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Part 1: On what befell Imam Husayn (a.s.) before Yazid bin Mu'awiyah claimed allegiance from him, until his Martyrdom

After the death of Imam Hasan (a.s.), a movement came about among the Shi'ah of Iraq. They wrote a letter to Imam Husayn (a.s.) stating their intention of deposing Mu'awiyah and their readiness (to support him) and swearing the allegiance (bay'ah) at his hands. In reply to their letter Imam Husayn (a.s.) wrote that he disagreed to it because a pact had been made between them and Mu'awiyah, which would not be violated by them until the period expired (till Mu'awiyah died), and when Mu'awiyah dies it would then be decided as to what would be done.

Mu'awiyah died in the middle of the month of Rajab 60 A.H. Yazid wrote a letter to Waleed bin Utba bin Abu Sufyan, who was appointed the governor of Madina by Mu'awiyah, to demand the oath of allegiance from Husayn ibn Ali (a.s.) immediately.

Relating to the death of Mu'awiyah bin Abu Sufyan

Mas'oodi and other historians narrate, that in the former days of his illness (because of which he died) one day Mu'awiyah went to the bath house. When he looked at his weak and feeble body, he started weeping, for he realized that his end was near and he recited the following couplet: "I see that time has hastened to break me, and has taken some of my part from me and left some, the deflection of my length and breadth has made him sit down, after having stood for a lengthy period of time."

And when his death and the days of separation of the world drew near and his illness increased, while the chances of his recovery seemed less, he recited some couplets in remorse: "I wish I had not been a sovereign for a instant, nor would I have been blinded while being absorbed in worldly pleasures, (I wish) I would have been similar to the poor, who suffices upon the necessities until he joins the people of the grave."

Ibn Aseer Jazari says that during his illness Mu'awiyah said, "I am like that livestock whose time of harvesting has neared. My kingship and rulership over you has been for a long time, because of which I am sick of you and you are sick of me. I desire to be separated from you and you wish the same, but I am better than the one who will rule over you after me, as those who were before me were better than me. It is said that whoever likes to meet the Almighty, the Almighty too likes to meet him.

O Allah! I like to meet You and I request You to like my meeting too and make it a means of prosperity for me." After some time the signs of death became apparent upon him and when he realized his certain death, he called his son Yazid and said:

Mu'awiyah's will to his son Yazid

"O my dear son! I have fastened the load of pain and have warded off rebellion from you, and have straightened up matters. I have tamed the enemies, have brought the reins of the Arabs in your hands, and have accumulated that for you which no one has ever done. Thus consider the people of Hijaz, who are your foundation and your roots. Give respect to those among the people of Hijaz who come to you, and keep inquiring about those who are not present among them.

Besides, consider the people of Iraq, and if they desire that you depose a Governor every day, do not refuse, for it is easy to change a Governor than to face ten thousand swords drawn forth facing you.

Favor the people of Syria for they are your near-ones and your reservoirs, and if you fear an enemy, ask for their help. And when you have accomplished your goal (of defeating the enemy) return them back to the cities (of Syria), for if they remain elsewhere their manners will change.

I do not fear anyone opposing or fighting with you on the question of Caliphate except four persons. Those being Husayn bin Ali, Abdullah bin Umar, Abdullah bin Zubayr and Abdul Rahman bin Abu Bakr. 1

As regards Abdullah bin Umar, (excessive) worship has broken him, if no one remains to assist him, he shall succumb to you. As regards Husayn bin Ali, he is light-minded person, and the people of Iraq will betray him until they force him to rebel. If he revolts and you gain victory over him, excuse him, for he is linked to us through relation and he keeps greater right while having relation and nearness of the Holy Prophet. As regards the son of Abu Bakr, he follows that what his companions like, and his aspiration are only women and play. While the one who like a Lion lies in ambush, and the Fox who is playing a game with you and is in track of an opportunity to pounce upon you is the son of Zubayr. And if he

revolts and you gain victory over him, separate every joint of his. Try and keep safe the blood of our own people.”

It is said that during the days of the illness and death of his father Mu'awiyah, Yazid was not present in Syria. Hence Mu'awiyah called for Zahhak bin Qays and Muslim bin Uqba Murri and instructed them to hand over his will to Yazid, while this seems quite acceptable.

Ibn Aseer further says that in his illness Mu'awiyah had become delirious and would sometimes say, “What is the distance between ourselves and Gootah (the name of a fertile oasis on the south side of Syria)” Hearing this his daughter started wailing aloud, “O Sorrow!” Mu'awiyah regained consciousness and said, “If you are incongruous (you have the right to do so), for you have seen the incongruous one.”

When Mu'awiyah died, Zahhak bin Qays came outside his house and ascended the pulpit when the shroud of Mu'awiyah was in his hands. He praised and glorified the Almighty and said, “Verily Mu'awiyah was a support, brave and a fortunate Arab by whose hands Allah turned away conspiracies and mischief. And Allah bestowed him the sovereignty upon His slaves, and the cities and towns were under his control. But now he has died and this is his shroud. And we will cover him with this shroud and enter him in his grave, and we shall leave him in the intermediate period (barzakh) until the day of Judgment. Then whoever desires to pray the Prayer over him should gather at the time of Zuhr to do so.” Zahhak himself lead the Prayer over his dead body.

It is said that when Mu'awiyah became severely ill, his son Yazid was at Hawareen (a town in Halab, Syria). A letter was sent to him to hasten to meet his father. When the letter reached Yazid, he recited the following couplet: “The messenger arrived with a closed letter by which the heart became tense, we said, woe be to you, what do you have in the document, he replied that the caliph is motionless, in pain.”

When Yazid reached Syria, Mu'awiyah had already been buried, hence he recited the Prayer over his grave.²

1. In this narration the name of Abdul Rahman bin Abu Bakr is quoted which is an error, for he had already died before Mu'awiyah.

2. Some of the crimes committed by Mu'awiyah depicting his villainous character:

(1) The gravest sin being his poisoning Imam Hasan (a.s.), the grandson of the Holy Prophet Muhammad (S), by alluring his wife Ja'dah bint Ash'as (Murujuz Zahab and Isbatul Wasiyyah – Mas'oodi Vol 2: Page 47, Tareekh – Abul Fida Vol 1: Page 182, Iqdul Fareed – Ibn Abd Rabbah Vol 2: Page 11, Rawzatul Manazir – Ibn Shahnah Vol 2: Page 133, Tareekhul Khamees – Husayn Dayarbakri Vol 2: Page 238, Akbarut Tiwal – Dinawari Page 400, Maqatilat Talibeyeen – Abul Faraj Isfahani, Isti'ab – Ibn Abdul Birr etc.

(2) Instigating the murder of Imam Ali (a.s.) (confirmed by the murderer Ibn Muljim as quoted by Hakim Sanai in Manaqibe Murta'awi Page 277)

(3) Murdering Muhammad bin Abi Bakr, companion of Imam Ali (a.s.) and son of Caliph Abu Bakr (Tareekh – Tabari Vol 4:

- (4) Murdering Malik bin Haris Ashtar, companion of Imam Ali (a.s.) and a Tabe'e (Tareekh – Tabari Vol 4: Page 521),
- (5) Assassinating Hujr bin Adi, the companion of the Holy Prophet (S) and his companions (Tareekh – Ibn Asakir, Isti'ab – Ibn Abdul Birr, Tareekhe Kamil – Ibn Aseer Jazari, Dalailun Nubuwwah – Bayhaqi, Tareekh – Ya'qoob bin Sufyan,
- (6) Harassing Abu Zarr al Ghifari, the distinguished companion of the Holy Prophet (S) (Murujuz Zahab – Mas'oodi, Tareekh – Ibn Wadiah Ya'qoobi),
- (7) Laying the foundation stone of cursing Imam Ali (a.s.) the cousin and son in law of the Holy Prophet (S) and his progeny on the streets, Mosques, pulpits and in daily Prayers (Tareekh Kamil – Ibn Aseer, Iqdul Fareed – Ibn Abd Rabbah, Tareekh – Abul Fida, Rawzatul Manazir – Ibn Shahnah, Sharh Maqasid – Taftazani, Khilafat wa Mulukiyyat – Abul A'ala Mawdudi Page 100),
- (8) Shamelessly disregarding the terms of the peace treaty entered into (and accepted by him) with Imam Hasan (a.s.) (Tareekhe Kamil – Ibn Aseer, Tareekh – Abul Fida, Rawzatul Manazir – Ibn Shahnah),
- (9) Causing whole scale terror and bloodshed of Muslims while dispatching his blood thirsty commanders (Tareekh Kamil – Ibn Aseer, Tareekh – Abul Fida, Tareekhul Madina – Samhudi, Maqatilat Talibiyeen – Abul Faraj Isfahani, Tareekh – Ibn Khalliqaan, Tareekh – Ibn Asakir, Tareekh – Tabari, Sharh Nahjul Balagha – Ibn Abil Hadeed Mu'tazili),
- (10) Nurturing false traditionists like Abu Hurayra and provoking them to forge traditions against Ahlul Bayt (a.s.),
- (11) Including Ziyad (the illegitimate son of a prostitute Sumayyah) among the Bani Umayyah by declaring him to be his brother (Tareekh – Abul Fida, Khilafat wa Mulukiyyat – Abul A'ala Mawdudi Page 162/3),
- (12) Unlawfully appointing Yazid, his evil and immoral son, as his successor, Caliph of the Muslims and Vicegerent of the Holy Prophet (S),
- (13) Instigating the battle of Siffin against the Commander of the faithful Imam Ali (a.s.) thus shedding the blood of devout Muslims and Prophet's companions like Ammar bin Yasir, Khuzaymah bin Sabit etc therein,
- (14) A self styled monarch, a reveler worse than the Caesars and Chosroes (as witnessed by Umar bin Khattab in Isti'ab – Ibn Abdul Birr Vol 1: Page 253 and Tareekhe Kamil – Ibn Aseer Vol 3: Page 216, Al Bidaya wan Nihaya – Shahrestani Vol 8: Page 125),
- (15) Disregard for lawful or unlawful (Muhaziratul Adibba' – Raghil Isfahani Page 370), (16) A wine bibber as confirmed by Abdullah bin Buraydah in Musnad – Imam Ahmad Ibn Hanbal Vol 5: Page 347),
- (16) Himself an illegitimate child (Rabi'ul Abrar – Zamakhshari, Sarguzashte Mu'awiyah – Mawlawi Abdul Wahid Khan Page 25, Masalib Bani Umayyah – Isma'il bin Ali Hanafi), apart from being an adulterer, gambler, gluttonous and evil personified (Ref. Sarguzashte Mu'awiyah – Abdul Waheed Khan).

The governor of Madina and Imam Husayn (a.s.)

(Kamil) When Yazid had taken the oath of allegiance for the Caliphate from the people, he wrote a letter

to Waleed bin Utba informing him of the death of Mu'awiyah. In a short letter he wrote, "Now then! 1 Ask for the oath of allegiance from Husayn, Abdullah bin Umar and Abdullah bin Zubayr, and do not give them respite until they do so."

When Waleed read about the death of Mu'awiyah, he was alarmed and the news disturbed him, thus reluctantly he summoned Marwan bin Hakam. Marwan was the governor of Madina before Waleed, and hence when Waleed became the governor, he hated and abused him while separating himself from him for a long time until the news of the death of Mu'awiyah and the demand of allegiance from the people reached him. This being difficult for him, he called for Marwan.

When Marwan came, Waleed read the contents of the letter to him. When Marwan heard it he recited "Verily we are Allah's and verily unto Him shall we return", and he prayed for blessings to be bestowed upon Mu'awiyah. When Waleed asked his advice regarding the issue, Marwan replied, "In my opinion, before announcing the death of Mu'awiyah, summon these persons this very moment (and ask them to swear the oath of allegiance for Yazid). If they refuse, cut off their necks before they learn about Mu'awiyah's death. For if they become slightly aware of this, each one of them will go away to different places and start revolting, and shall claim themselves eligible for the Caliphate."

Waleed called for Abdullah bin 'Amr bin Usman, who was just a lad, to summon Imam Husayn (a.s.) and Abdullah bin Zubayr to meet him. It was a time when Waleed usually did not meet anyone. Abdullah bin 'Amr saw them seated in the Mosque and conveyed Waleed's message to meet them. They told him to go back and that they would soon follow him. Abdullah bin Zubayr turned towards Imam Husayn (a.s.) and said, "In your opinion what is the reason for Waleed to call us to meet him at this unusual hour"? Imam replied, "I presume that their leader of rebels has died and he has called us to swear the oath of allegiance to Yazid before the news spreads among other people." Abdullah too consented to it and asked as to what he would do. Imam replied that he would go to meet Waleed accompanied by some youths. (Irshad)

Then he called for a group from among his relatives and said,

"Lift up your arms, for Waleed has called me at this hour and might force me to do that which I detest. I do not trust him, thus remain with me. When I go inside to meet him, you all sit at the door, and when you hear my voice raised, barge inside to defend me."

