

After the Martyrdom of Husayn

It is said that Umar Ibn Sa'ad (curse of God be on him), in the afternoon of the Day of Ashura, sent the holy head of Imam Husayn (a.s.) to Ubaidullah bin Ziyad through Khuli bin Yazeed Asbahi and Hamid Ibn Muslim Azdi¹ (curse of God be on them), and ordered that the heads of other holy martyrs be sent by Shimr bin Ziljaushan, Qais bin Ashath, and Amr Ibn Hajjaj.

So they moved with the said holy heads and reached Kufa. Umar bin Sa'ad remained the rest of Ashura, and the next day till noon time in Karbala. Then he moved with the remaining persons of the holy family of Imam Husayn (a.s.) from Karbala. He made the members of the holy family (who were the trust of the best of the Messengers of Allah) to sit on bare camels, while their veils were removed in front of the enemies. In the midst of all these sorrows and griefs, they were driven just as chained slaves.

How nice it is said:

How strange and wonderful that they were offering salutations on the holy Prophet (S); but fighting against his household!

It is mentioned in a narration that the number of the decapitated heads of the companions of Husayn (a.s.) was seventy eight, which were distributed by the tribes for winning favors of Ibn Ziyad and Yazeed bin Muawiyah (may Allah's curse be upon them). The distribution was:

1. Kandeh tribe – Headed by Qais Ibn Ashath = Thirteen heads
2. Havazan tribe – Headed by Shimr Ibn Ziljaushan = Twelve heads
3. Bani Tamim = Seventeen heads
4. Bani Asad = Sixteen heads
5. Mizhaj tribe = Seven heads
6. The rest of tribes and other people = Thirteen heads.

The narrator has said that: As Umar bin Sa'ad moved away from Kar- bala, a group of people from Bani Asad arrived and after funeral cere- monies for the holy bodies buried them as they are now. When Ibn Sa'ad reached Kufa along with the prisoners, people came to see the scene.

A Kufi lady asked the noble prisoners from the window of her home, "Where are you coming from? Who are you?"

They said: "We prisoners belong to the family of the holy Prophet Muhammad (S)." She came out from her home and offered dresses and veils to the female prisoners, so that they might cover up themselves.

It is said that along with the ladies were a few men. Ali Ibn Husayn (a.s.) who had become very lean due to illness. Hasan Ibn Hasan Muthanna², who had patiently received serious wounds of the spear in support of his uncle and Imam.

Zaid Ibn al-Hasan³ and Amr bin al-Hasan⁴ were with them too. The Kufians recited an elegy and wept. Zain-ul-?bedin (a.s.) said, "Are you mourning and weeping for us? But then who killed us?" Bashir Ibn Khuzaim Asadi said, "On that day I heard the speech of Zain- ab, daughter of Ali (a.s.). I have not seen any modest and chaste lady with such oratory. It was, as if, being delivered by Ali (a.s.)."

She pointed towards the people and said, "Silence please." People became almost breathless.

She said, "All praise and applause fits only to Allah. Salutation be upon my grandfather, Muhammad and the noble people of his family."

"Now, people of Kufa! People of deceit and disloyalty! Are you weeping? Your tears may never stop flowing, and your mourning may not end. Your affair is like the affair of that woman who unweaved whatever she had woven. You always make your oaths a medium to make money".

"Do you have anything except repulsive deadly contamination, vengeance and flattery like the flattering of slave girls, and the grief and sorrow of enemies? Do you have a grazing land as large as a ruined area, or a pot of silver, hidden in your graves? What an evil thing you have forwarded to Allah, which has caused His wrath against you and you will receive divine punishment forever?"

"Are you weeping and crying out from your hearts? Yes! By Allah, you will cry more and smile less. Verily, you have carried all shame and dis- grace with you, and not even a fragment of which will ever be washed by you. How will you respond the guilt of the blood of the offspring of the seal of prophethood, and the mine of messengership, the leader of the youth of Paradise, the shelter of the righteous, and the rescuer of the deprived people, the symbol of divine reasoning for you, and the follower of traditions?"

"What a serious crime you have committed! Damn with you! May your efforts be fruitless; your hands perish, and may your merchandise causes loss to you. You have reverted to the wrath of Allah, and the blot of dis- grace and dishonor is now fixed on your forehead forever."

"Woe unto you Kufians! Do you know that you have injured the heart of the Prophet of Allah? What kind of pious ladies of the Messenger's household have you unveiled? What blood of the holy Prophet have you shed? How did you violate his honor and respect? Verily, how much fuel have you added to the fire of dark calamities and troubles?"

It is mentioned in a narrative that she added "What large-scale foolish and ugly acts you have committed? Did you wonder that the sky rain blood? Know that the chastisement of the Hereafter is more disgraceful, and you will never be helped. Do not be happy at the respite that you have got. Because Allah does not make haste in taking revenge, and that He completes the task when its time arrives. ***Most surely your Lord is watching.***"⁵

The narrator said, "By Allah, I could see people weeping like the bewildered ones, and who that they held their hands over their mouths."

I saw an old man who was weeping, standing by my side, and his beard drenched in tears. He was saying, "May my parents be sacrificed for you. Your elders are the best elders; your youths are the best youth; your women are the best women; and your race is the best race that will never be disgraced. None can equal you."

Zaid Ibn Musa⁶ has reported from his father and grandfather that Fatima Sughra (Daughter of Imam Husayn –a.s.) had said after returning from Karbala,

"Praise for Allah, as many times as there are grains of sand, and as weighty as the weight of all that extends from earth to sky. I praise Him and I believe in Him, and I trust Him and I give witness that there is none worthy of worship except Him. And that Muhammad is His Servant and Messenger. And that his progeny were slaughtered by the bank of river Euphrates, though they were neither vindictive, nor did they claim or demand any land (state)."

"O Allah! I seek Your refuge from the sin of saying any untruth about You and anything other than what You have said regarding the leadership (Imamat) of Ali Ibn Abi Talib; that they was killed without any fault (in the same manner his son was martyred yesterday)".

"The martyrdom of Ali occurred in one of the houses of Allah (Mosques), in the presence of a number of so called Muslims. May they be destroyed! Those who did not prevent oppressing him through his life, until You took him up to You. He who had a praiseworthy character, whose talent was famous, and whose guidance was well known".

"O Lord! No reproach of any taunter ever deterred him from his goal, or the blame of any ridiculer. My Lord! You guided him in his childhood to Islam. You praised his character when he grew up. He was a constant well-wisher and concerned of Your religion, and of Your Messenger (S) until you took his soul. The soul of the one who was a devout abstinent in the world. Who paid no heed to the world, but he was always inclined to- wards the Hereafter, and tried in Your path. He was Ali, whom You loved, selected,

and guided to the right path."

"Now, O Kufians! The cheats, disloyal, and proud folk! Indeed we are the members of Ahlul Bayt. God has examined us with you, and you with us, and it was a fair test. He granted us His knowledge and wisdom. Hence we are the containers of His knowledge, wisdom, and metaphysics. We are His guiding signs on the earth, for His nations. He has honored us with His generosity, and has granted grace and superiority to His Messenger, Muhammad (S) over many of His servants in a manifest manner."

"Then you tried to deny and refute us, and considered it correct to fight us. You thought it was all right to rob and appropriate our property as if we were non-Muslims. Yesterday you killed my grandfather (Ali). The blood of our youth is dripping from your daggers. All of these are due to your old enmity (against us). After committing all these felonious crimes your eyes have brightened and your hearts are overjoyed. Strange indeed is your slander against Allah and the conspired planning, which you planned; while Allah is the best of planners."

