in which Imam Hussain was to attain the high status and rank that was to be conferred upon him. The Prophet of Allah ﷺ helped his grandson by instructing him to be patient and perseverant in

the face of tyranny and oppression.

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## **How the Prophet ﷺ helped Imam Hussain at Karbala**

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To discover how the Prophet of Allah ﷺ helped his grandson in Karbala let us first of all see what Allah says in the Holy Quran about help:

**‘...And it is on Our binding grace to help the Muslims.’**

*(30:47)*

In other words to help the believers is Allah’s responsibility. But how does Allah help?

**‘O Believers! If you help the religion of Allah,  
Allah will help you and will make your feet firm.’**

*(47:7)*

And

**‘...And might give courage to your hearts  
and make your steps firm.’**

*(8:11)*

With the help of Allah, believers remain steadfast and fight

and die in His path. Historians writing about Karbala say that Imam Hussain عليه السلام remained steadfast in his opposition to Yazeed's immorality and corrupt ways. From Madinah to Karbala the Prophet of Allah ﷺ would appear in his darling grandson's dream and instruct him with patience and steadfastness in the face of adversity. It was with the help of the supplications of the Prophet of Allah ﷺ that Imam Hussain and his followers remained steadfast in this ordeal and passed the examination they were sitting and tasted the divine cup of *Shahadat* and all its pleasures. His resolute stance and impeccable behaviour from Madinah to Makkah and then on his journey to Karbala will remain a prime example of resoluteness. Indeed Imam Hussain is *Sayyidus Shuhada* - the leader of Martyrs.

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### **The Prophet's ﷺ tears**

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When the Prophet of Allah ﷺ heard the news of his darling grandson's martyrdom from Jibreel عليه السلام, tears emerged from his beautiful eyes. We learn that it is natural to shed tears on hearing the news of martyrdom and hence it is permissible to do so. The limitation of grief however is crying and no further. To weep bitterly out of control and to slap the chest is not permitted. In the Holy Quran we find reference to Sayyiduna



Ayub عليه السلام who cried so much at the loss of his beloved son Yusuf عليه السلام that his eyes turned white in sorrow. The words of the Quran are ‘...and his eyes were whitened with grief...’ (12:84). The commentators of Quran say that his eyes turned white and his vision became extremely weak. His pain of separation was true and so were his tears. So we ask the question that today if people weep out of control in the pain of the martyrdom of Imam Hussain then surely their eyes should turn white and have poor vision? The fact of the matter is that their claim to love Imam Hussain and the Ahle Bayt is false and so are their tears.

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### Contempt of Ahle Bayt

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So far we have seen what great honour and rank martyrdom has in Islam and heard what the Messenger of Allah ﷺ has said about it. But now let us see how some claimants of loving the Ahle Bayt in actual fact dishonour and insult them, this narration is from *Usul Kaafi*, a leading Shia book.

“Imam Jafar narrates that Jibreel عليه السلام came to the Prophet of Allah ﷺ and gave him the *Basharat* (good news) that Fatima would have a child but who would be martyred by his Ummah. The Prophet of Allah ﷺ said: “I have no need for Fatima’s child

if he is to be murdered by followers.” Jibreel ﷺ returned to the heavens and then went to the Prophet ﷺ again and gave the same news. The Prophet ﷺ again said that he had no desire for such a child. Jibreel ﷺ then went to the heavens again and returned this time with the news for the Prophet ﷺ that Allah ﷻ will make the progeny of this child one of *Imamat* and *Wilayat*. The Prophet ﷺ heard this and accepted the child. The Prophet ﷺ then went to Fatima to give news of her new child. He told her that his followers would murder her child. Fatima said that she had no desire for such a child that was murdered by his followers. The Prophet ﷺ sent another message to her telling her that the child will be father to spiritual leaders and saints. Fatima heard this and accepted the child.”

It is self evident that this insulting and contemptuous narration from *Usul Kaafi*, a “leading” book of the Shias, shows that (Allah forbid) the Prophet of Allah ﷺ and Sayyida Fatima were ungrateful and unaware of the status of *Shahadat* and that their constant refusal of Jibreel’s ﷺ message was clear contempt of Allah’s will. We conclude from such a fabrication that such people are not only in contempt of the Noble Companions but also of the Ahle Bayt, the people they claim to ardently love. May Allah protect us from such heretical beliefs- Ameen.