When Imam came to Waleed, he saw Marwan sitting with him. Waleed gave the news of the death of Mu'awiyah to Imam Husayn (a.s.), and he recited: "Verily we are Allah's and verily unto Him shall we return." Then Waleed read the letter of Yazid and his order to get the pledge of allegiance for him. Imam replied,

"I understand that you shall not agree if I swear the oath of allegiance in secrecy and privately until and unless I do so publicly so that people may be informed about it."

Waleed replied in the affirmative. Imam Husayn (a.s.) said,

“In that case wait until dawn.”

Waleed replied, “As you desire. You may go in Allah’s refuge, until you come to me with the people.” Marwan said, “If Husayn goes away from your midst without swearing the oath of allegiance, you will never have the power to ask the allegiance again until much bloodshed between him and you. Hence imprison him till he swears the oath of allegiance, or else cut off his head.” Imam Husayn (a.s.) arose and said,

“O son of Zarqa! Will you dare to kill me? Verily you have lied and have sinned.”

Saying this Imam Husayn (a.s.) came outside and returned back with his men to his house. Then Marwan turned towards Waleed and said, “You disobeyed me? By Allah! You will never be able to lay your hands upon him.” Waleed replied, “Woe be to your soul which is your own enemy O Marwan! You have advised me regarding that which would ruin my religion. By Allah! I do not like to acquire the wealth and dominion over which the sun rises and sets if it involved the killing of Husayn. Glory be to Allah! I should kill Husayn simply because he refused to swear the oath of allegiance? By Allah! I am convinced that whoever is associated with the killing of Husayn, on the day of Qiyamah he (his deeds) will weigh less in scales near Allah.” Marwan said, “If this is what you think, then whatever you did is quite right.” Then he returned back displeased with him.

Ibn Shahr Aashob writes in Manaqib that when Imam Husayn (a.s.) went to meet Waleed and read the contents of the letter, he said that he would not swear the oath of allegiance (bay’ah). Marwan, who was present there said, “Swear the oath of allegiance to the Commander of the faithful (meaning Yazid).” Imam Husayn (a.s.) replied,

“Woe to you! Verily you have attributed falsehood to the believers. Who has made him the Commander of the faithful”?

Hearing this Marwan arose and unsheathed his sword and said, “Call the executioner and tell to behead him before he leaves from here, and the responsibility of his blood will be on my neck.” When voices were raised, nineteen men from among the family of Imam barged in with daggers and Imam Husayn (a.s.) went away with them.

When this news reached Yazid, he deposed Waleed and appointed Marwan as the governor of Madina. After this Imam Husayn (a.s.) and Abdullah bin Zubayr left for Makkah, and Abdul Rahman bin Abu Bakr and Abdullah bin Umar were left untouched.²

As regards Abdullah ibn Zubayr, when he received Waleed’s message he replied that he would soon come, then he went to his house and hid himself. Waleed followed him thereafter and saw that he had gathered his friends and had segregated himself. Waleed pressed him but Abdullah said that he wanted

respite to think over. Then Waleed sent his slaves to Abdullah who went and abused him saying, "You will have to come to us or else he will slay you." Abdullah said, "I am wary because of your compulsion. Give me respite, so that I may dispatch one of my men to the governor to ask what he wants from me."

Then he sent his brother Ja'far bin Zubayr. Ja'far went to Waleed and said, "May Allah's mercy be upon you! Lift your hands off Abdullah for you have frightened him. Tomorrow he will come to you Allah willing, hence command your envoys to return back." Waleed sent someone to call back his messengers who returned back. On the same night Abdullah, accompanied by his brother Ja'far, left for Makkah taking the road of Fara', and no one else accompanied them.

(Irshad) In the morning when Waleed was informed about his flight, he sent a slave of Bani Umayyah with eighty horsemen, who galloped behind him, but could not trace him hence returned back. And that day they remained busy in the affair of Imam Husayn (a.s.) and dispensed with him until the night approached.

In the morning Imam Husayn (a.s.) came out of his house to hear the reports from the people, when he came across Marwan. Marwan said, "O Aba Abdillah! I desire your goodwill, thus accept what I say until you reach the road of righteousness." Imam told him to say what he wanted to. Marwan replied, "I say that you swear the oath of allegiance to Yazid, for it will be better for your life of this world and the hereafter." Imam Husayn replied,

"Verily we are Allah's and verily unto Him shall we return. Peace upon Islam if the nation gets trapped in the leadership of Yazid, for I have heard my Grandfather say that Caliphate is forbidden upon the children of Abu Sufyan."

Thus they started talking to each other and their correspondence increased, in the end Marwan was offended and left.

On the same day Waleed sent some people to the presence of Imam Husayn (a.s.) so that he may come to swear the oath of allegiance. Imam replied,

"Let morning dawn and we shall see and you too shall see."

When they heard this they did not force him and returned back. On the same night he left from Madina, and it was the night of twenty-eighth of the month of Rajab. He left accompanied by his sons, brothers, nephews and his family members except Muhammad ibn Hanafiyah. Muhammad was not aware as to where he would go and hence said,

"O brother! You are most dear and beloved near me and hence you are most worthy for the gift of advice. Keep away from Yazid bin Mu'awiyah and from the renowned cities as far as you can. Scatter your messengers around and invite people towards yourself. If people obey your command and swear fealty to you, offer Praise to the Almighty, and if they leave you and gather around someone else, your

intellect and religion will not be lessened. And your valor and mercy will not diminish. I fear lest you go to a renowned town wherein a group of people supports you while the others may rebel and thus you may fall prey to their lances. At that time, the one who is the best person among all the people with regard to himself and his parents, his blood may spill and his family be humiliated.”

Imam Husayn (a.s.) replied,

“O dear brother! Where should I go to”?

Muhammad replied,

“Go to Makkah, and halt there. If you find relief, settle there for that is what you seek. And if the climate does not suit you, go towards Yemen. If you find safety therein, stay or else take refuge in the deserts and mountains. Then go from one place to another until you find out the position of the affairs of the people. At that moment your decision will be the best opinion.”

Imam Husayn (a.s.) replied,

“O brother! You have advised rightly and I wish that your advise may be firm and triumphant.”

Then he went to the Mosque and recited the following couplets of Yazid bin Mufarri’:

“Neither will I offend the grazing cattle in the morning, nor shall I be called Yazid. There will never come the day when I will yield submissively, and death watches me to back off.”

1. Amma Ba’ad: A formulary phrase linking introduction and actual subject of a book, letter or speech

2. As regards Marwan the son of Hakam bin As, his animosity towards Prophet Muhammad (S) is quite renowned. The Holy Prophet (S) had banished Hakam bin Aas from Madina due to his rancor against Islam along with his son Marwan (Ref. Tareekh – Abul Fida, Milal wan Nihal – Shahrestani, Ma’arif – Ibn Qutaybah Page 94, Isti’ab – Ibn Abdul Birr Page 118–119, Isabah – Ibn Hajar Vol 1: Page 344, Riyazun Nazarah – Muhibuddin Tabari Vol 2: Page 143).

Thus Marwan was often addressed as “Tareed ibn Tareed” (the exiled and son of the exiled). When Usman bin Affan ascended the Caliphate, he called both of them back, being himself from the Bani Umayyah, and presented them with lavish gifts and went to the extent of marrying one of his daughters to Marwan. Marwan’s hatred towards the Prophet’s Ahlul Bayt (a.s.) came to light when Imam Hasan (a.s.) was martyred and his body was brought to the grave of the Holy Prophet (S) to be buried along side him. It was Marwan, who along with with the other Bani Umayyah objected strongly against doing so.

He started reciting: “O Lord! Battle is better than ease. Should Usman be buried in the outskirts of Madina and Hasan be buried along side the Prophet? That will never be while I carry a sword.” After which arrows were shot at the body of Imam Hasan (a.s.) and he had to be buried, in accordance to his will, at Jannatul Baqi’ (Ref. Rawzatus Safa – Muhammad bin Khawind Shah Vol 3: Page 7, Tareekh – Abul Fida Vol 1: Page 183, Rawzatul Manazir – Ibn Shahnah Vol 2: Page 133, Tareekhe Kamil – Ibn Aseer Vol 3: Page 182).

Marwan’s grandmother Zarqa, the daughter of Wahab, was a renowned prostitute (Ref. Kitaban Niza wat Taqasum, Page 20 – Ahmad bin Ali Maqrizi) In the above episode Imam Husayn (a.s.) refers to him saying “O son of Zarqa” thus

announcing his ignoble descent.

Discourse of Allamah Majlisi in Biharul Anwar

Allamah Majlisi relates in Bihar al Anwar that Muhammad bin Abu Talib Musawi says, that when Waleed received the letter to slay Imam Husayn (a.s.) it was very hard upon him and he said,

“By Allah! May Allah not let me witness the murder of the son of His Prophet, even if Yazid gives me the entire the world and whatever is contained therein in lieu of it.”

It is said that one night Imam Husayn (a.s.) stepped out of his house and went to the head of the grave of his Grandfather and said,

“Salutations be upon you O Prophet of Allah! I am Husayn the son of Fatima (a.s.). I am your beloved and the child of your beloved. I am your son whom you have left as your heir among your ummah. Thus O Prophet of Allah! Be a witness that these people have deserted me and neglected me while refusing to protect me. This is my complaint to you until I come to your presence.”

Then he arose and started reciting the Prayers, constantly bowing and prostrating. Waleed went to his house to inquire whether the Imam had left Madina or no. When he saw that the Imam was not there he said, “Thanks to Allah that he has left and I have been saved from being indicted and involved in spilling his blood.” Then Imam returned back to his home and on the second night he again went to the grave of the Holy Prophet (S) and recited some units of Prayers. After finishing the Prayers he said,

“O Allah! This is the grave of Your Prophet, and I am the grandson of Your Prophet. You are aware as to what has befallen me. Verily I cherish virtue and righteousness and abhor evil. O Lord of Glory and Honor! I adjure You by the right of this grave and the one who is buried therein, to bring forth for me that which is approved by You and Your Prophet.”

Imam continued weeping until the morning, then he placed his head on the grave and slept for a short time. He dreamt that the Prophet (S), surrounded by the Angels from the left, right and front, coming towards him. The Prophet came near and pressed Imam Husayn (a.s.)’s head to his chest. Then he kissed him between his eyes and said,

“O my beloved Husayn! It is as if I see you smeared in blood at the place of grief and trials, and a group from among my people have beheaded you, and you are thirsty while they do not quench your thirst. In spite of this they desire my intercession (on the day of Qiyamah). May Allah keep them away from my intercession. O my beloved Husayn! Your Father, Mother and Brother have

come to me and they are desirous of meeting you. And you have acquired such a lofty position in Paradise, that unless you attain Martyrdom you shall not get there.”

Imam looked at his Grandfather and said,

“O Grandfather! I do not desire to return back to this world. Please take me along with you and enter me into your grave.”

The Prophet replied,

“You should return back (towards the world) and attain Martyrdom, and thus gain whatever great rewards Allah has reserved for you. For on the day of Qiyamah, you, your Father, your Uncle and Yours Father’s Uncle shall arise as a distinguished group until you all enter Paradise.”

Imam Husayn (a.s.) arose from his sleep alarmed and narrated his dream to his family and the progeny of Abdul Muttalib. On that day no one in the world was more grievous and sorrowful than the family of the Holy Prophet (S).

Thus, Imam Husayn (a.s.) started making preparations for the journey. During midnight he went to the graves of his Mother Hazrat Fatima (a.s.) and his Brother Imam Hasan (a.s.) to bid them farewell.

In the morning when he returned back to his home, his brother Muhammad ibn Hanafiyah came to him and said, “O dear brother! You are most dear and beloved to me than anyone else. And I will not refuse to advise anyone except you, being most worthy of it, for you are from me, and are my life, my spirit and my eyes and the elder of my family. Your obedience is obligatory upon me for Allah has exalted you over me and has chosen you as the Master of the Youth of Paradise.” Then he recited the entire Tradition narrated by the Prophet (S) viz.

“Hasan and Husayn are the chiefs of the youth of Paradise.”

Then he said, “I desire that you go to Makkah, if you find peace, stay there, and if the matter turns out to be different, then go to Yemen, for the people therein are among the helpers and followers of your Grandfather and Father. And they are the most kind hearted and merciful among men, while their towns and cities are vast. Then if you can halt there, do so, if not, then seek shelter in the deserts and mountain-caves and go from one town to the other until you witness the state of affairs of people, and may Allah judge between us and the group these of evil-doers.”