"Lest you rejoice your deeds of shedding our blood, and plundering our property! Whatever calamities have fallen on us were in the Book (of destiny) even before we confronted them. This is easy in the Path of Allah. So you may not grieve over what you lost, and do not become joyous on account of what you gained; and Allah does not like the proud and the boasting people."

"May you be destroyed! Await curse and chastisement, which will visit you. Calamities will rain continuously from the sky, and (Allah's) wrath will surround you. Some of you shall be treated harshly by some others, and you will remain in a permanent chastisement as a result of the atrocities inflicted on us by you. Beware that the curse of Allah is on the oppressors."

"Woe unto you: Do you know those people you're your tribes who our bodies? How did your hearts incline to fight against us? How could your legs rush on us, seeking war with us? By Allah, your hearts have become dark, and your soul, ears, and eyes have been sealed. Satan made these crimes beautiful for you, and threw dark curtain on your eyes. So you will never be guided rightly."

"Be destroyed O Kufians! What inheritance of the holy Prophet (S) did you possess? Or for which vengeance you exhibited so much enmity towards his brother Ali bin Abi Talib (a.s.), my grandfather, and his two sons (Hasan and Husayn) the noble progeny of the Prophet, that the boaster poem from you said so proudly:

We killed Ali and his sons;

with Indian swords and the spears;

and we imprisoned their women like the non-Muslim slaves;

What a war we fought with them!

"O Poet! May you suffocate? Are you proud that you have killed the people who have been purified by Allah and impurity has been removed from them? How do you take pride in this? Take care of yourself and sit on your droppings like a dog, as was your father. Verily for everyone is whatever he has earned and sent ahead."

Woe unto you!

Do you envy for what Allah has granted us?

What is our fault if the ocean of our grace is roaring; while your rivulet has no wave!

"This is a divine excellence, which will be given to whoever He wishes, and Allah is the Lord of the greatest graces. The one whom Allah does not grant light, for him there will be no light."

It is narrated that the noise of crying became loud, while the Kufians were saying: "Oh daughter of the holy beings! It is now enough. Our hearts have been burnt! You have burnt our necks and burnt our souls." She became silent.

On the same day Umm Kulthum, daughter of Ali, spoke from behind the cover of saddle of the camel-litter, while crying: "O Kufians! Woe unto you! What happened to you that you left Husayn (a.s.)? You killed him and destroyed and snatched his properties, and imprisoned the women from his household and heaped calamities on them? May Allah kills you."

"Woe unto you. How many crimes you carried out? How many sins did you commit? How much blood you shed? How many respected women you insulted (arrested)? How many types of apparel did you plunder, and how much property did you destroy? You killed the best people after the holy Prophet (S). Kindness has left your hearts."

You caught my brother and killed him;

Woe unto your mothers!

Very soon you will be dragged into fire;

The heat whereof gets inflamed;

You shed the blood, which Allah, Quran, and Muhammad had disallowed to be shed;

Beware to you for drowning in the depths of Hell tomorrow on the Day of Judgment;

I will weep over my martyred brother throughout my life;

Over the one who was better than all after the Holy Prophet;

With the tears rolling relentlessly on the cheeks, which will never dry.

The narrators said that the weeping of the audience became loud.

Women tore their hair; threw dust on their heads; scratched their faces, slapped their cheeks, and wailed in a very sad voice. Men also wept profusely tearing at their beards. Never were seen such a crying people like them in the past.

Then Zainul Abedin (a.s.) asked them to be silent. All became quiet. Imam got up and praised Allah; He sent blessings on the holy Prophet (S) in the best manner and then said:

"O people! One, who knows me, has known. As for those who did not recognize me I am introducing myself. I am Ali, son of Husayn, son of Ali, son of Abi Talib (a.s.). I am the son of the one who has been slaughtered by river Euphrates, though he never killed any innocent person, nor he seized any heritage. I am the son of the one whose honorable ladies and family, have been disrespected; whose wealth and bounty has been plundered; whose children have been arrested. I am the son of one who was caught and killed and this is enough for me to be proud of."

"O people! I administer you oath of Allah. Do you know that you wrote a letter to my father and then cheated him? You gave your word to him and extended allegiance to him. Then you left him and prepared yourselves to kill him! Be you destroyed because of what you sent forth. Upon what you have garnished. With which eyes will you look at the Messenger of Allah when he will say that you killed his household, and you insulted his family; and you are not from his nation."

The narrator said that voices rose from all sides, while they were telling one another, "You destroyed while not knowing?" Imam continued: "May Allah have mercy on him who accepts my admonitions and re- members my advice regarding the command of Allah, about His Prophet and his household, Since he is the good pattern for us."

All responded: "O son of the holy Prophet! All of us listen to you and obey you. We are guardians of your responsibility. We are prepared to carry out your commands. We will not turn our face from you. Please give command to us. May Allah's mercy be on you. We will fight against your enemy, and we are with you in whatever you plan. We will arrest Yazeed. And we declare our disconnection from your enemy and our enemy!"

Then Imam replied: "Alas, alas. O disloyal conspirers! Is there any excuse, which is not between you and your passions? Do you want to do with me what you did with my father earlier? No, by Allah, no! Because these wounds have not yet healed. It was only yesterday when my father, along with his household (a.s.), were martyred. I am unable to forget the calamity of missing the holy Prophet (S) and the calamity of losing my father and his children. Its pain is in my mouth, and its bitter- ness is choking me. His sorrow is squeezing my chest".

No wonder that Husayn is martyred; His father was better and greater than him (and he was also martyred)

Do not be joyous O Kufians, over what happened to Husayn; as this calamity was more terrible;

May my life be sacrificed for the one who had been slaughtered near the river;

The punishment for those who killed him is the hellfire.

I consider this enough from you that you are neither for us nor against us."

The narrator says: Thereafter Ibn Ziyad sat in his palace and gave audience to all. The holy head of Husayn (a.s.) was placed before him. His women and children also arrived.

Zainab, the respected daughter of Ali (a.s.) sat unknown and unrecognized. Ibn Ziyad asked, "Who is this lady?" It was said: "Zainab, the daughter of Ali."

Ibn Ziyad looked at her and said: "Praise to Allah Who disgraced you and failed you in your efforts."

Zainab (s.a.): "Verily, it is the libertine who becomes disgraced and the debauchee who gets refuted, and they are other than us."

Ibn Ziyad: "What did Allah do to your brother and your family?"

Zainab: "Nothing but good! They, Husayn and his friends, were a group for whom Allah has destined martyrdom. They rushed towards their place of slaughter. Verily soon Allah will gather you and them. Then you will be interrogated harshly. Then you will see who wins. May your mother mourn over you, O son of Marjana!"

The narrator said that Ibn Ziyad became furious, as if decided to kill her.

Amr Ibn Harees⁷ said, "O chief! She is a lady, and a lady cannot be punished for her words!"

Ibn Ziyad: "Truly, Allah has cursed my heart by killing your rebel brother and the criminal "family!"

Zainab: "You killed my leader, uprooted my branches, and destroyed my foundation! If this was your healing then you have attained your aim".

Ibn Ziyad: "This woman talks like a poet. By my life, your father was also a poet".

Zainab: "O Ibn Ziyad! What has a woman to do with rhythm and poem?"

Thereafter Ibn Ziyad turned towards Ali Ibn al-Husayn and asked: "Who is he?" He was told: "He is Ali Ibn-al-Husayn (a.s.)."

Ibn Ziyad: "But did not Allah kill Ali Ibn al-Husayn?"

Zainul Abedin (a.s.): "I had a brother by the name of Ali Ibn-al-Husayn. People killed him!.

Ibn Ziyad: "But Allah killed him!"

Imam Sajjad: "At the time of death, Allah takes the souls⁸."

Ibn Ziyad: "You dare to answer me? Bring him and decapitate him".

Zainab heard the words of that filthy fellow and said: "O Ibn Ziyad, you have not spared anyone of us. If the you have decided to kill him, then kill me along with him!"

Sajjad (a.s.) told his aunt: "O aunt, please calm down so that I may tell him something!"

Then Imam turned towards Ibn Ziyad and said, "Are you trying to frighten me with threats of death? Don't you know that martyrdom is our habit and greatness?"

Then Ibn Ziyad ordered that Ali bin Husayn and his family be lodged in a house near the main mosque.

Zainab (s.a.): "No Arab woman should come to us. Only slave girls may come".

Then Ibn Ziyad ordered that the holy head of Husayn (a.s.) should be taken in rounds in the streets and localities of Kufa. The head of Muhammad's (S) grandson and his heir goes up on a spear for the onlookers. Muslims do see and hear. But none could deny the situation, nor could anyone sympathize with the victims of the tragedy. The terrible condition blinded eyes and the calamity deafened every ear, which heard wails.

The narrator has said that then Ibn Ziyad climbed the pulpit, uttered words of praise of Allah, and said in a part of his speech: "Praise to Allah Who revealed the truth and helped Amirul Momineen (Yazeed) and his followers, gave them victory, and killed the liar, son of the liar!"

He had not yet ended that Abdullah Ibn Afeef Azadi got up. He was a righteous and pious Shia, who had lost his left eye in the battle of Jamal, and the right one in Siffeen war. He used to attend the Grand Mosque of Kufa, and worship therein all the day.

He said, "Oh, son of Marjana! You are the liar, son of a liar, and also the one who gave you government (Yazeed) and his father (Muawiyah)! Oh enemy of Allah! You are killing the sons of the Prophet and uttering such words from the pulpit of Muslims!"

Ibn Ziyad became angry and asked: "Who is speaking such words?"

Abdullah: "O enemy of Allah! I am addressing you. Are you killing the pious progeny of the holy Prophet and think that you are following the religion of Islam? "Help! Help! O sons of the Pioneers! Where are you? Come up and take revenge from this cursed son of cursed (Yazeed and Muawiyah) who were so described by the holy Prophet."

This doubled the wrath of the filthy Ibn Ziyad to such extent that the veins of his neck swelled and he said: "Bring him to me."

The executioners and guards rushed from all sides to capture him. The noblemen of his tribe, Azd, and his cousins also stood up and freed him from the clutches of the government servants, took him out of the mosque and sent him to his house.

Ibn Ziyad: "Catch the blind – the blind man of Azd, whom Allah has blinded and bring him to me."

A battalion went out and the news reached to the tribe of Azd. They united with the tribes of Yemen to protect Abdullah.

Ibn Ziyad heard this. He also gathered the tribes of Mazar in association with the people of Muhammad Ibn Ashath and ordered for a war.

The narrator has reported that there was a fierce fight in which a group of Arabs were killed. The men of Ibn Ziyad went to the house of Abdullah bin Afeef, broke it open and attacked him. His daughter said: "Those you feared from have come!"

Abdullah: "You will not be in a loss. Give me my sword."

He grasped his sword and began to defend himself chanting:

I am the son of Afeef Taher, the honourable;

My father is Afeef and my mother is Umm Amer.

How many of your armored heroes have I dispatched to death?

His daughter said continuously: "Alas, I wish I were a man to fight with you against this destructive community, who killed the honorable members of the "holy family!"

The enemy surrounded Abdullah from every side and he continued to defend himself single-handed. Nobody was able to dominate him. The daughter was guiding her blind father, until finally he was encircled closely. His daughter said: "May Allah avoid disgrace. My father has been surrounded and there is none to help him."

Wielding his sword Abdullah said: "By Allah, had I been able to see; then my movements would have exhausted you."

The narrator said that the surrounded Abdullah was, at last, arrested and taken to Ibn Ziyad. Seeing him Ibn Ziyad said, "Praise to Allah Who disgraced you."

Abdullah Ibn Afeef: "O enemy of Allah! How did he disgrace me? Had I been able to see with my eyes, I

would have undoubtedly put you to trouble”.

Ibn Ziyad: “What is your opinion about Uthman bin Affan?”

Abdullah: “O slave! O son of Marjana! (He cursed him). What have you to do with Uthman? He did good or bad, improved the affairs or spread corruption. Allah is the guard over His servants. He will decide justly between people and Uthman. You should just ask about yourself and your father, and about Yazeed and his father”.

Ibn Ziyad: “No, by Allah! I will not ask you anything till you taste death little by little!”

Abdullah Ibn Afeef: “All praise to Allah, the Lord of the worlds. Even before your mother delivered you I had asked for martyrdom from Allah and requested Him that my martyrdom be carried out by the hand of the worst and the most evil fellow among His creation. After becoming blind, I had lost my hope for martyrdom. But now, praise be to Allah, after disappointment I have achieved this good luck and my prayer has been answered.”

The devil Ibn Ziyad: “kill him and hang him publicly in Kufa.”

It is said that Ubaidullah Ibn Ziyad (may the curse of Allah be upon him) conveyed the story of Karbala and the martyrdom of Husayn (a.s.) to Yazeed bin Muawiyah (may the curse of Allah be upon him) and to Amr Ibn Saeed Ibn Aas⁹, who was the governor of Medina.

Event 5

Amr Ibn Saeed, after getting the news, went up the pulpit and within a speech conveyed the news to the people. Bani Hashem became very sad by this news and they arranged mourning.

Zainab, daughter of Aqil bin Abi Talib¹⁰ recited a dirge and said:

"What will you reply when the Holy Prophet (S) asks you, "Being the last Ummah what did you do to my progeny after my departure?" Some of them were imprisoned and some were drowned in their own blood. Had I willed you to misbehave with my household, you would not have done worse than what you did. O you, who killed Husayn under utmost oppression, takes news of a painful chastisement. Everyone who is in the heaven and every prophet and messenger and every martyr (witness) wept over him. You are the cursed ones who have been cursed by the tongues of Solomon, Moses, and Jesus."

When the letter of Ibn Ziyad reached Yazeed Ibn Muawiyah, and he got acquainted with the story, he wrote a reply and ordered that the heads of Husayn (a.s.) and the martyrs, the women and family members, and bags of Imam be sent to him. Ibn Ziyad called Mahaffar Ibn Thalaba and handed over the heads and the slaves to him. The evil-hearted Mahaffar drove the slaves savagely towards Syria.

Ibn Laheeah¹¹ has narrated, from which we are quoting the required parts as follow: He has said that he was praying round Ka'ba when he met a man who was wailing, "O Allah, forgive me, but I do not see to be forgiven."

I told him, "O servant of Allah! Fear Allah and do not say so! Even if your sins are more than drops of rain, or leaves of all trees, and you pray Allah for pardon, Allah will forgive you. He is the All-forgiving and the Most Merciful."

He told me, "Come close to me so that I may tell you my story."

I went close to him. He said, "We were fifty men who carried the holy head of Husayn to Sham. Every night we put the head in the midst of a coffin and engaged in wine drinking nearby. That night my friends were drunk. But I did not drink. As the curtain of darkness fell on us and lightning began I saw that the gates of the sky opened and Adam, Noah, Abraham, Is'haq, Ismail and Prophet Muhammad (S) came down along with Gibrael (Gabriel- Spirit) and a group of angels."

"Gibrael approached the coffin, took out the holy head from it, embraced and kissed it. All the prophets did likewise. The holy Prophet (S) wept by the side of the blessed head, and the other messengers consoled him." Gibrael submitted the proposal, "O Muhammad! Allah, the Almighty, has commanded me regarding your nation that I should do as you like. If you order, I may shake the earth severely, and make it topsy-turvy, as I did to the nation of Lut."