Imam Husayn (a.s.) replied,

“O brother! Although there is no place left in this world for sheltering me, I shall never ever swear the oath of allegiance to Yazid.”

Hearing this Muhammad ibn Hanafiyah concluded his speech and started weeping and the Imam too

wept. Then he said,

“O Brother! May Allah reward you favorably, for you have advised me and have opined righteously. As regards yourself O dear brother! You may stay behind in Madina and be alert and keep informing me about the affairs of the enemies.”

Then Imam Husayn (a.s.) asked for paper and pen and wrote the following recommendation for his brother Muhammad bin Hanafiyah:

“In the Name of Allah, the Beneficent, the Merciful. This contains that which has been willed by Husayn bin Ali bin Abi Talib to his brother Muhammad renowned as Ibn Hanafiyah. Verily Husayn bears witness that there is no Lord except Allah Alone. And bears witness that Muhammad (S) is the Slave and the Messenger of Allah, who has been righteously chosen by Him. And that Paradise and hell are truth, and without doubt the day of Qiyamah will come. And Allah will arise all those who are buried inside their graves. I have not risen to spread evil or to show off, nor for spreading immorality or oppression. But I have left for the betterment of the ummah of my Grandfather and I desire to propagate the Religion and forbid against evil, thus following the footsteps of my Grandfather and Father Ali bin Abi Talib (a.s.). Thus the one who accepts truth through me, will have received truth from Allah, while the one who betrays me, I shall forebear until Allah judges between myself and the oppressive creed and verily Allah is the Best Judge. This is the testimony to you from me O brother. And my favors is with Allah Alone on Whom alone I rely, and my return is towards Him.”

Then he folded the letter and affixed his seal on it and gave it to his brother Muhammad ibn Hanafiyah and bade him farewell and left in the darkness of the night.

Muhammad bin Abu Talib says that Muhammad bin Ya'qoob has related in Wasael from Muhammad bin Yahya, from Muhammad bin Husayn, from Ayyub bin Nuh, from Safwaan, from Marwan bin Isma'il, from Hamza bin Humran who says that we questioned Imam Ja'far as Sadiq (a.s.) regarding the uprising of Imam Husayn (a.s.) and the lagging behind of Muhammad ibn Hanafiyah in Madina. Imam replied,

“O Hamza! I shall relate to you a report after which you will never put forward such questions to me in any gathering. When Imam Husayn (a.s.) intended to leave Madina, he called for the paper and wrote therein: In the Name of Allah the Beneficent, the Merciful. This is from Husayn bin Ali bin Abi Talib to the Bani Hashim. Now then! The one who accompanies me shall be martyred, while the one who separates from me will not attain success and peace. Salutations.”

Conversation of Angels with Imam Husayn (a.s.)

Shaikh Mufeed has narrated through his chain of transmitters, that Imam Ja'far as Sadiq (a.s.) said, that when Imam Husayn (a.s.) left Madina, a group of Angels, having distinct marks, met him on the way. They carried swords in their hands and had mounted the horses of Paradise. They came to Imam,

saluted him and said, "O Allah's Proof (Hujjah) upon the creatures after your Grandfather, Father and Brother! Allah the Glorious had rendered help to your Grandfather through our medium in many of his battles, and has now sent us to assist you." Imam replied,

"The promised land is called Karbala, thus you may come to me there."

They said, "O Proof of Allah! You may command whatever you desire and we will comply to it and obey you. If you fear the enemies we shall defend you against them." Imam replied,

"They have no way upon me and they will not be able to hurt me until I reach my (destined) mausoleum."

The army of genie in defense of Imam Husayn (a.s.)

Numerous groups of Muslim genie came to Imam Husayn (a.s.) and said, "O our Master! We are your adherents and helpers thus we shall fulfill your command, whatever it be. If you desire we will halt here and slay all your enemies." Imam replied,

"May Allah reward you with goodness! Haven't you read the Qur'an which was revealed to my Grandfather, wherein is stated:

"Wherever you be, death will overtake you, even if you be in towers (strong and) lofty." (Surah an-Nisaa', 4:78)

and it is stated,

"Those for whom slaughter was ordained would certainly have gone forth to the places where they (now) lie (slain)." (Surah aal-'Imraan, 3: 154)

Then if I remain in this place, how would this unfortunate nation be tested and tried? And who will lay in my grave in Karbala. (On the day) When Allah the Glorious spread the earth, He chose that land for me. And has made it a place of refuge for my followers (Shi'ah) so that they might find peace there under in this world as well as the hereafter. Come to me on Saturday, for I shall be martyred in the end of the week on the tenth. No one from among my family, friends, brothers and relatives will remain alive after my death, my head will then be taken to Yazid."

The genie said, "O friend of Allah! And O the son of the friend of Allah! If the obedience of your orders would not have been obligatory on us and killing would not have been unlawful, we would surely have killed all your enemies before they reach you." Imam replied,

"By Allah! We are competent enough to kill them than you. But the intention is that one should be killed with (presenting valid) proofs and reasons, and should be guided with proofs and reasons."

In other words, the Imam did not wish that they be destroyed before submitting his proofs unto them. (Here ends that which has been quoted in the book of Muhammad bin Abi Talib)

Dialogue of Umm Salama (a.s.) with Imam Husayn (a.s.) during his journey

Allamah Majlisi says that I have read in some books, that when Imam Husayn (a.s.) decided to leave Madina, Umm Salama (a.s.) came to him and said, “O my dear son! Do not aggrive me by going towards Iraq. For I have heard your Grandfather say that my son Husayn will be killed in Iraq at a place called Karbala.” Imam replied,

“O dear Grandmother! I too am aware of it and I shall be forcefully killed while there is no escape from it. By Allah! I know the day when I shall be killed and recognize my murderer besides being aware of the Mausoleum where I shall be buried. And I know all those people among my family, relatives and followers who shall die along with me. And I wish to show you the place where I shall be buried.”

Then he pointed towards Karbala and the land there at arose and he showed her the places where he would be buried, where he would lay martyred, the site of his encampment, and the place where he would halt. When Umm Salama saw this she wept bitterly and offered all decree to the Almighty. Then Imam said,

“O Grandmother! Allah Almighty desires to see me killed and that my head be severed with cruelty and injustice. Besides (Allah) desires that my family and womenfolk be expelled, and my children oppressed, bare headed, arrested and bound in chains. And they would plead and call out for help, but none would come to their aid.”

In another tradition it is stated that Umm Salama told Imam Husayn (a.s.) that, “I have with me some sand which your Grandfather had given and which lies in a bottle.” Imam replied,

“By Allah! I shall be killed even if I do not go to Iraq.”

Then he lifted a handful of earth (from the land of Karbala which had risen) and giving it to Umm Salama said, “Mix this with the sand in the bottle given to you by my Grandfather, when it turns into blood, know that I have been martyred.” (Here ends the quotation of Biharul Anwar).

Conversation of Jabir bin Abdullah Ansari with Imam Husayn (a.s.)

Sayyid Bahrani in Madinatul Ma’ajiz quotes from Saqibul Manaqib, and others quote from Manaqibus Sua’da that Jabir bin Abdullah Ansari says, that when Imam Husayn (a.s.) intended going towards Iraq, I came to his presence and said, “You are the son of the Prophet of Allah (S) and one of his two

endeared grandchildren. I do not hold any other opinion except that you too enter into a peace treaty (with Yazid) as your brother had done with Mu'awiyah, and verily he was trustworthy and rightly guided.” Imam Husayn replied,

“O Jabir! Whatever my brother did was ordained by Allah and the Prophet, and whatever I shall do too shall be according to the command of Allah and His Prophet. Do you wish that at this very moment I invite the Holy Prophet, Imam Ali, and my brother Hasan) to testify regarding my action”?

Then Imam looked towards the heavens, suddenly I saw that the doors of heavens opened ajar and Prophet Muhammad (S), Imam Ali (a.s.), Imam Hasan (a.s.), Hazrat Hamza (a.s.), Hazrat Ja'far at Tayyar (a.s.) and (my uncle) Zaid descended from the heavens upon the earth. Seeing this I became frightful, when the Prophet said,

“O Jabir! Did not I inform you prior to Husayn during the time of Hasan, that you would not become a believer unless you surrendered to the Imams and not object to their actions? Do you desire to see the place where Mu'awiyah will dwell and the place of my son Husayn and of his murderer Yazid”?

I replied in the affirmative. Then the Prophet (S) struck his foot onto the ground and it tore apart and another ground appeared beneath. Then I saw a river flowing, which also tore apart, underneath which was another ground. Thus seven layers of the ground and rivers ripped apart (one below the other) until there appeared hell. I saw that Waleed bin Mughirah, Abu Jahl, Mu'awiyah and Yazid were bound together in a chain along with the other rebellious Satans. And their torment was more severe than that of the other people of hell. Then the Holy Prophet (S) commanded me to lift my head. I saw that the heavens had opened their doors and Paradise was apparent. Then all those blessed people who had descended from there returned back. When they were in the air the Prophet (S) called out to Imam Husayn (a.s.),

“Come and mingle with me my dear Husayn.”

I saw that Husayn (a.s.) ascended too and joined them onto the high status in Paradise. The Holy Prophet (S) then caught hold of the hand of Husayn (a.s.) and told me,

“O Jabir! This son of mine is here along with me, submit to him and do not fall in doubt so as to become a believer.”

Jabir says that, “May both my eyes turn blind if whatever I have seen and related from the Prophet is false.”

On Imam Husayn (a.s.)'s intention on proceeding towards Makkah (from Madina) and the letters addressed to him by the people of Kufa

When Imam Husayn (a.s.) intended going towards Makkah, Abdullah bin Muti' came to meet him and said, "May I be your ransom! Where do you intend going"? Imam replied,

"Presently I have decided to go to Makkah, after that I shall seek consultation from the Almighty."

Abdullah said, "May Allah destine goodness for you! You may go to Makkah, but lest you go to Kufa for it is an ill-omened city. Your father was assassinated therein and your brother was rendered helpless, was forsaken and wounded by a spear and it was near that he would succumb to that wound.

You may remain attached to the Ka'bah for you are the Master of the Arabs and the people of Hijaz (region of West Arabia, the barrier land, running parallel to the Red Sea and wherein lies the dual holy cities of Makkah and Madina) do not regard anyone else as your equal. The people therein will exert themselves to hasten to your aid, may I be your ransom, for if you are killed we shall be enslaved and conquered after you."

Shaikh Mufeed says that Imam Husayn (a.s.) proceeded towards Makkah taking the main roads reciting the following verse of the Qur'an:

"So he went forth in fear, apprehending." (Surah al-Qasas, 28:21)

Someone told him, "It would be better if we take a crooked road as Abdullah bin Zubayr and avoid the main road, so that those in our pursuit might not reach you." Imam replied,

"No by Allah! I shall not forsake this road, until Allah commands me further."

Imam Husayn (a.s.) entered Makkah on Friday the third of the month of Sha'ban reciting the following verse:

"And when he (Prophet Moosa) turned his face towards (the land of) Madyan, said: Maybe my Lord will guide me in the right path." (Surah al-Qasas, 28:22)

When Imam Husayn (a.s.) settled in Makkah, the people therein and those who had come for the Hajj (Annual Pilgrimage to Makkah), and people from other towns came to meet him. Abdullah bin Zubayr too

was in Makkah and had taken asylum near the Ka'bah and prayed and circumambulated it. He too accompanied by other people came to offer his salutations to Imam Husayn (a.s.) once in every two days consequently or often more.

Imam's presence in Makkah made him uneasy, for he knew that till the time Imam remained in Makkah, the people therein would not pledge their oath of allegiance to him (for he too eyed the Caliphate). Because they held the Imam dear and considered him more worthy to rule over them."

As regards the people of Kufa, when they received the news of the death of Mu'awiyah they started vilifying Yazid. Besides they were informed that Imam Husayn (a.s.) had refused to swear the oath of allegiance to Yazid and had gone to Makkah. While Abdullah bin Zubayr too had fled to Makkah with him and competed with him.

The followers (Shi'ah) of Imam gathered at the house of Sulayman bin Surad Khuza'i and discussed about the death of Mu'awiyah and praised and glorified Allah. Sulayman arose and said,

"Mu'awiyah is dead, and Imam Husayn (a.s.) has refused to swear the oath of allegiance to Yazid and has proceeded towards Makkah. You are his and his father's followers (Shi'ah), then if you desire assisting him and fighting his enemies, write to him and inform him about it. But if you fear lest you would turn sluggish and retreat, then do not betray him (by inviting him here)."

Everyone unanimously swore that they would support him and fight his enemies under his command and offer their lives for sacrifice. When Sulayman heard this he invited them to write letters addressing to the Imam and they wrote as follows:

Letters of the people of Kufa to Imam Husayn (a.s.)