The holy Prophet (S) replied: "No, Gibrael! Because I have made an endowment with Allah about them."¹²

The narrator says, "When the caravan of the slaves came near Damascus," Umm Kulthum approached Shimr and said, "I have a request."

He asked, "What do you need?"

She replied, "When you intend to make us enter the city, usher us from a gate where there are less people and issue order to take the heads of the martyrs out of the camel-litters, and to keep them away from us. Because we have been much disgraced in the eyes of the people."

Shimr, due to his natural malice, gave an opposite order!

The heads were placed on the top of the spears, and put in the midst of camel-litters, and the prisoners were thus paraded up to the gate of Damascus and thenceforth to the gate of the Grand Mosque. Then they were confined to the detention quarter.

It is mentioned in a tradition that when an elderly Muslim saw the holy head of Husayn (a.s.), he hid himself from the people for one month. Thereafter when people saw him they asked the reason. He replied: "Did you not see what happen to us?" Then he recited the following prose:

O son of the daughter of Muhammad! They brought your head drenched in your blood;

Thus, O son of the daughter of Muhammad! They have openly and intentionally killed the Prophet;

They killed you, keeping you thirsty, and did not pay attention to the Quran and its interpretation;

While killing you they said Allahu Akbar. Verily by killing you they have killed Takbeer (Allahu Akbar) and Tahleel (La ilaha illa Allah).

An old man approached the womenfolk and household of Husayn (a.s.) when they all were in the same place. Then he said, "Praise to Allah Who killed and destroyed you, and relieved the cities from your men, and imposed the order of Amirul Momineen (Yazeed) on you!"

Ali Ibn Husayn (a.s.) told him, "O old man! Have you recited Quran?"

He replied: "Yes."

Ali Ibn Husayn (a.s.): Did you understand the meaning of this verse:

"(O' Prophet) Say: I do not expect from you anything as wage (for my Prophethood) except friendship with my close relatives?"¹³

He replied: "I have read this verse!"

Ali Ibn Husayn said: "We are "Zilqurba" (the close relatives of the Prophet). O old man! Have you read in Bani Israel chapter this verse:

"Observe the rights of Zilqurba (the close relatives)?"¹⁴

The old man: I have read it!

Imam (a.s.): "We are the "Zilqurba"! Have you read this verse,

"And know that whatever you may earn from everything, then truly one-fifth of it is for Allah, and Prophet, and Zilqurba?"¹⁵

The old man: "Yes."

The Imam: We are the "qurba" O Shaykh! Have your read this verse,

"Indeed Allah intended to remove impurity from you Ahlul Bayt, and to purify you, in the best purification?"¹⁶

The old man: "I have read it!"

The Imam: "O Shaykh! We are the Ahlul Bayt whom the Almighty Allah has identified through this verse."

The narrator has added: The old man kept quiet. He felt ashamed for what he had said. Then he asked: "Tell me, by Allah, are you those persons?"

Sajjad (a.s.): "By Allah, we are those. I swear by our grandfather that, without any doubt, we are the same people."

The old man wept, threw his turban on the ground. Then he raised his head towards sky and said: "O? God! I hate the enemies of the Ale Muhammad, either jinns or human beings."

Then he asked, "Is there any scope of repentance for me?"

The Imam replied: "Yes. If you repent, Allah will accept your repentance, and you will be with us."

The old man said: "I repent."

The story of that old man reached Yazeed. He ordered for his execution, and he was killed.

The narrators have said that thereafter the family and womenfolk of Husayn (a.s.) were brought to Yazeed bound in ropes. They stood before Yazeed in that condition. Ali Ibn Husayn (a.s.) said to Yazeed, "By God, what do you think about the holy Prophet, if he would see us in this condition?" Yazeed ordered to open their hands.

Then Yazeed placed the holy head of Husayn (a.s.) in his front, and asked the womenfolk go behind so that they may not see the face of Yazeed. Zainul Abedin looked at the head and grief overtook him.

When Zainab saw the head of her brother she tore her collar and cried in a sorrowful voice that influenced human hearts. Then she said, "O Husayn! O the beloved of the Prophet of Allah! O son of Mecca and Medina! O son of Fatima Zahra, the lady of the women of Paradise! O son of the daughter of Mustafa!"

The narrators said, "By Allah, everyone in the audience wept, and Yazeed remained silent."

A woman of Bani Hashim who was in the palace of Yazeed, began to mourn and said: "Ya Husayn, Ya Habib, Ya Sayyad, Ya Sayyade Ahlul Bayt, Ya Ibn Muhammad, O hope and shelter of the guardianless women and orphan children! O the one who has been killed by the bastards!" All wept loudly.

Then Yazeed asked a whipper, and whipped the front teeth of Husayn (a.s.) Abu Barzah Aslami¹⁷ looked at Yazeed and said, "Woe unto you Yazeed! Do you whip the lips and teeth of Husayn, son of Fatima (s.a.)? I bear witness that I have seen the holy Prophet (S) kissed the lips and teeth of Husayn and his brother Hasan (a.s.) and said that they two were the leaders of the youths of Paradise. Allah will kill their killers, and will curse the killers, and He has prepared hell for their killers. What a bad end!"

The dirty-hearted Yazeed frowned and ordered him to be dragged out harshly.

A narrator has said, "Then Yazeed began to sing the poems of the anti-Islam poet Ibnu Zabari¹⁸:

Alas for my forefathers who were killed in Badr, who had heard the wailing of Khazraj, due to the pain of spear wound;

So now you rise up and glance and say: O Yazeed! May your hand not be paralyzed;

We killed their heads and chiefs and took the revenge of Badr;

Hashimites played with the kingdom!

Neither (divine) news nor any revelation had come to them! I may not be considered as a person of my tribe, if I do not take the revenge from the sons of Ahmad, for what they did."

Narrators have said that, Zainab, daughter of Ali (a.s.) got up and said, "Praise to Allah, the Lord of the worlds! And blessings on Muhammad and on all the members of his family. Allah told the truth that,

"The end of those who did bad deeds is bad, because they denied the verses of Allah and mocked them."¹⁹

"O Yazeed! Do you think that it is a matter of pride for you that you captured us, and made us to move like slave maids, and that it is a disgrace to us? Does all this make you rejoice as you have prepared the world for yourself? You imagine that everything has been arranged properly for you and that the kingdom and the country is now in your favor! Take respite for a while. But you have forgotten the Word of Allah Who has said,

"And do not let the disbelievers think that our respite, [The postponement of their punishment] is good for them [and they will enjoy life through it]. We postpone the punishment only for that they may increase their sinfulness; and for them there is a Disgraceful Torment [because of their sins]."²⁰

"Is this just, o' son of the liberated slaves that your wives and slave girls remain covered from the public, and the daughters of the Prophet of Allah being remained as captives? You tore their veils, revealed their faces, and drove them from town to town like enemies! You degraded them in public view. You made people look at them, while their guardians and helpers were not with them."

"What can one expect from the son of the one who chewed the liver of pious persons, and whose flesh was nourished by the blood of martyrs?"

"Due to enmity towards us, Ahlul Bayt, how much harshness can one display? And then, without realizing, you utter such sinful words: (your elders) rise and dance and tell you: O Yazeed! May your hand not be paralyzed whereas you whip on the teeth of Abi Abdullah (a.s.)!"

"Why should you not say so. By shedding the blood of the progeny of Muhammad (S), who were the

shining stars of the earth, you have driven his family to extremities and now you are remembering your ancestors and, in your imagination, calling them!"

"O Yazeed! Very soon you will join them and on that day, you will wish (and say): Alas, I wish, I had been paralyzed and would not have uttered what I uttered and should not have done what I did."

"O Allah! Restore our rights and take revenge from those who oppressed us, and send Your wrath on those who shed our blood and killed our supporters."

"(O Yazeed!) By Allah, you have skinned none but yourself, and have cut only your own flesh. No doubt, you will be brought before the Prophet of Allah (S) who was having shed the blood of his progeny, and tore the curtain of the honor of their progeny and that will be the time and place when Allah will gather them and remove their anxieties and restore their rights".

"Do not consider that those who are killed in the path of Allah are dead. They are alive, getting provision near their Lord." [21](#)

"O Yazeed! It is sufficient for you that Allah is the Judge, and Muhammad (S) is your enemy and avenger of blood, with Gibrael as his supporter. The one, who deceived you and imposed you as the head of Muslims, will soon know that how bad has been his selection of succession! And whose place and position is worse and weaker!"

"O Yazeed! Though I have suffered many calamities from you, I consider you valueless! You have caused a great tragedy, and you should be always blamed. But, the eyes are tearful and the hearts are burning now."

"I Wonder, I wonder! (It has been the) Killing of the members of the party of Allah by the members of the party of Damn Satan. Our blood is dripping from your dirty hands. Your unclean mouths are devouring our flesh. Those holy and pious bodies are facing the attacks of rapacious wolves. And the hyenas leave no trace of them. If you have caught us as war booty, then very soon it will prove to be a fine instead of booty. On that day, you will not get anything except what your hands sent forth, your God is not cruel to His servants, and all complaints are before Allah."

"Carry out whatever fraud or betrayal and effort is in your mind! By Allah, you will never be able to erase our name and fade out our revelation as you did not perceive our time. This shameful blot will not be removed from you. It is just your own viewpoint and it is wrong; your days (time) are limited and your group shall soon scatter. Yes, it will be soon the day when it will be proclaimed: Now, the curse is upon the unjust people!"

"So, all praises are for Allah Who destined salvation and bless for the first group of us and martyrdom and mercy for the last among us."

"We appeal to Allah so that He may complete their rewards, and multiply causes (of such rewards), and

may duly bless the caliphate to us; as He is Kind and Merciful. Allah is sufficient for us. He is the best of the executors!"

"Yazeed (may the curse of Allah be upon him)! Wailing of the wailing women is nice; and how insignificant if they die."

The narrator said that Yazeed consulted the Syrians regarding the affairs of Ahlul Bayt. The Syrians (may the curse of Allah be upon them) said: "Deal with them like dogs."

Noman Ibn Bashir: "Do with them as the holy Prophet behaved with them."

A Syrian man looked at Fatima, daughter of Husayn, and said: "O Amir! Give this girl to me!"

Fatima told her aunt: "I became an orphan and now a slave girl!"

Zainab (s.a.) said: "No! Such greatness is not for this lewd fellow!"

The Syrian: "Who is this girl?"

Yazeed (may the curse of Allah be upon him): "She is Fatima, daughter of Husayn and this one is also Zainab, daughter of Ali."

The Syrian: "Husayn, the son of Fatima and Ali bin Abi Talib?"

Yazeed: "Yes!"

The Syrian: "May Allah curse you, O Yazeed! You are killing the progeny of the Prophet and imprisoning their offspring? By Allah, I had thought that they are disbelieving prisoners of war!"

Yazeed: "By Allah, I will add you with them."

Then he ordered and the Syrian was killed.

Then Yazeed called a speaker and ordered him to imprecate Husayn and his father (a.s.). The speaker went up the pulpit and condemned Amirul Momineen and the martyr Husayn (a.s.), and praised Muawiyah and Yazeed extensively. Ali Ibn Husayn (a.s.) cried out: "O speaker! You have purchased pleasure of the created, by causing the wrath of the Creator. Verily your abode will be in Hellfire."

"How true has Ibn Sinan Khafaji²² said in his poems in the praise of Amirul Momineen and his son (a.s.), Are you Abusing Ali from top of the Pulpit? Though this pulpit has been raised by the sword of Ali (a.s.)!"

It was on that day that Yazeed (may the curse of Allah be upon him) gave a promise to Ali bin Husayn (a.s.) that he would accept three requests from him.

Then Yazeed ordered to settle the Ahlul Bayt in a place where they were not sheltered from heat and

cold of day and night. They were kept therein for such duration that their holy faces were cracked. Yet they went on mourning on Husayn (a.s.) during their staying in Damascus.

Sakina has said that on the fourth day of their stay, she has seen in a dream, "There was a lady in the camel litter. She had placed her hand on her head." I asked about her. It was said, "She was Fatima daughter of Muhammad."

I said that I should go to her and tell her what had happened to us. So I rushed to meet her, stood by her, wept and said, "O my mother! By Allah, they denied our rights and scattered our community. O mother! They considered the violation of our honor permissible. O mother! By Allah, they killed my father."

She said: "O Sakina! Keep quiet my dear! Your story has torn my heart, and wounded my liver. This is the shirt of your father, Husayn that will not get separated from me until I meet Allah."

Ibn Laheeah has narrated from Abi Aswad Muhammad Ibn Abdul Rahman²³, that he met Ra's-ul-Jaloot, the chief of Jews. He said, "I am in the seventieth generation from Dawood (a.s.). Yet the Jews honor and pay respect to me. Between you and your Prophet the distance is not more than one generation, and you killed his sons?"

Zain-ul-Abedin (a.s.) is reported to have said, "When they brought the head of Husayn (a.s.) to Yazeed (may the curse of Allah be upon him), he arranged several drinking parties, placed the holy head near him, and drank."

Once, the Roman ambassador, who was from the nobles of Rome, who was present in the ceremony told Yazeed, "O king of Arabia, whose head is this?"

Yazeed: "It has nothing to do with you."

The ambassador: "When I return to my country, the king will inquire about everything. I would like to narrate the story of this head, so that he may also share your joy!"

Yazeed: "This is the head of Husayn, son of Ali Ibn Abi Talib."

The ambassador: "And who is his mother?" Yazeed: "Fatima, daughter of the Prophet of Allah!"

The ambassador: "Damn with you and your faith! My faith is better than yours since my father is from the descendants of David and from his race, and there is a lengthy time span between them and me. Yet the Christians respect me and pick up dust from beneath of my footsteps, as an auspicious gift, only because I am a descendant of David. But you are killing the son of the daughter of your Prophet; whereas, the distance between him and your Prophet is only of one mother. What kind of a religion do you follow?"

Then he asked, "Have you heard the story of the Church of Hafir?"

Yazeed: "Tell me."

The ambassador: "There is a sea between Oman and China. It takes six months to cross it. There is no habitation therein except for an island in the midst of the sea, which has an area of eighty farsakh in length and eighty in width. No city on the surface of earth is greater than that. Camphor and ruby are exported from there. It is under the control of Christians, and their king is a Christian too. There are many churches in it, and the biggest one the Church of Hafir. On its altar is a small golden box having a hoof mark. It is said that it is the hoof of the donkey that Jesus (a.s.) had rode. They have decorated it in a golden frame and brocade. Every year a large number of Christians visit it, go round it, kiss it, and standing near it, pray to Almighty Allah for the fulfillment of their needs. This honor and tradition is for the hoof of the donkey of Jesus (a.s.) and it is for a place, where according to them, is the mark of the hoof of the donkey on which their Prophet used to ride. And you are killing the son of the daughter of your Prophet. Allah will not bless either you or your religion".

The hostile Yazeed: "Kill this Christian so that he may not disgrace us in his country!"

When the Christian perceived his intention, he asked, "Do you intend to kill me?"