"In the name of Allah the Beneficent, the Merciful. To Husayn bin Ali (a.s.) from Sulayman bin Surad, Musayyab bin Najabah, Rufa'ah bin Shaddad, Habib bin Mazahir and other followers from the citizens of Kufa, the believers and Muslims. Peace be upon you! We praise and glorify Allah before you, besides Whom there is no other Deity. Now then!

Praise be to Allah that He has destroyed your obstinate enemy. The one (referred to Mu'awiyah) who had leapt upon the Islamic nation and snatched their affairs into his own hands and grabbed their booty and seized control of it without their consent. He killed the virtuous and spared the wicked ones. And he scattered the wealth of Allah among the tyrants and the wealthy people, thus he was annihilated as (the people of) Samood were destroyed, and we have no Imam left with us (except you).

We request you to come to us so that Allah may unite us upon the truth. Nu'man bin Basheer is alone present in the palace, but we do not gather with him on the Friday (Prayers), nor do we go to him on the day of Eid. If we learn that you have proceeded to come to us, we shall drive him out from here until we pursue him to Syria, Allah willing. Allah's Peace and Blessings be upon you."

They gave this letter to Ubaydullah bin Musme' Hamadani and Abdullah bin Wal Taymi and told them to hasten. They rushed until they reached Makkah on the tenth of the month of Ramazan. Then the people of Kufa waited for two days and again sent Qays bin Mus-hir Saydawi, Abdul Rahman bin Abdullah bin Shaddad Arhabi, and Ammarah bin Abdullah Saluli with hundred and fifty letters written by one, two, three or four people.

Then again after a lapse of two days they sent Hani bin Hani Sabee'i and Sa'eed bin Abdullah Hanafi with a letter whose contents were as follows:

“In the name of Allah the Beneficent, the Merciful. To Husayn bin Ali (a.s.) from his followers, believers and Muslims. Now then! Make haste, for people are awaiting you and hold no other opinion, hence hasten, hasten. Peace be upon you.”

Another letter was written by Shabas bin Rab'ee, Hajjar bin Abjar Ajali, Yazid bin Haris bin Ruwaym Shaybani, Urwa bin Qays Ahmasi, 'Amr bin Hajjaj Zubaydi, and Muhammad bin 'Amr Tamimi which read as follows:

“Now then! The gardens have turned green and the fruits have ripened. If you desire, you may arrive here, the army is ready to defend you.”

When all the messengers gathered together, Imam read the letters and inquired from them about the people.

Sayyid ibn Tawoos says that Imam Husayn (a.s.) arose and recited Prayers between Rukn and Makan (in the Ka'bah) and desired goodness from the Almighty. Then he called for Muslim bin Aqeel bin Abi Talib (a.s.) and apprised him about the situation and wrote a letter in reply to the people of Kufa.

Shaikh Mufeed says that Imam Husayn (a.s.) sent the following reply with Hani bin Hani Sabee'i and Sa'eed bin Abdullah Hanafi, who were the last messengers (from Kufa):

“In the name of Allah the Beneficent, the Merciful. From Husayn bin Ali to the noblemen among the Muslims and believers.

Now then! Hani and Sa'eed have brought me your letters, they being your last messengers. I have realized your opinions through them and your judgment is that: There is no Imam over us. You come towards us, perhaps Allah will unite us through you upon the truth and righteousness.

I send to you my cousin, my brother and a trustworthy person from among my family Muslim bin Aqeel. And I have instructed him to inquire about your affairs and write to me regarding it. And if he writes to me that your elders, the wise and the learned men hold the same opinion as your messengers have conveyed to me and as written in your letters, then I shall come to you quickly, Allah willing.

I swear by my life, that he is not an Imam and guide except he who judges in accordance to the Book of

Allah, and establishes justice, and professes the True Religion and dedicates himself to the will of Almighty Allah. Greetings.”

Then Imam Husayn (a.s.) called Muslim bin Aqeel bin Abi Talib (a.s.) and dispatched him to Kufa with Qays bin Mushir Saydawi, Ammarah bin Abdullah Arjee and Abdul Rahman and Abdullah, the sons of Shaddad Arhabi. He enjoined them with fear of Allah to conceal their mission, besides advising them to be merciful, and that if they find people to be firm and resolute then they should immediately inform him.¹

1. Imam Husayn (a.s.) sent his representative to Kufa declaring his authority to be assured of the seriousness of the Kufans. Any opposition or support to his representative would be considered an opposition or support to the Imam himself. Only after that, would their claims and pleas come to light, for they had invited him, pledged to support him and had literally blackmailed him saying that, “We have no Imam left with us (except you)...”

This representative had to be a man of great trust, faith, and steadfastness. In addition he had to have a powerful personality capable of executing this important obligation. This was not a mission of secondary importance but involved representation from a revolutionary leader, who was also a guardian of Religion, upholder of faith and a refuge for humanity. It needed a man of great foresight and experience with complete grasp of the political situation of the time as well as the principles of the sacred teachings of Islam. It needed a man of firm moral standing and integrity, who would be a true representative from such a sacred person as Husayn bin Ali (a.s.).

Imam Husayn (a.s.) chose Muslim bin Aqeel (a.s.), his cousin and brother in law, the husband of his sister Ruqayya, the daughter of Imam Ali (a.s.) through his marriage with Ummul Baneen (mother of Abbas), for this important mission. In the eyes of Husayn, Muslim possessed all those requisite qualities that were desirable for such an assignment. He was a man of great courage who would not lose himself in times of victory and would remain steadfast and patient at times of defeat and opposition, a man of all seasons.

Thus, those who would assist him (like Hani bin Urwah) would be the ones firm in their faith and obedience to Islam and Imam, while those who would not be able to help him for whatsoever reason, although being ardent believers (like Habib bin Mazahir, Muslim bin Awsaja, Abu Samamah), they would hasten to assist the Imam at Karbala in compensation for being unable to defend his envoy (Muslim). While those who would deliberately and impotently withdraw their support of Muslim, but would prefer to remain silent spectators, their faltering faith and hypocrisy would be apparent; hence it would act as a litmus test for faith and steadfastness.

Muslim would communicate the Imam’s objectives to the people and prepare them for the ultimate occurrence, as can be observed, that after the martyrdom of Muslim, many Kufans hastened to Karbala to assist the Imam, thus proving the success of Muslim’s mission. Muslim’s attachment and obedience to the Imam is apparent through his will (made to Umar bin Sa’ad) apprising Imam of the treason of the Kufans and stopping him from coming there besides dispatching his two infant sons towards Imam to convey the message.

Muslim bin Aqeel's departure from Makkah in mid-Ramazan according to the discourse by Mas'oodi

(Irshad) As quoted by Mas'oodi, Muslim bin Aqeel (a.s.) reached Madina and offered Prayers at the Masjide Nabawi and bade farewell to his household. He took along with him two people from Bani Qays as guides to direct the way and left. They took a wrong road and hence lost the way. They became thirsty and could no longer walk further. The two men who had escorted Muslim died due to severe thirst, but they directed him to the way before dying.

Muslim advanced further and stopped at a renowned halting place called Mazeeq and dispatched Qays bin Mus-hir Saydawi with a letter to Imam Husayn (a.s.) which read as follows: "Now then! I left Madina accompanied by two escorts as guides, but we lost the way and became intense thirsty and the two associates died because of it. We proceeded further until we found water and hence saved ourselves and this place called Mazeeq in Batne Jannat. I consider this to be an ill omen, if you deem fit please relieve me and dispatch someone else to pursue this task. Salutations."

Imam Husayn (a.s.) replied to him:

"Now then! I fear regarding your excuse to relieve you from the task for which I sent you is due to fright. Therefore proceed further towards what I sent you. Salutations."

When Muslim read the letter, he said that he did not fear anything for himself and proceeded further. He reached a water place, which was of Bani Tayy and dismounted there and then proceeded further. Suddenly Muslim saw a hunter shoot an arrow towards a Gazelle, who came into his sight and killed it. Thus Muslim said, "Allah willing, we too shall kill our enemies thus", and then proceeded further.

As is written in Murujuz Zahab, that he (Muslim) entered Kufa on the fifth of the month of Shawwal. According to the narration of Tabari, he resided at the house of Mukhtar bin Abi Ubaydah and the Shi'ah came to visit him. Then when a group of people gathered, he read the letter of Imam Husayn (a.s.) to them, hearing which they started weeping. Then Abis bin Abi Shabeeb Shakiri arose and after Praising and Glorifying Allah said, "Now then! I do not speak for the people, nor am I aware as to what is concealed in their hearts, and thus I do not want to deceive you. By Allah! I only say that which is in my heart. By Allah! I shall respond to you whenever you call out, and shall fight your enemies by your side. And in your presence I shall strike them with the sword until I meet Allah, and I do not intend anything except Allah's favor (in lieu of all this)."

Then Habib bin Mazahir Faq'asi stood up and said, "May Allah's blessings be upon you! You have

revealed concisely whatever you had in your mind. I swear by Allah, besides Whom there is no other Deity, that I too am of the same belief as of this man (referring to Abis who preceded him)", and then he repeated what Abis had said.

Hajjaj bin Ali says that I asked Muhammad bin Bashr that, "Did you not reply to him (Muslim)"? He replied, "I desired that Allah would grant success and esteem to my friends, but I did not appreciate being killed nor did I like to utter a lie."

(Irshad) Eighteen thousand men swore the oath of allegiance to Muslim and hence he wrote to Imam Husayn (a.s.) informing him about their oath, and invited him to come to Kufa. This letter was written by Muslim some twenty seven days before his martyrdom. The Shi'ah visited Muslim quite frequently and the place of his whereabouts became known.

Nu'man bin Basheer issues warning to the people of Kufa

This news reached Nu'man bin Basheer, who was made the governor of Kufa by Mu'awiyah and Yazid too had let him remain in his place. He ascended the pulpit and after Praising and Glorifying Allah said,

"Now then! O slaves of Allah! Fear Allah and do not make haste in spreading mischief and discord, for it will result in the murder of men, bloodshed and confiscation of wealth. I do not fight the one who does not confront me, nor do I advance towards the one who does not advance towards me. I do not vilify you nor do I call for account anyone by mere suspicion or accusation. But if you turn your face away from me and break the oath of allegiance or try to oppose your Imam, then by Allah, besides Whom there is no other Deity, I shall then strike you with my sword until it's hilt remains in my hand even if there does not remain my supporter among you. Yet I hope that those among you who know the truth are numerous than those whom falsehood will (ultimately) destroy."

Abdullah bin Muslim bin Rabi'ah Hazrami, who was an ally of the Bani Umayyah stood up and said,

"This mischief which you now see will not cease except by the use of force, and this attitude which you have towards the enemies is that of the timid ones."

Nu'man replied,

"If I remain timid while obeying Allah, then I cherish it than remaining mighty while disobeying Him",

saying this he alighted from the pulpit and left. Abdullah bin Muslim came out and then wrote a letter to Yazid bin Mu'awiyah saying,

"Muslim bin Aqeel has come to Kufa and the Shi'ah have pledged the oath of allegiance to him on behalf of Husayn bin Ali. Then if you desire that Kufa should remain under your domain, dispatch a powerful man who would implement your orders and act according to your command. For Nu'man bin Basheer is

a feeble man or is deliberately showing as weak.”

Ammarah bin Uqbah and Umar bin Sa’ad bin Abi Waqqas too wrote similar letters to Yazid. When these letters reached Yazid he called for Sarjoon, the slave of Mu’awiyah and said,

“Husayn has sent Muslim bin Aqeel to Kufa and people have started pledging their oath of allegiance to him, while Nu’man is a feeble man and there are other bad reports regarding him. According to your opinion whom should I nominate as the governor of Kufa in his stead”?

During that period Yazid was annoyed with Ubaydullah bin Ziyad. Sarjoon replied,

“If today Mu’awiyah becomes alive would you listen to his counsel”?

Yazid replied in the affirmative. Sarjoon produced a letter of Mu’awiyah appointing Ubaydullah bin Ziyad as the governor of Kufa, and then said,

“This is the advice of Mu’awiyah, for when he was about to die, he intended bestowing the governorship of Kufa and Basra both to Ubaydullah.”

Yazid agreed and sent a message to Ubaydullah. Then he called for Muslim bin ‘Amr Bahilee, the father of Qutaybah, and handed over a letter in the name of Ubaydullah whose contents were as follows:

“Now then! My followers in Kufa have written to me that the son of Aqeel is gathering troops to spread rebellion among the Muslims. Then when you read my letter, hasten towards Kufa and search for the son of Aqeel as if you were looking for a bead, until you find him. Then bind him (in chains), either kill him or banish him from the city. Salutations.”