Yazeed: "Yes!"

The Christian: "Know that last night I saw your Prophet in my dream and he told me, 'O Christian! You are a man of Paradise'. I became very surprised by his word. Now I witness that there is no God except Allah, and Muhammad is the Messenger of Allah."

Then he rushed towards the head of Husayn, embraced it and began to kiss it, and while doing so became a martyr!

It is said that once Zain ul-Abedin went to the Market of Damascus, where Minhal bin Amr²⁴ rushed to welcome him and said, "O son of the Prophet! How did you pass the night?"

He replied: "Like the children of Israel (arrested) in the hands of the people of Pharaoh, who killed their sons and kept their daughters alive."

"O Minhal! The Arabs always used to take pride over the non-Arabs since Muhammad was from them; and the Quraysh used to take pride over other Arab tribes telling them that Muhammad was from them. Yet we, the family of the holy Prophet, are homeless, tor-tured, and killed. So "Inna lillahe wa inna ilaihe raajeoon" over whatever has happened to us, Minhal!"

How nice has Mahyar²⁵ composed the couplets:

They honoured the wooden pieces of the Prophet's pulpit

but tossed beneath their feet the Prophet's children;

On what basis should the Prophet's children follow you,

while you take pride in being his companions and followers!?

Yazeed said to Ali Ibn Husayn: "Tell me the three needs for fulfilling, which I have promised."

Imam Sajjad: First show me the head of my father so that I may look at it and bid him good-bye. Second, whatever has been looted from us should be returned third, if you intend to kill me, and then ask someone to accompany the women and to take them to the city of their grandfather (Medina)".

The spiteful Yazeed said: "You will never see the face of your father. I do not want to kill you. And none except you will take the women to Medina. I am ready to give the value of the property seized from you, plus equal to it as a fine!"

Imam (a.s.) Sajjad: "I do not need your money, it is important only in your eyes. I demanded only what has been looted from us, because it included some things knitted by Fatima daughter of the holy Prophet, and also the veil, the shirt, and the manacle spun by her."

Yazeed ordered that the property snatched from the Ahlul Bayt be returned to them plus 200 dinars to Imam Sajjad. Imam distributed the money among the poor.

Thereafter Yazeed ordered that the prisoners should return to Medina (from Syria).

It is narrated that the holy head of Imam Husayn (a.s.) was sent back to Karbala where it was buried with his body. The Shia people act according to this narration. There are other narrations besides to the one we mentioned here. However, we overlode them, because we have decided to write this book in brief.

It is said that when the women and family members of Husayn (a.s.) returned from Syria and reached Iraq they asked the caravan guide to lead them via Karbala.

When the holy family reached the grave of Imam Husayn (a.s.), Jabir Ibn Abdullah Ansari²⁶ and a group of Bani Hashim men were also there in order to visit the holy grave...All of them began to recite the mourning poems together in an extremely sorrowful manner. Women of that area also joined them.

They stayed there for a few days. It is narrated from Abi Janab Kalabi²⁷ that plasterers narrated to him that they used to go to the place where Imam Husayn (a.s.) was slaughtered and during the night they heard the mourning of jinns who were reciting:

The holy messenger puts his hand on his forehead; verily his face was radiant;

His parents were from the high class of the Quraysh; and his grandfather was the best Grandfather.

Then the Ahlul Bayt left Karbala for Medina.

Bashir bin Jazlam²⁸ has said, "Ali Ibn Husayn (a.s.) stopped the caravan near Medina and erected the tents and said: "O Bashir! Your father (may Allah have mercy on him) was a poet. Are you also able to recite poetry?" I said: "Yes, O son of the holy Prophet! I am a poet!"

Imam (a.s.) said: "Go to Medina, and announce the martyrdom of Aba Abdillah (a.s.)." Bashir says: I rode a horse, and rushed to enter Medina. When I reached the mosque of the holy Prophet, I raised my weeping voice and recited:

O people of Medina! Medina is no more your place;

Husayn has been killed making me weep all the time;

His bleeding body was left in Karbala;

And his holy head was moved from place to place on a spear.

Thereafter I said: "Here is Ali Ibn Husayn (a.s.) who has come to you near Medina with his aunts and sisters. I am his messenger informing you of their arrival." It is said that all the ladies and veiled women came out with unveiled faces and bare heads, and they scratched their faces and slapped their cheeks.

They wept loudly in mourning. After the death of the holy Prophet (S) it was not seen so much weeping and mourning of men and women in the Muslim society. I saw a girl who was mourning on Husayn (a.s.) reciting:

"The messenger of doom gave of death of my leader, that was so painful that it made me sick;

O my eyes! Pour out all your tears incessantly;

This mourning is for the dear one, whose prayer made the throne tremble;

Now the honor and greatness of religion has been badly damaged;

Go on weeping for the son of the messenger and the son of his heir; even though he was very far from us."

Then she told me: "O the messenger of doom! You have renewed our grief by the news of martyrdom of Abi Abdullah (a.s.). You put salt on our wounds, which were not yet healed. May Allah have mercy on you, who are you?"

"I am Bashir Ibn Mazlam. My master Ali bin Husayn has sent me, and he is at such and such place with his family members." I said.

People left me alone and rushed to the outskirts of Medina. I drove my horse after them to reach them. I

saw that people had jammed the road and surroundings. So I dismounted and went on foot to reach the entrance of the tent.

Imam Sajjad (a.s.) was still in the tent. Then he came out with a handkerchief in hand, wiping his tears with it. A servant holding a chair was also behind him. He placed the chair on ground and Imam sat on it. He was not able to prevent tears rolling from his holy eyes. The voice of weeping of men and women rent the whole atmosphere. Everyone from every side was consoling the Imam. It seemed that piece of earth had turned into a mourning land.

Imam signaled with his hand for silence. All of them stopped weeping. Then Imam Sajjad (a.s.) said:

"All praise is for Allah, the Lord of the worlds. The Most Merciful and the Most Beneficent. Allah is the Master of the Day of Judgment. He is the Creator of all creatures, the One Who is so far that His Height surpasses the highest skies, and He is also so near that even the noise of humming bee is not inaudible to Him. We praise Him over great affairs, and over tragedies of time, and over bitterness of scoldings, and over crushing difficulties and hardships!"

"O people! Praise is for Allah; we have been affected by great hardship and a split in Islam. They have martyred Abu Abdillah (a.s.), his household, and companion. They imprisoned his wives and daughters. They have carried his holy head on a spear from place to place, and so this is a calamity unparalleled."

"O People! Now who among you can ever be joyful after this? Or who is able to stop tears rolling from the eye and who will be stingy in weeping?"

"Truly the seven heavens wept over his martyrdom, the oceans through their waves, skies with their pillars, the earth with its tracts, the trees with their branches, the fish in the depths of seas, and all the angels of Allah and all in the heavens became tearful."

"O people! Which heart is so hard that has not been shocked by his martyrdom, and which soul has not inclined towards him and which ear has not deafened after hearing this blow on Islam?"

"O People! We spent in such a condition that we were expelled, scattered, and driven off away from cities and villages, as if we were slaves. And all this happened to us without any fault or mistake, or any harm to Islam on our part. We have not heard such a thing in the predecessor histories."

"By Allah, even if the holy Prophet had declared war against us (instead of recommendation), our state would not have been worse than what we have faced till now. Inna lillahe wa inna ilaihe rajeoon. We forward our complaint to Allah, in over such a terrible calamity, so troublesome, so cruel... Verily He is Mighty and powerful to take revenge."

It is said that Sauhan Ibn Sa'asa' bin Sauhan²⁹, who was bedridden and paralyzed, apologized before Imam for his inability of being present at Karbala.

Imam accepted his excuse, and thanked him for his good intention, and prayed for his father.

I, the editor and compiler of this book, Ali Ibn Musa Ibn Ja'far Ibn Muhammad Ibn Tawus say that thereafter Imam Sajjad (s.a.) marched towards Medina with his household, and looked at the homes of his own people. He realized that even the buildings could not hide their feelings, and hence were mourning and expressing grief over the loss of their men and sympathizers and helpers. They wept just like a woman who has lost her child, and cried in grief.

O people! Assist me in mourning and help me in these terrible calamities. Because, those people for whom I am weeping, were such that my heart and mind look for their high moral virtues. They continue to come to my mind day and night. They are lights in my dark environment. They are my pride, strength and success.

How often (their honour) dispelled the clouds of horror from me, and how often their generosity made strong the foundation for my honor. How often in the nights my ears used to hear their soul-stirring supplications, which enriched me with their secrets.

How nice were the days when they enlivened and beautified my house by their gatherings, made fragrant my nature, and removed my misfortune by their auspiciousness. How many saplings of good character did they implant for me, and safeguarded my place from awful events.

How many nights, which I wholly passed in their service, while I used to take pride over mansions overtaken by joy and happiness!

Hence destiny targeted me and time envied me. Those dear ones have been hit by the arrows of enmity when they came among them like aliens. With cutting off the fingers of those dear ones, virtues have been discarded. With the disappearance of their radiant faces heights have fallen down. With the dissection of their organs merits have fallen down. So for God sake, respect his blood, which has been shed in those battles, and as a result of which, respect his dignity.

If I have missed the assistance of the wise people, and if the unwise people have left me, then I do have good luck in the forgotten traditions. So they may weep like me. And their grief and sorrow will be like my own grief and sorrow.

So if you could hear that how the prayers, are mourning for them, and how many hermits are weeping over them. Indeed its hearing will cause you full of grief. So care your any shortcoming in this matter. Alas; how earnestly they chose their abodes and the inns where they lodged and made them their land. I wish, I were a man who could have protected them from the swords, spears and arrows. I wish I would had stood between them and the wicked ones and would have warded off the arrows of the enemies from them. Now that I have missed the opportunity of cooperation, I should be capable of preserving the characters and remembrances of those dear ones from calamities.

If I were with those brave and bountiful personalities, I would utilize all my talents to ensure their safety. I would fulfill the old promise of loyalty. I would fulfill my duties towards them. With my strength, I would protect them from any awful events, and like a loyal servant would continue to serve them wholeheartedly and enthusiastically. I would embrace them and their spiritual insights to illuminate the darkness of my soul and spirit.

In my eagerness to attain the said aspirations I have worded all these things. The absence of my beloved leaders has grieved me so much. I do not see any improvement, despite all my patience and forbearance.

Hence my hopes remained only on the promised Day of Resurrection."

How nice is the poem of Ibn Qattah³⁰, when he passed by the said holy place (Karbala):

I passed by the dwelling places of Ale Muhammad;

And did not find them like other houses;

May Allah not keep these houses and their inhabitants far off;

Though they are now vacant against my wish;

Certainly those who killed the martyrs of Karbala from the progeny of Hashim;

Were themselves disgraced;

Those chiefs were sheltering others;

But now they are in trouble, and the trouble is very great;

Did not you see that the sun has become sick?

And the cities are trembling for death of Husayn.

And now, you, the one who hear! Follow the path of the holders of the holy book in this calamity. It is narrated that our master Zainul Abedin (a.s.), who is the master of forbearance, wept on this calamity very much and complained very much. It is narrated from Imam Sadiq (a.s.) that truly Imam Zainul Abedin (a.s.) wept over his father forty years. He used to fast during the days and stand to worship during the nights.

When the servant brought food and water for the breaking of his fast, and would request him to eat, Imam (a.s.) would have said, "They killed the son of the holy Prophet when he was hungry; they killed the son of the messenger, when he was thirsty. He continued to repeat this complaint and went on weeping till his food became wet with his tears. This was the state of Imam till the end of his life."

One of his servants has said, Once, Imam went out of the city. I followed him. I found that he was prostrating, and had put his head on a hard rock. I stood near him and heard the noise of his weeping and counted that he repeated these words in his prostration one thousand times (La Ilaha illallaahu haqqan haqqa, la ilaaha illallahu ta- abbudan wa riqqan; la ilaaha illallahu imaanan wa Tasdeeqa).

Then he raised his head from the ground, while his face and beard had become wet with tears. I requested him, "O? my master! Has not the time yet come that you end your grief and tears?"

He replied, "What has happened to you. Jacob Ibn Isaac Ibn Abraham was a messenger, as well as, the son of a messenger, the grandson of a messenger, and father of twelve sons. The Almighty Allah kept one of his sons out of his sight. His hair became white due to grief and sorrow. His back also curved, and he became blind because of constant weeping, though his son was alive. However, I saw, with my own eyes, that my father, brothers, and seventeen members of my family were martyred. Then how will the grief in my heart end, and how can I stop to cry?"

I cite the following prose while referring to them:

They ask me to discard the dress of grief and sorrow;

While it never turns old;

There was a time when their nearness made us to smile;

Now their separation causes us to weep;

Those whose absence has made our days dark;

Once our nights were illuminated like days, due to their presence.

This was the conclusion of everything that I desired to write. Everyone who becomes aware of its arrangement and structure will find that this book, despite its briefness, has distinction over other similar books.

Praise be to Allah, the Lord of the worlds, and peace and blessings be upon Muhammad and his purified Progeny. Praise to Allah for this success that under the special attention of Hazrat Waliullah al-Azam Maulana Sahibul Amr (may God accelerate His appearance).

1. It is mentioned in Tanqihul Maqal 1/380: I know not more about him except that Rijal-us-Shaykh has included him in the companions of Imam Sajjad (a.s.), who it appears, is a Imami, though not perfectly identified.

It is mentioned in Mustadrakate Ilmur Rijal 3/289: Humaid bin Muslim Kufi is among the unidentified companions of Imam Sajjad (a.s.) and it is learnt from the transmitters of the news about Karbala that he was in Karbala and he was among the soldiers of Sulaiman bin Surad on the side of Mukhtar in the event of Ainal Wardah in the fight against the Syrians for

avenging the blood of Husayn (a.s.).

I say: it looks like that there were two persons by the name of Humaid bin Muslim. One in the army of Umar bin Sa'ad who had narrated some of the events of Karbala and who also was with those who carried the holy head of Imam Husayn (a.s.) to Ibn Ziyad and hence must have been among the friends of Umar bin Sa'ad. The second is an Imami and a companion of Imam Sajjad (a.s.) and among the soldiers of Sulaiman bin Surad.

2. Hasan bin Hasan bin Amirul Momineen Ali bin Abi Talib. He was known as Muthanna and his son as Hasan Mosullas. He was very honor- able, learned and pious. In his time, he was the trustee of the charities of Amirul Momineen (a.s.). He married his cousin Fatima, daughter of Hus- sain (a.s.). He was with his uncle in the event of Karbala, had fought and got wounded. Allah healed him.

His mother was Khula, daughter of Manzoor Farazi. He expired in Medina in 90 A.H. Neither did he claim to be Imam nor did anybody believe him to be an Imam as was the case with his son Hasan Mosullas.[Tasmiya min Qatli ma al-Husayn: 157; Tahzib Ibn Asakir 4/162; Al-Elam 2/187; Mo- jam Rijalul Hadith 4/301]

The author of Al-Masabih has written: Hasan bin Hasan al-Muthanna had, in Ashura, while fighting along with his uncle, killed seventeen persons. He also suffered eighteen wounds and had fallen. His nurse Asma bin Kharjah brought him to Kufa and nursed him until he recovered and then sent him to Medina.