Yazid also gave him the authority for the Governorship of Kufa. Muslim bin ‘Amr proceeded until he reached Ubaydullah at Basra. As soon as Ubaydullah received the command and authority, he ordered to prepare for the journey scheduled for the next day.

An account of the personality of Nu’man bin Basheer

It is appropriate that here we discuss in brief about Nu’man bin Basheer. His name is Nu’man bin Basheer bin Sa’ad bin Nasr bin Sa’labah Khazraji Ansari. His mother is Umrah bint Ruwahah, the sister of Abdullah bin Ruwahah Ansari who was martyred along with Ja’far bin Abu Talib (a.s.) in the battle of Mutah. It is said that Nu’man was the first child among the Ansar (helpers of Madina) to be born after the Prophet entered Madina, just as Abdullah bin Zubayr was the first child to be born among the emigrants after the Prophet’s entry into Madina.

His father Basheer bin Sa’ad was the first person to swear the oath of allegiance to Abu Bakr in Saqifa, and like wise the other Ansar followed suit. Basheer was killed in the battle of Aynut Tamar¹ along with Khalid bin Waleed.

Nu'man was from the family of poets and being a follower of Caliph Usman, hated the Kufans because of their love for Imam Ali (a.s.). He was the only Ansar who had accompanied Mu'awiyah in the battle of Siffin. He was considered respectful and of high regard in the eyes of Mu'awiyah, thus Yazid too liked him.

Nu'man remained alive till the Caliphate of Marwan bin Hakam and was the governor of Hama. When people started swearing the oath of allegiance to Marwan, he invited people towards Abdullah bin Zubayr and opposed Marwan. And this incident occurred when Zahhak bin Qays was killed in Marje Rahit.² But the people of Hama did not pay attention to his call and thus he fled from there, they pursued him until they found him and ultimately killed him. This happened in the year 65 A.H.

As regards Yazid calling him a feeble man and a slanderer, it has been quoted by Ibn Qutaybah Deenawari in his book *Al Imamah was Siyasah* that, it was so because Nu'man bin Basheer had said that, "The grandson of the Prophet is more dear to me than the grandson of Bahdul." The grandson of Bahdul was none other than Yazid bin Mu'awiyah whose mother Maysoon was the daughter of Bahdul Kalbiyyah. Ibn Qutaybah is Abu Muhammad Abdullah bin Muslim bin Qutaybah bin Muslim bin 'Amr Bahili, and this Muslim bin 'Amr is the same person who was sent by Yazid to Ubaydullah nominating him as the governor of Kufa.

1. Aynut Tamar – A campaign carried out during the Caliphate of Abu Bakr, in a view to expand his dominion.

2. Marje Rahit – A battle fought between the followers of Abdullah bin Zubayr and Marwan bin Hakam, Marwan won the battle and thus his caliphate was secured.

Imam's letter to the noblemen of Basra

It is quoted by Sayyid ibn Tawoos in *Malhoof* that Imam Husayn (a.s.) sent a letter to a group of righteous noblemen of Basra through his retainer named Sulayman, whose agnomen was Abu Razeen, inviting them for assistance and obedience to him. Those included therein were Yazid bin Mas'ood Nahshali and Manzar bin Jarood Abadi.

Yazid bin Mas'ood then gathered the people of Bani Tameem, Bani Hanzalah and Bani Sa'ad. When they came he said, "O people of Bani Tameem! What is my position and descent in your eyes?" They replied, "It is fair. By Allah! You are a support of our backs and the prime of nobility, and hold a place in noble presence and you take lead in it." Then he said, "I have gathered all of you here so that I may ask your opinion regarding a matter and invite your assistance for it." They said, "By Allah! We are your well-wishers and we shall not be reluctant to counsel you sincerely. You may say, so that we may know

what it is.”

Yazid bin Mas'ood said, “Mu'awiyah has died, and we do not grieve nor regret his death, because the doors of injustice and tyranny have cracked and the pillars of oppression have been given a severe blow. He has made innovations in the form of (demanding) allegiance for his son (Yazid) and he was adamant about it, when how far from right is it what he had decided. He endeavored but was weakened and he asked for counsel and opinion from his friends, but they betrayed him.

Then his son Yazid who drinks wine and is wicked has arisen and has claimed to be the Caliph of the Muslims. He rules over them without their consent in spite of being an ignorant and foolish man, he cannot even recognize his own footsteps. I swear by Allah, that fighting Yazid is more worthy than fighting with the polytheists. And this is Husayn bin Ali, the grandson of Prophet Muhammad (S).

He is of genuine dignity, an honest counselor, a great intellectual, and is more worthy and rightful for the Caliphate. For he is an antecedent among the emigrants, a senior, and foremost in Religion, he is attached in proximity to the Prophet. He is affectionate towards the young and sympathetic towards the elders while being kind to others. He is a thorough Leader, and Paradise is attained through his medium, while he propagates through preaching and counsel. Hence do not close your eyes against the Light of Truth and do not fall into the pit of falsehood.

Sakhr bin Qays misled you on the day of (the battle of) Jamal and disgraced you, hence wash off the stains of disgrace from yourselves by assisting the grandson of the Prophet. By Allah! None will withhold their hands from assisting him except that their progeny will be humiliated, deprived and abandoned. I have now worn the helmet for the battle and have fastened the armor. For the one who is not killed will ultimately die, and the one who flees from it will not escape it. Thus answer me well, may Allah's blessings be upon you.”

Hearing this the Bani Hanzalah said, “O Aba Khalid! (referring to Yazid bin Mas'ood) We are the quiver of your arrows and the champions of the clan. If you hurl us (towards the enemy) we shall fall upon the target, and if you accompany us in the battlefield you shall emerge a victor. If you enter the depths of the sea we too shall accompany you, and turn to whichever side you turn to. We shall defend you with our swords and our bodies shall be your shield. We are at your disposal whenever you need us.”

Then Bani Sa'ad bin Yazid said, “O Aba Khalid! The most abhorred thing in our sight is opposing you and failing to accept your command. Verily Sakhr bin Qays had forbade us to fight (on the day of the battle of Jamal) and we were pleased by this act of ours and our dignity remained intact. You may give us respite so that we may counsel among ourselves and let you know our opinions regarding it.”

While the Bani Amir bin Tameem said, “O Aba Khalid! We are the children of your father and your confederates. If you are displeased, we shall not remain satisfied, and if you leave, we shall not linger behind. Hence command us so that we may respond, and call us so that we may obey you. Verily command is with you.”

Then he told the Bani Sa'ad, "O Bani Sa'ad! By Allah! Then if you are in doubt and you shall side with the Bani Umayyah (and fail to assist Husayn), Allah will never lift the sword away from your necks, while you still hold your swords."

Then he (Yazid bin Mas'ood) wrote a reply to Imam Husayn (a.s.), "Now then! We have received your letter and have pondered over that which you have invited, that we may have our share of obedience to you and we may attain the excellence of assisting you. Allah never lets the earth to remain empty of His Vicegerent, who is benevolent and the guide to the path of salvation. Verily you are Allah's proof over His creation and His trust upon the earth. You are a branch of the olive tree of Muhammad (S). He was the origin while you are the branch. Hasten to us with felicitations, for I have brought the necks of Bani Tameem under your command and they shall excel each other in your obedience like the thirsty Lions who make haste to drink water. Besides I have brought the Bani Sa'ad under your submission and have washed the filth from their hearts with (rain) water falling from the clouds."

When Imam Husayn (a.s.) read the contents of the letter he said,

"What else do you desire. May Allah grant you security on the day of fright (Qiyamah) and quench your thirst on the day of extreme thirst and endear you."

When Yazid bin Mas'ood was just preparing to proceed towards the Imam, he received the news of his martyrdom. Hence he lamented over the loss of this grace (of Martyrdom).

As regards Manzar bin Jarood, when he received the letter of Imam Husayn (a.s.) he brought it along with Imam's messenger to the presence of Ubaydullah bin Ziyad, for he feared that it might be a conspiracy by Ubaydullah himself, while his daughter Bahriyah was the wife of Ubaydullah. Ubaydullah sent the messenger of Imam to the gallows and ascended the pulpit and recited a sermon, in which he admonished the people of Basra against opposition and revolt. That night he spent in Basra and the next morning he appointed his brother Usman bin Ziyad his Vicegerent and hastened towards Kufa.

Tabari says that Hisham said that Abu Makhnaf related to me from Sa'qib bin Zuhayr, from Abu Usman Nahdi that Imam Husayn (a.s.) wrote a similar letter to the noblemen of the five divisions of Basra and their chiefs through his retainer named Sulayman. The letters with similar contents were addressed to Malik bin Musme' Bakri, Ahnaf bin Qays, Manzar bin Jarood, Mas'ood bin 'Amr, Qays bin Haysam and Umar bin Abdullah bin Mu'ammarr,

"Now then! Verily Allah has chosen Prophet Muhammad (S) above all His creatures and granted him (the prestige of) Prophethood and chose him for the Apostleship. Then the Almighty took him towards His mercy (death) after the Prophet having guided all people towards the truth, and after having propagated the message for which he was sent. Thus we are his Household (Ahlul Bayt), friends, vicegerents and his successors and are more worthy of succeeding him than anyone else. Then the nation has tried to precede us in this matter and we helplessly withdrew to avoid dissensions. We cherish peace although we consider ourselves more worthy and deserving of it (Caliphate) than them. I have

sent towards you my messenger and I invite you to the Book of Allah and the tradition (sunnah) of the Prophet, for I see that the traditions (sunnah) have been destroyed and innovations have crept up. Hence if you pay heed to my words and obey my command, then I shall guide you to the Righteous path. And peace be upon you and Allah's blessings and mercy."

Whoever read this letter among the noblemen, they kept it concealed except Manzar bin Jarood who feared that this might be a conspiracy of Ubaydullah. Hence he took the messenger to Ubaydullah on the same night of the morning on which Ubaydullah left for Kufa. He gave the letter to Ubaydullah so he could read it. After reading the letter Ubaydullah gave order the execution of the messenger and himself went on the pulpit of Basra and after praising and glorifying Allah said,

"Now then! By Allah! A ravished Camel is not at par with me, nor do I flee from the sound of an empty water-skin. I myself am a wrath for my adversaries and a fatal poison for those who oppose me. The one who flings a clod of mud towards me shall have the reward of a stone (I shall deal severely with the one who even minutely opposes me).

O people of Basra! The commander of the faithful (referred to Yazid) has bestowed me the guardianship of Kufa and tomorrow I shall leave for there. I appoint my brother Usman bin Ziyad bin Abu Sufyan as my Vicegerent upon you. Beware, remain away from opposition and mischief, for by Allah, besides Whom there is no other Deity, if I hear regarding the opposition of anyone amongst you, I shall surely kill him along with the chief of his clan, and his guardians.

I hold the present ones responsible for those who are absent until stability is restored, and none of those opposing or disliking me remains among you. I am the son of Ziyad, and am more similar to my father than anyone who has ever set his foot upon the earth, and am not like my maternal or paternal uncle."

Then he left Basra and proceeded towards Kufa leaving behind his brother Usman in his place.

Azdi relates that Abul Makhariq Rasbee says that some of the Shi'ah of Basra gathered at the house of a woman of the tribe of Abdul Qays. The name of the woman was Mariya, daughter of Sa'ad or Manqaz, who was a Shi'ah. Her house was a place of gathering for them and they associated with one another.

When Ubaydullah bin Ziyad was informed that Imam Husayn (a.s.) was proceeding towards Iraq, he wrote to his superintendent that he should appoint guards and block the roads. Yazid bin Nabeet, who was from the clan of Abdul Qays, decided to go to defend Imam Husayn (a.s.). He had ten sons whom he asked as to who would accompany him. Two of his sons viz. Abdullah and Ubaydullah agreed to come. When the Shi'ah had gathered at the house of Mariya, he disclosed his intention to leave in the presence of his comrades. His friends said that they feared Ubaydullah's men against him. To which he replied that,

"When the hooves of my Camel sets upon the deserts, I do not fear their pursuit",

and he left and paved the way of success until he reached Imam Husayn (a.s.) at Makkah. He went to the tent of Imam Husayn (a.s.) at Abtah. When Imam Husayn (a.s.) received news of his arrival, he arose to receive him. When he came near the Imam's tent he was told that Imam had already left to meet him at his place. He returned back and saw Imam sitting at the door waiting for him and he (a.s.) said,

“In the Grace of Allah and His Mercy, in that they should rejoice.” (Surah al-Yunus, 10:58)

He then saluted him and sat down. Then he related his intention to the Imam, who prayed for his well-being. He remained with the Imam till Karbala and fought there and was martyred along with both of his sons.

Ubaydullah bin Ziyad's exit from Basra towards Kufa

When Ubaydullah received the letter of Yazid, he selected five hundred people from Basra, which included Abdullah bin Haris bin Nawfal, Shareek bin A'awar, both of whom were Shi'ah, and accompanied by them and Muslim bin 'Amr Bahili and his retinue and family, left for Kufa.

(Irshad) When he reached Kufa, Ubaydullah had worn a black turban and had covered his face. People there had received news that Imam Husayn (a.s.) was due to arrive to Kufa hence they waited his arrival.

They mistook him to be Imam Husayn (a.s.), and from the midst of whichever group he passed they saluted him saying, “Welcome O son of the Prophet”! When Ubaydullah saw them rejoicing at the arrival of Imam Husayn (a.s.), he was troubled. When people started increasing, Muslim bin 'Amr called out, “Get away, this is the commander Ubaydullah bin Ziyad.” He then reached the palace at night surrounded by a group of people who still thought that he was Imam Husayn (a.s.).

Nu'man bin Basheer shut the door on him and his comrades (mistaking him to be Imam Husayn) when one of his people called out to him to open the door. Nu'man mistaking him to be Imam Husayn (a.s.) said,

“I request you in the Name of Allah to get away from here. For by Allah, I shall not hand over the trust to you, nor do I intend fighting you.”

Ubaydullah remained silent and then came closer, when Nu'man was speaking with him while hanging from atop the balcony. Ubaydullah said,

“Open the door, you have not opened yet, and your nights have become prolonged (in which you have slept instead of governing).”

These words of Ubaydullah were heard by a man behind him, who turned to the people standing behind mistaking him to be Imam Husayn (a.s.), and said,

“O people! By Him besides Whom there is no other Deity, this is Ibn Marjanah (referring to Ubaydullah).”

Mas’oodi says that when the people recognized him, they started throwing stones at him, but he got away. (Irshad) Then Nu’man opened the door for him and he entered therein and closed the door on the people and they dispersed away.

In the morning he announced for the congregation Prayers and people gathered. Ubaydullah bin Ziyad praised and glorified Allah and then said,

“Now then! The Commander of the faithful (referring to Yazid) has given me the charge of your city and your frontiers, while your booty is under my control, and he has ordered me to assist the oppressed and bestow upon the deprived. And has also commanded me to be fair to the obedient ones and take severe action against the suspicious and the rebels amongst you. Then I shall fulfill his command regarding you and shall put to practice his orders. I shall be like a merciful father for the obedient and good people among you, and my spear and sword will be upon the head of those who disobey my command and oppose my rule. Let each man fear himself, let right warn you and not threat.”

In another narration it is quoted that he said,

“Take my words to that Hashemi (referring to Muslim bin Aqeel) that he should guard himself against my wrath.”

(Irshad) Then he alighted from the pulpit and dealt strictly with the chiefs and commanded that,

“Note down the names of the guarantors (of men), and the followers of Yazid, while also those of the rebels and the suspicious who might revolt or cause disturbances. All these people should be brought to me so that I may decide about them. Then the chiefs who do not write down their names should stand surety that none among them would oppose us nor revolt. The one who does not do so, will be denied immunity and his blood and wealth will be lawful for us. And if a rebel of Yazid is ever found in any area under the control of a chief and he does not report to us about him, he shall be hanged on the door of his house and his stipends will be stopped and he will be fed to the Lions.”

In Fusulul Muhimmah it is quoted that a group of people of Kufa were imprisoned by him and executed at that very moment (Kamil, Muhammad bin Abi Talib, Tabari)

When Muslim bin Aqeel was informed regarding the arrival of Ubaydullah and heard his words, he left the house of Mukhtar and went to the door of Hani bin Urwah Muradi and called out to him. When Hani

came out he looked displeased and Muslim said,

“I have come to your door to seek shelter and as a guest.”

Hani replied,

“You have put me in trouble, and if you had not entered my house and had confided in me, I would be pleased to tell you to go away. But your entering into my house has bound me in responsibility, hence do come in.”

Thus Hani gave him residence and the Shi’ah started visiting him in secret while safeguarding from Ubaydullah ibn Ziyad.

(Manaqib) People started swearing the oath of allegiance at the hands of Muslim until the number reached twenty five thousand. Then they decided to revolt, but Hani advised that they should wait further.

Ubaydullah called his retainer Ma’qal and gave him three thousand dirham¹ (Kamil) and told him to find the whereabouts of Muslim bin Aqeel and his associates and intermingle with them. Then he should partake that wealth with them and thus show them that he too was among their own people and hence remain aware of their intentions and report to him. Ma’qal entered the Mosque and heard that Muslim bin Ausaja Asadi was taking the oath of allegiance in the name of Imam Husayn (a.s.). Muslim at that moment was busy in Prayers, when he finished his Prayers Ma’qal came up to him and said,

“O slave of Allah! I am a native of Syria, a slave of Zil Kila, who has been favored by Allah with the love of the Household (Ahlul Bayt) (a.s.) of the Prophet (S). These are three thousand dirham, and I desire to give it to the person regarding whom I have heard that he has come to Kufa and is accepting the oath of allegiance in the name of the grandson of the Prophet. I have heard from some people that you are acquainted with the Ahlul Bayt (a.s.) hence I have come to you. I request you to accept this wealth and take me to your chief so that I may swear the oath of allegiance to him, and if you desire I should swear fealty at your hands before meeting him.”

Muslim replied,

“I am delighted to meet you and happy upon your desire to reach your destination, and may Allah aid the Ahlul Bayt (a.s.) with your assistance. But I do not like that people should be aware of that issue before its completion and I fear the oppressor and his power.”

Then Muslim accepted his allegiance with firm promises to remain faithful and to keep it concealed.

Ma’qal started coming to him for some days until Muslim took him to the presence of Muslim bin Aqeel (a.s.).

Ubaydullah in Kufa

In the preceding chapter we have seen that when Ubyadullah bin Ziyad intended to go to Kufa from Basra, Shareek bin A'awar was along with him. Shareek had a very strong inclination towards Shi'aism. He was along with Ammar bin Yasir (a.s.) in the battle of Siffin (Kamil, Tabari) and his debate with Mu'awiyah (Manaqib) is quite renowned.

When Shareek left Basra (with Ubaydullah), on the way he pretended to be exhausted and uneasy. He intended that Ubaydullah might stop along with him and thus Imam Husayn (a.s.) may reach Kufa before him, but Ubaydullah paid no heed to him and proceeded further.

When Shareek reached Kufa he resided at the house of Hani bin Urwah and constantly encouraged him to support the cause of Muslim bin Aqeel and his leadership. Shareek fell ill, and because Ubaydullah (Kamil, Muhammad bin Abi Talib) and the other nobles respected him, he sent him a message that he would come to meet him that night. Shareek told Muslim,

“Tonight the wicked man will be coming to meet me, and when he sits down you may come from behind and kill him. Then you may go to the palace and take the reins into your hands while no one will stop you from doing so. And if I am cured of this illness, I shall go to Basra and straighten the affairs for you there.”

(Abul Faraj) At night Ubaydullah came to visit Shareek. Earlier Shareek had told Muslim,

“When that man enters herein, let him not escape from your clutches.”

Hani stood up and said,

“I do not consent to it that Ubaydullah should be killed in my house”

and despised this idea. Thus, Ubaydullah came and sat down and inquired from Shareek regarding his health and asked him as to what illness was he inflicted with. When their conversation became lengthy, Shareek noted that no one had come out, and fearing that the desired objective may not be achieved started reciting the following couplet:

“Why anticipate in bestowing gifts to Salama, to him and to the one who bestows upon him, spill the cup of death into his throat.”

He repeated it twice or thrice. When Ubaydullah heard it he could not understand and said that he was

uttering vain under the influence of illness. Hani said,

“Yes it is true, may Allah amend you, he has been in this state since yesterday.”

Ubaydullah arose and left.

(Tabari) Furthermore it is said that Ubaydullah had come accompanied with his retainer Mehran. While Shareek had told Muslim that when he would ask for water, Muslim should come and strike a blow at Ubaydullah. Ubaydullah came and sat near Shareek on his bed and his retainer Mehran stood behind him near his head. Shareek asked for water, and when the maid was bringing water, her sight fell on Muslim who was hiding in ambush and she moved away.

He again asked for water but with no response, and for the third time he asked and said,

“Woe to you! You do not give me water. Give me the water even if it results in my death.”

Mehran understood and he signaled Ubaydullah, to which he too arose to leave. Shareek said that he desired to will to Ubaydullah, to which he replied that he would come some other time and left. Mehran took him away hurriedly and said,

“By Allah, they had desired to kill you.”

Ubaydullah replied,

“How could they do this when I respect and am kind to Shareek, and that too in the house of Hani, whom my father had favored”?

Mehran said,

“Whatever I have said is true.”

(Kamil) When Ubaydullah left, Muslim came out of his hiding and Shareek asked him as to what stopped him from killing Ubaydullah. Muslim replied,

“Two things stopped me from doing so. First because Hani does not approve that Ubaydullah should be killed in his house, and second because of the Tradition related by the Holy Prophet (S) that, “Islam stops from killing anyone unawares and a believer refrains himself from it.”

Shareek said,

“If you had killed him, you would in fact have killed a transgressor, wicked and a crafty unbeliever.”

Ibn Nima says that when Ubaydullah went away and Muslim came to Shareek sword in hand, Shareek asked him as to what stopped him from performing the deed. Muslim replied that,

“I was just coming out when the wife of Hani pleaded with me not to kill Ubaydullah in their house and started weeping. Then I threw away my sword and sat down.”

Hani said,

“Woe be to that woman! She has killed herself and myself and from what I fled has ultimately taken place.”

(Kamil) Shareek remained alive for three more days and then died. Ubaydullah lead his funeral Prayers, and later when he was informed that Shareek had plotted to kill him, he said,

“By Allah! From now on I will never lead the funeral Prayer of any of the Iraqis, and if (my father) Ziyad would not have been buried alongside him, I would certainly have exhumed the grave of Shareek.”

After the death of Shareek, Ma’qal the retainer of Ubaydullah, who was appointed to spy upon them with his wealth, came often to Muslim bin Ausaja. Muslim took him to meet Muslim bin Aqeel who accepted the oath of allegiance from him. Then he ordered Abu Samamah Saedi, who looked after all the financial transactions, to accept the amount from him. Abu Samamah was in charge of buying the ammunitions, he was a renowned brave man among the Arabs and a man of distinction among the Shi’ah. (Kamil)

Ma’qal started coming to them, heard their conversations and after being aware of their secrets would convey it to Ubaydullah. While Hani had distanced himself from Ubaydullah with an excuse of being unwell.

Ubaydullah called Muhammad bin Ash’as and Asma bin Kharejah and ‘Amr bin Hajjaj Zubaydi too, whose daughter Ruwayhah was the wife of Hani and the mother of his son Yahya. Ubaydullah inquired about Hani and his remaining aloof from them (Kamil) and was told that he was unwell.

Ubaydullah said,

“I have heard that he is well and sits at his door. Go and meet him and tell him not to avoid that what is mandatory and obligatory upon him.”

They came to Hani and told him that,

“Ubaydullah has inquired about you, and he says that if you are unwell he would come to meet you. And people have told him that you frequently sit at your door. He is determined to know why you have kept yourself aloof from him, while the commander will not tolerate this distancing and ungratefulness, hence we request you to come along with us.”

Then Hani called for his dress and wore it and sat on the mule and when he reached near the palace, a fear crept his heart that there might be trouble further. Hani told Hisan bin Asma bin Khareja,

“O my nephew! I fear that man, what do you think about it”?

He replied,

“I do not see any reason for you to fear, thus remove any sorrow from your heart”,

and Asma (or Hisan bin Asma) was not aware of the trap, but Muhammad bin Ash’as was very much aware of it. Then they entered the court of Ubaydullah along with Hani. When Ubaydullah saw Hani, (Irshad) he said,

“The traitor has come in walking on his own feet.”

When Hani was brought near Ubaydullah, Shurayh was sitting next to him, and Ubaydullah recited the couplets:

“I desire him to remain alive, but he desires to kill me.”

(Kamil) Ubaydullah had been kind to Hani and hence he told him as to what had happened. Ubaydullah said,

“Woe O Hani! What is this mischief which has crept up in your house against the commander of the faithful (referred to Yazid) and for the Muslims? You have brought Muslim and have sheltered him in your house and are gathering manpower and arms for him, and you think that I am unaware of these things”?

Hani replied,

“I have not done any thing.”

Ubaydullah said that he had done it, then when their argument increased, Ubaydullah called the retainer (Ma’qal) whom he had sent as his spy. He came and stood facing Hani, and Ubaydullah asked him if he knew him to which he replied in the affirmative and Hani understood that he was Ubaydullah’s spy and had conveyed to him all their reports.