3. Zaid bin Hasan, Abul Hasan Hashimi was from the companions of Imam Sajjad (a.s.). He was a pious and a respectable personality. He was a trustee over the trusts of the Messenger of Allah (S). Other historians have written that he did not accompany his uncle to Karbala. He died in the year 120 A.H. Neither did he claim Imamat nor did the other Shias consider him an Imam. [Mojam Rijalul Hadith 7/339; Rijalush Shaykh and Irshad of Mufid and Al-Umda of Sayyid Mahna; Bihar 46/329]

4. Amr bin Hasan came to Iraq with his uncle Husayn and then went to Damascus with Ali bin Husayn. He had only one son by the name Muhammad. He was a devout and wise man.

5. Surah Fajr 89:14.

6. Zaid bin Musa bin Ja'far bin Muhammad bin Ali bin Husayn Alawi Talibi, an avenger of Husayn's (a.s.) blood, had defected with Abus Siryah. He expired around 250 A.H.

7. Amr Ibn Harees Ibn Amr Ibn Uthman Ibn Abdullah al- Makhzoomi. He has quoted from Abu Bakr and Ibn Masood and from his sons Ja'far and Hasan Arni and Mughira Ibn Sabee' and others. His house was the base of the enemies of Ahlul Bayt. He got governorship of Kufa from Ziyad Ibn Abih and his son Ubaidullah. He died in 85 A.H. [Seer Alamun Nubla 3/417-419; Al- Elam 5/76]

8. Surah Zumar 39:42

9. Amr Ibn Saeed was the governor of Mecca and Medina under Muawiyah and Yazeed. He went to Syria, co-operated with Marwan for getting the caliphate. After Marwan, Abdul Malik, gave temporary governorship to him. During his caliphate Abdul Malik intended to remove Amr from governorship and Amr fled. Abdul Malik was after him until he caught and killed him in 70 A.H. [Al-Isabah Part 6850; Al-Elam 4/78]

10. In Ansabul Ashraf, p.221, it is mentioned: Zainab was with Ali bin Yazeed from Bani Muttalib bin Abde Manaf who brought forth children for him. She was among slave girls and the mother of Wahab bin Wahab Abul Bakhtari Qazi.

11. Ibn Laeeah: Abdullah Ibn Laheeah Ibn Marghan al-Hazrami Misri Abu Abdur Rah- man was a Muhaddith of Egypt and a judge. He was among the writers and compilers of hadith and one who had traveled a lot for gaining knowledge. He died in 174 A.H. [Al-Wulat wal Quzat: 368]

12. In the manuscript "B" it is mentioned: Then he offered prayer on the holy head. Then a group of angels came and said: Allah has ordered us to kill these fifty fellows. The Prophet replied: Carry out your duty. They inflicted blows by weapons on those fifty. One of them thought of hitting me. I said: O Prophet of Allah! Al-aman. He said: Go away. Allah will not pardon you. Next morning I saw that all of my fellow travelers were finished on ground.

In manuscript "A", after this story it is mentioned: In the footnotes of Muhammad Ibn Najjar Shaykhul Muhaddithine

Baghdad in the description of Ali Ibn Nasr Shabuki I saw an addition that he wrote in this hadith with proofs:

As they carried the holy head of Husayn (a.s.) they sat for drinking wine. One of them brought the head when suddenly a hand appeared and it wrote with a pen of iron on the wall: Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting? When the people heard this they left the head and ran away.

[13.](#) Surah Shoorah 42:23

[14.](#) Surah Bani Israel 17:26

[15.](#) Surah Anfal 8:41

[16.](#) Surah Ahzab 33:33

[17.](#) The name of Abu Barzah is Fazallah bin Ubaid bin Harith Aslami and his nickname is more famous than his proper name. There is a diversity of opinion about his name. He was a Sahabi, (Prophet's companion) a resident of Medina and later of Basra. He was with Ali (a.s.) in Nahrawan. He died in Khorasan in 65 A.H. [Tahzibut Tahzib 10/446; Al-Isabah (trans.) Part 8718; Al-Elam 8/33]

[18.](#) Abdullah bin Zabari bin Qais Sahmi Quraishi, Abu Sa'ad was a poet of Quraish in the days of ignorance. He was a bitter enemy of the Muslims and he fled to Najran when Mecca was liberated. He died in 15 A.H. [Al-Elam 4/87]

[19.](#) Ar-Room, 30:10

[20.](#) Ale Imran, 3:178

[21.](#) Quran, Ale Imran, 3:157

[22.](#) Abdullah bin Muhammad bin Sinan, Abu Muhammad Khafaji Halabi. He was a poet and learnt literature from Abil Ula and others. He was poisoned to death in 466 A.H. [Al-Elam 4/122, Fuwatul Wafiyat 1/233, An Nujumuz Zahira 5/96]

[23.](#) He is Abul Aswad Muhammad Ibn Abdur Rahman Ibn Naufal Ibn al-Aswad Ibn Naufal al-Qarshi al-Asadi. He was living in Egypt and had narrated Kitab Maghazi to Urwah Ibn Zubair. He has quoted from Imam Sajjad and An-Noman Ibn Ayyash and some more persons. A group of people like Habwah Ibn Shuraih and... have quoted him. He expired around three hundred thirty A.H. [Seer A'lamin Nubla 6/150, Part 62]

[24.](#) He is Minhal bin Amr al-Asadi. The Shaykh has mentioned him by the same name sometimes among the company of Ali (a.s.). By adding the words "Maulahum" among the companions of Baqir and Sadiq (a.s.). By mentioning "Minhal bin" said that he had quoted from Sajjad, Baqir and Sadiq (a.s.). Some consider him as a companion of Sajjad. There is a narration from Asbagh that Ali bin Abbas has quoted him. [Mojam Rijalul Hadith 19/8]

[25.](#) Mahyar Ibn Marzuyah, Abul Hasan or Abul Husayn Dailami was a great poet. His poems are innovative and style powerful. Mahyar was originally from Iran who lived in Baghdad. He became a Muslim at the hands of Sharif Razi who was his Guide and teacher. He expired in Baghdad in 428 A.H. [Al-Elam 7/317, Tarikh Baghdad 13/276, Al-Muntazam 8/94: Al-Bidaya wan Nihaya 12/41 and other sources]

[26.](#) Jabir Ibn Abdullah Ibn Amr Ibn Hizam al-Khazraji al-Ansari as-Salami. He died in 78. A.H. and was a companion of the Holy Prophet. He has narrated many hadiths from the Holy Prophet (S). A group of Sahabis have quoted him. He fought in nineteen wars. In his last days he used to lecture in the mosque of the Holy Prophet and people used to learn from him. [Rijalush Shaykh: 72, Al-Elam 1/213, Al-Isabah 1/213, Tahzibul Asma 1/142]

[27.](#) Yahya Ibn Abi Dayh al-Kalbi Kufi has narrated from his father and Shobi and Abi Ishaq Sabiee and... And Abdur Rahman Maharabi has narrated from him. [Al-Akmal 2/134]

[28.](#) Bashir Ibn Khadim or Jazlam. But we could not find his life story nor the record of his name. Those who have written about him have relied on Lohoof.

[29.](#) His father is Sa'asa' bin Sauhan. Most of the historians have considered him among the companions of Amirul Momineen (a.s.) But we did not find anything about his son Sauhan in reliable biographies and whoever has said anything about him has relied on Lohoof.

[30.](#) He is Sulaiman bin Qattah al-Adavi Teemi belonging to Bani Teem Ibn Marrah. He died in Damascus in 126 A.H. He was in the service of Bani Hashim.

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