When he regained his mind he said,

“Listen to me and believe me that by Allah I am not lying to you. I have not invited Muslim nor was I aware of his intentions. Then he came to my house and asked my permission to reside therein and I felt ashamed to refuse it to him. Thus this responsibility fell upon me that I sheltered him and you know what happened thereafter. And if you wish I shall pledge at your hands and deposit security with you. And I promise that after returning I shall turn him away from my house and shall return back to you.”

Ubaydullah said,

“No by Allah! You shall not leave until you bring him (Muslim) to me.”

Hani said,

“I shall not bring my guest to you so that you may kill him.”

(Irshad) Ubaydullah said,

“By Allah! You will have to bring him to me”,

and Hani replied,

“By Allah! I shall never do so.”

It is related by Ibn Nima that Hani said,

“By Allah! Even if he is under my feet, I shall not lift them up and hand him over to you.”

When their argument increased, Muslim bin ‘Amr Bahili (there was no other Basran or Syrian in Kufa except him) saw that when Hani had turned obstinate he told Ubaydullah to leave him so that he may speak to him. He took Hani in a corner where Ubaydullah could see them and said,

“O Hani! I request you in the Name of Allah not to kill yourself nor put your tribe to hardship. This man (referring to Muslim bin Aqeel) is their cousin and they will not kill him nor inflict any trouble upon him. Hence hand him over to Ubaydullah and there will be no shame and perdition in it for you, because you would only be handing him over to the commander.”

Hani replied,

“By Allah! There is shame and disgrace in it for me, I will not hand over my guest to him when I am strong and my arms are powerful and have numerous supporters with me. And even if I would have been alone and had no helper, I would not have handed him over to him, rather I would die supporting him.”

Ubaydullah heard his words and commanded that he be brought to him. When Hani was brought he said,

“By Allah! Either you bring him to me or I shall behead you.”

Hani replied,

“If you do so, by Allah, many swords will be unsheathed around your house.”

Hani had thought that the people of his clan would support him.

Ubaydullah said,

“Do you make me fear the swords of your clans”?

Then he ordered Hani to be brought closer to him. When he was brought, Ubaydullah started striking with his cane on his nose, forehead and cheeks until his nose was fractured and blood gushed out and was smeared on his clothes. The flesh of his forehead and cheeks fell upon his beard and the cane broke.

Tabari says that when Ubaydullah told Asma bin Kharejah and Muhammad bin Ash'as to call Hani, they said that he would not come until Ubaydullah offers him security.

Ubaydullah said,

“He does not require any security, but he has surely deviated. Bring him to me, and if he refuses to do so without my granting him (promise of) security, then do so.”

They went to Hani and informed him to which he said,

“If he gets hold of me, he shall surely kill me.”

But they urged him and brought him to Ubaydullah. At that moment Ubaydullah was seated in the Mosque delivering the Friday sermon when Hani arrived with his hair hanging on both sides upon his shoulders. When Ubaydullah finished leading the Prayers he signaled Hani, who followed him until they reached the palace. They entered therein and Hani saluted him. Ubaydullah said,

“O Hani! Do you not remember that when my father (Ziyad) came to this town (Kufa), he did not spare a single Shi'ah here until he killed them, except your father and Hujr, and you are aware of what befell Hujr later. He (Ziyad) was always grateful towards you and he also wrote to the commander of Kufa that he expected him to be fair to you.”

Hani replied that he remembered it. Ubaydullah continued,

“And in return for these favors you have sheltered a man in your house to kill me”?

Hani replied that he had not done so. Then Ubaydullah ordered the Tamimi retainer to be brought forward and Hani understood that he was Ubaydullah's spy and had conveyed the reports to him. Hani replied,

“O commander! The news which has reached you is verily true, but I shall not annul your favors. Your family is under my protection, hence you may go away safely wherever you wish.”

Mas'oodi says that Hani told Ubaydullah that,

“Your father has surely favored and obliged me, I am wealthy and thus I desire to compensate you (because of him). Then do you desire that I should propose goodness to you”?

Ubaydullah asked him as to what it was. Hani replied,

“You and your family may take all your provisions and wealth and return to Syria, for the man who is more worthy and deserving of this honor than yourself and Yazid, has come.”

Tabari and Ibn Aseer Jazari relate that hearing his words Ubaydullah bowed his head. His retainer Mehran who was standing behind his head holding a thorny staff said,

“What a shame and disgrace it is that a nomad slave is rendering protection to you in your own dominion.”

Ubaydullah yelled that Hani should be imprisoned. Mehran threw his staff and caught hold of Hani's hair and lifted his face towards Ubaydullah. Ubaydullah lifted up the staff and started striking it on the face of Hani. The thorns of the staff started flying away due to excessive force of striking and penetrated the walls. He hit Hani with such severity that his nose and forehead were fractured.

Ibn Aseer Jazari says that Hani extended his hands towards the sword of a soldier standing nearby but he moved back. When Ubaydullah saw this, he said,

“You have rebelled and have thus made the shedding of your blood impune for us.”

(Irshad) Ubaydullah ordered that he should be arrested. Hani was taken away and imprisoned in one of the rooms of the palace. The door was locked on him and Ubaydullah ordered that guards be deputed on him.

(Kamil) When Asma bin Kharejah saw this, he stood facing Ubaydullah and said,

“O you deceiver! Release Hani. You had promised us that you would protect him and when we brought him, you injured his face and shed his blood, and now you intend killing him.”

Ubaydullah ordered him to be pounded. It was done and he was silenced. Then they left him in a wretched state and he sat down. Then Muhammad bin Ash'as (who was also sent to fetch Hani along with Asma) said,

“We are in total conformity with the command of the chief, whether it be profitable for us or no.”

'Amr bin Hajjaj (Hani's father-in-law) received news that Hani is killed, and hence he along with the clan of Mazhaj, came and surrounded the palace from all sides and called out,

“I am 'Amr bin Hajjaj, and along with me are the valours and noblemen of Mazhaj. We have not disobeyed nor have we abandoned our group.”

At that time Shurayh Qazi was sitting near Ubaydullah, and Ubaydullah told him to go to Hani and inquire and tell them ('Amr and his companions) that he is alive. When Shurayh went, Hani asked,

“O Muslims come to my aid! (Has) my clan been killed? Where are the virtuous ones and where are my companions? Will this enemy and son of an enemy frighten me?”

Then when he heard the voices of the people he said,

“I presume that the voice is of (the people of) my clan of Mazhaj and my noble Muslims. And if only ten of them enter herein, they will surely rescue me from here.”

Shurayh, who was accompanied by the guards of Ubaydullah, left and later said that,

“If the guards of Ubaydullah would not have been along with me, I would surely have conveyed the message of Hani to them.”

Shurayh came outside and said,

“I have seen your friend with my own eyes, he is alive and has not been killed.”

‘Amr and his companions said,

“Praise be to Allah that he is not killed.”

Tabari relates that when Shurayh came to Hani, he said,

“O Shurayh! Do you see what they have done to me.”

Shurayh replied,

“I see that you are alive.”

Hani said,

“Do I look alive in this wretched state? Then go and tell my people that if they return back, he (Ubaydullah) will surely kill me.”

Shurayh returned to Ubaydullah and said,

“I have seen that Hani is alive but the marks of the torture is visible upon him.”

Ubaydullah replied,

“I consider it befitting that a king may torture and punish his subjects. Go to these people and inform them.”

Shurayh came out and Ubaydullah signaled Mehran to accompany him. Shurayh called out,

“Why is this vain hue and cry, Hani is alive, but the commander has chastised him which is not fatal for

his life, hence go away and do not put your lives and the life of your companion in danger.”

Hearing this they returned back.

Shaikh Mufeed and some others say, that Abdullah bin Khazin says, that I was appointed by Muslim bin Aqeel (a.s.) as a spy in the palace so as to inform him of the treatment being meted out to Hani. When I saw that they had beaten Hani and later imprisoned him, I mounted my horse and hastened to inform Muslim regarding it. And I saw some women of the clan of Bani Murad calling out amidst one another “O grief for him! O bereavement of him!”

I came to Muslim and informed him about the happenings. Muslim told me to go and call out in a loud voice to his supporters. And he had gathered four thousand men in the adjoining houses. I went and called out to them, “O defenders of the nation!”, (Kamil) this being their slogan. Then they informed one another and gathered near Muslim.

Jazari says that Muslim gave the charge of the clan of Bani Kindah to Abdullah bin Aziz Kindi and told him to walk in front of him. Then he gave the charge of the clans of Mazhaj and Asad to Muslim bin Awsaja Asadi, the charge of the clans of Tameem and Hamadan to Abu Samamah Saedi, and the charge of (the battalion of) Madina to Abbas bin Ja’dah Jadali, and proceeded towards the royal palace.

When the news reached Ubaydullah he hid inside the palace and closed it’s doors. Muslim surrounded the palace from all sides while the streets and the Mosque became full of people, and they started gathering until the evening. The situation became tense for Ubaydullah and there was none with him except thirty guards and twenty people from among the noblemen, his family and retainers. While the noblemen came to meet Ubaydullah from the second door adjoining the building of the Romans, while the people were abusing Ubaydullah and his father (Ziyad).

Ubaydullah called Kaseer bin Shihab Harisi and ordered him to take along with him, a man from among the clan of Mazhaj and roam in the streets, admonishing the people to desert Muslim. Besides he told Muhammad bin Ash’as to go, and with the help of his supporters among the Bani Kinda and Hazramawt, pitch a standard into the ground and to call out that whoever comes under the standard would remain safe.

In the same way he instructed Qa’qa’ bin Shaur, Shabas bin Rab’ee Tamimi, Hajjar bin Abjar Ajali and Shimr bin Ziljawshan Zababi to do the same. He kept the chiefs and noblemen along with him not wishing to be without them because of the few people left with him.

They went out and started admonishing people from supporting Muslim bin Aqeel (a.s.). Then Ubaydullah told the noblemen and chiefs who were with him to deceive those people who were subservient to them with false promises, and admonish and warn those who were disobedient to them. They did as directed, with the effect that when people heard the words of their noblemen, they started moving away and scattered.

Until the situation reached such a stage that women started coming to their sons and brothers and telling them to return, for the other people who were left were sufficient for the task (of supporting Muslim). Likewise men too started coming (to take their relatives) and people started moving away. Ultimately Muslim was left with only thirty men. When he recited the Prayers of Maghrib in the Mosque, thirty people followed him.

When he saw this situation he turned towards the door of the Bani Kindah. (Irshad) Only ten people remained with him until he reached the door, but when he stepped out no one was left. Then he turned around and saw that no one was left to guide him or offer him shelter in their house or defend him from the enemy. Hence Muslim wandered in the lanes of Kufa (Irshad).

Mas'oodi relates that then Muslim stepped down from his Horse and wandered in the streets of Kufa. He was unaware as to which way he was going until he passed from near the houses of Bani Jabala, a branch of the clan of Kindah. He passed from near the house of a woman named Taw'ah, who was a slave girl of Ash'as bin Qays, who had freed her.

Later Usayd Hazrami had married her from whom she had a son named Bilal. Bilal had gone out with some people and Taw'ah was waiting for him at the door. When Muslim saw her he saluted her and requested her for some water. The woman brought water for him. After drinking Muslim sat at the door. When the woman returned back after keeping the cup in the house, she saw Muslim and asked,

“O servant of Allah! Did not you drink the water”?

Muslim replied in the affirmative. She continued,

“Then go back to your family.”

When Muslim heard this he became silent. The woman repeated her sentence but Muslim did not answer. The woman said for the third time,

“Glory be to Allah! O servant of Allah! Arise, may Allah give you strength. Then return back to your family, for it is not appropriate for you to sit at my door, nor do I permit you to do so.”

Muslim stood up and said,

“O maid of Allah! I do not have a house nor my clan in this town. You are among the generous and favorable ones. Perhaps I could compensate you for it in the future.”

The woman asked him as to what could she do for him. Muslim answered,

“I am Muslim bin Aqeel, these people have deceived me and committed fraud and have brought me out of the place of my safety.”

The woman asked (in astonishment) whether he was really Muslim bin Aqeel, to which he answered in

the affirmative. She then told him to enter her house, which Muslim did. The woman gave him a separate room, not the one which she used, and spread a sheet for him and gave him food to eat, but Muslim could not eat.

Suddenly Taw'ah's son returned back (Kamil) and noticed that his mother entered the room frequently. He inquired of her as to what concern she had in the room, she did not answer as much as he inquired. The boy forced her and ultimately she revealed to him on oath to keep it a secret and not to reveal it to anyone, hence the boy remained silent.

As regards Ubaydullah, when the voices of screaming and yelling ceased, he told his supporters to see whether anyone was left. They saw that no one was left and informed him accordingly. Then Ubaydullah came to the Mosque before the Isha Prayers and made his supporters sit around his pulpit. Then he ordered that it should be proclaimed that,

“The blood of every general, chief of clans and warrior is lawful for us, who does not remain present for the Prayers of Isha.”

Thus the Mosque became full of people and Ubaydullah lead the Isha Prayers. Then he ascended the pulpit and after Praising Allah said,

“Now then! Verily the son of Aqeel, an ignorant and illiterate person, has come to spread dissension and discord as you all have seen. Thus the blood of whosoever offers him refuge in his house shall be lawful upon us. And we shall offer money of his compensation to the one who brings him to us.”

Then he advised people to remain obedient and attend to him. Then he ordered Haseen bin Nameer to seal all the streets and to search the houses. Haseen was in charge of the Police force and was from the clan of Bani Tameem.

Abul Faraj says that Bilal the son of the old woman (Taw'ah), who had offered refuge to Muslim, woke up in the morning and informed Abdul Rahman bin Muhammad bin Ash'as that Muslim was in his house as his mother's guest.

Abdul Rahman rushed to his father Muhammad bin Ash'as, who at that moment was seated with Ubaydullah. He narrated the entire incident in a hush voice to his (step) father. Ubaydullah inquired as to what he was saying. Muhammad replied that,

“He has brought the news that the son of Aqeel (Muslim) is present in one of our houses.”

Ubaydullah, pricking him on the side with his staff, said,

“Go immediately and bring him to me.”

Abu Makhnaf says that Qudamah bin Sa'ad bin Zaedah Saqafi related to him that Ubaydullah

dispatched sixty or seventy people from the clan of Qays, under the command of Abdullah bin Abbas Salami with Muhammad bin Ash'as, and they came to the house where Muslim was present.

In Kamile Bahai it is stated that when Muslim bin Aqeel heard the voice of the neighing of the horses, he recited the supplications speedily. Then he wore his armor and told Taw'ah,

“Verily you have done goodness and have favored me, and you have earned your share of intercession of the Holy Prophet of Allah (S) who is the Master of men and genie. Last night I had seen my uncle, the Commander of the Faithful Imam Ali (a.s.), in a dream, who told me that tomorrow I would be alongside him.”

In one of the books of Martyrdom (Maqatil), it is stated that when the time of morning Prayers drew near, Taw'ah brought some water for Muslim so that he may perform his ablutions and said,

“O my master! Haven't you slept the previous night”?

Muslim replied,

“I slept for sometime and I saw my uncle, the Commander of the Faithful (a.s.), commanding me to hasten and finish speedily, hence I have concluded that today is the last day of my life.”

In Kamil Bahai it is stated that when the troops of the enemies reached the house of Taw'ah, Muslim feared lest they would burn her house and hence came outside and slew forty-two men.

Sayyid Ibn Tawoos and Shaikh Ja'far Ibn Nima says, that Muslim wore his armor and mounted his horse and striking them with his sword pushed them away from the house.

Regarding the mounting of Muslim upon his horse has been narrated by Sayyid ibn Tawoos and Ibn Nima only, and I have found no one else stating it, while all other statements bear testimony to it. It has been specifically mentioned by Mas'oodi in Murujuz Zahab, that before entering the house of Taw'ah, Muslim had mounted his horse, and that then he alighted from his horse and started wandering in the streets of Kufa.

He did not know as to which way he was going until he reached the house of a slave girl of Ash'as bin Qays and asked for water. She gave him water to drink and asked him as to who his was. Muslim introduced himself to her, and she was moved and invited him to be her guest.

Abul Faraj says that when Muslim heard the sound of the hooves of the horses and voices of the people, he perceived that they had come for him and he unsheathed his sword. The people had entered the house and scattered therein, seeing this he attacked them fiercely. When they saw this, they ran up to the roof and started hurling stones and burning wood upon his head. When Muslim saw this he muttered to himself,

“Verily this struggle is for the sake of the murder of the son of Aqeel. O my self! Go forth towards the inevitable death.”

Then he drew his sword and confronted them in the streets.

Mas’oodi and others say that when combat ensued between Muslim bin Aqeel (a.s.) and Bukayr bin Humran Ahmari, Bukayr struck the mouth of Muslim bin Aqeel with his sword, which cut the upper lip and landed on the lower one cutting it too. Muslim dealt a terrible blow upon his head and another on his shoulder, which reached his stomach. Muslim was reciting the following Rajaz: 1

“I swear, I will only be killed as a free man, although I consider death as something horrible, every man one day will meet an evil, I fear that I will be cheated and deluded.”

When Muhammad bin Ash’as saw this, he went up to him and said,

“We shall not lie to you nor commit deceit.”

Then he offered Muslim protection, hence Muslim accepted his offer. They mounted him on a mule and took him to the presence of Ubaydullah bin Ziyad. When Muhammad ibn Ash’as offered protection to Muslim, he took away the sword and other arms from him. A poet points out to Muhammad’s satire in these words:

“You abandoned your uncle and were sluggish in assisting him, Alas! he would have acquired a secured place if you had not been there, Alas! you killed the one sent by the Progeny of Muhammad (S), you shamelessly pulled away the sword and shield off him.”²

While the above couplet refers to the incident of Hujr bin Adi regarding whom it shall be discussed later.

He killed forty-one people out of them. Muhammad bin Abu Talib says that when Muslim had killed numerous men, and this news reached Ubaydullah, he dispatched someone to Muhammad bin Ash’as with a message that,

“We have sent you to (fight) a single man and commanded you to bring him to us, while a severe crack is visible among your men. Then what would be your state if we sent you to someone other than him”?

Muhammad replied back,

“O commander! Do you think that you have sent us in pursuit of a vegetable vendor of Kufa or a foreign refugee? Do you not know that you have sent us against a ferocious lion, a swordsman, and a renowned champion, who is from the family of the best of creations.”

Ubaydullah sent a reply saying,

“Offer protection to him until you gain control over him.”

In some books it is stated that Muslim was like a lion, and the strength of his arms was such that he lifted up people with his hands and threw them on top of the roofs.

Sayyid Ibn Tawoos in his Malhoof writes, that when Muslim (a.s.) heard the sound of the hooves of the horses, he wore his armor and mounted his horse. Then he attacked the army of Ubaydullah until he had killed numerous among them. Muhammad bin Ash'as called out to him in a loud voice,

“O Muslim! There is protection for you.”

When Muslim heard him he said,

“How can one rely upon the promise of deceptors and evil doers”?

Then he turned towards them and started fighting while reciting the Rajaz of Humran bin Malik Khas'ami:

“I swear, I will only be killed as a freeman, although I consider death as something horrible. Or it turns the cold into a bitter heat and deflects the rays of the sun (forever). Every man one day will meet an evil, I fear that I will be cheated and deluded.”

Then the army raised a hue and cry and called out,

“No one shall lie to you nor deceive you”,

but he did not pay any heed to their words. Then a large battalion attacked him, he received numerous wounds on his body and a man dealt a blow from behind with his lance. Muslims fell off his horse and was arrested.

In Manaqib of Ibn Shahr Ashob it is written that Muslim bin Aqeel (a.s.) was wounded such severely with the arrows and stones, that he was exhausted and sat with his back leaning against a wall. Then he said,

“What is the matter that you have been hurling stones at me as is done to an infidel, while I am from the Household of the ethical Prophet. Do you not have regard for the Household (Ahlul Bayt) of the Prophet due to his right”?

Then Muhammad bin Ash'as said,

“Do not kill yourself, verily you are under my protection.”

Muslim replied,

“I shall not surrender to be imprisoned by you until the strength remains within me, by Allah, this will never happen.”

Saying this he attacked them and they fled away. Then Muslim said,

“O Allah! Thirst is killing me.”

Then they attacked him from all sides and Bukayr bin Humran Ahmari cut off his upper lip with a stroke of his sword. Then Muslim dealt him a blow with his scimitar, which pierced his stomach and killed him. Then someone attacked him from behind with a spear and he fell down from his horse and was thus arrested.

Shaikh Mufeed, Jazari and Abul Faraj say that Muslim was utterly wounded and was exhausted while fighting. Then, breathing heavily, he came and sat with his back (leaning) towards the wall of a house. Muhammad bin Ash'as came near him and said that he would give him protection. Muslim turned towards the people and asked whether they all agreed to it and they answered in the affirmative except Ubaydullah (or Abdullah) bin Abbas Salami, who said that,

“I have nothing to do with it”,

saying this he stepped aside. Muslim replied,

“By Allah! If you do not grant me security, I will never place my hand in yours.”

They brought a mule and mounted him on it. They surrounded him from all sides and took away his sword. Muslim was now utterly disappointed, tears started flowing from his eyes. He realized that these people would ultimately kill him and hence said,

“This is the first betrayal.”

Muhammad bin Ash'as said,

“I hope that there will be no danger for you.”

Muslim said,

“Is there only a hope? Then where is your promise of protection? Verily we are Allah's, and verily unto him shall we return.”

Then he started weeping, and Ubaydullah bin Abbas Salami said,

“The person who desires what you have desired and when he comes in a state in which you are now, he should not weep.”

Muslim replied,

“I do not weep for myself nor do I fear being killed, even though I do not befriend being killed, but I weep for my relatives and the people of my household, who would be reaching here shortly, and I weep for Husayn and his family.”

Then Muslim turned towards Muhammad bin Ash'as and said,

"I believe that you are unable to fulfill the promise of security."

Then he desired that a messenger be sent to Imam Husayn (a.s.) to apprise him of the situation so that he may not come there.

Shaikh Mufeed relates that Muslim told Muhammad bin Ash'as that,

"O slave of Allah! I see that you are unable to fulfill the promise of security that you have given me, then you may perform a good act. Dispatch someone towards Imam Husayn (a.s.), who would narrate my words to him. For I think that today or tomorrow he might proceed to come here with his household. The messenger should convey to him that he has been sent by Muslim bin Aqeel, who has been arrested by them, and he presumes that before today evening he might be killed. He sends message that: May my parents be your ransom! You along with your Household may retreat back, do not let the people of Kufa deceive you. These are the very same companions of your father, regarding whom your blessed father (Imam Ali) desired that he would die and thus be relieved of them. The people of Kufa have lied to you, and the one who has been lied has no judgment."

Hearing this Muhammad bin Ash'as replied,

"By Allah! I shall surely convey your message."

Azdi relates from Ja'far bin Huzayfa that Muhammad bin Ash'as called Ayas bin Atal Tai, who was from the children of Malik bin 'Amr bin Samamah. Ayas was a poet and was the confidante of Muhammad, who told him,

"Go to the presence of Imam Husayn (a.s.) and present him this letter."

Then he wrote down the contents, which Muslim had told him and said,

"These are the provisions for your journey and these are expenses for your family (in your absence)."

Ayas replied,

"I am in need of a mount, for my Camel has turned feeble."

Muhammad replied,

"Take this saddled Camel of mine and go."

Ayas left and after a lapse of four nights reached Imam Husayn (a.s.) at Zubalah and conveyed the message to him and handed him the letter of Muslim. After hearing him Imam Husayn (a.s.) said,

“Whatever has been destined shall occur, and we desire from Allah to judge between ourselves and the mischief of the people.”

When Muslim bin Aqeel (a.s.) had taken shelter in the house of Hani bin Urwah and eighteen thousand people had taken the oath of fealty to him, Muslim dispatched Abis bin Abi Shabeeb Shakiri with a letter to Imam Husayn (a.s.) which read as follows:

“Now then! The one who goes in search of water does not lie regarding it to his family. Eighteen thousand men from among the people of Kufa have sworn the oath of fealty to me, hence hasten as soon as you receive my letter, for all the people are with you while their view and desire are not with the progeny of Mu’awiyah. Greetings.”

The above-referred letter has also been quoted in Museerul Ehzan, which was dispatched along with Abis bin Abi Shabeeb Shakiri and Qays bin Musahhir Saydawi,

“Now then! The one who goes in search of water does not lie regarding it to his family. All the people of Kufa are on your side and eighteen thousand men from among them have taken the oath of allegiance to me. As soon as you read my letter, hasten, peace be upon you and Allah’s Mercy and Blessings.”

Muslim bin Aqeel (a.s.) taken to the presence of Ubaydullah bin Ziyad

As regards Muslim, Muhammad bin Ash’as took him to the palace of Ubaydullah bin Ziyad. Muhammad entered therein alone and told him that he had arrested Muslim but had given him the promise of protection too. Ubaydullah replied,

“You do not have the right to do so, rather I had sent you to bring him to me.”

Hearing this Muhammad became silent. When Muslim was seated at the gate of the palace, he saw a jug filled with cold water and asked for some. Muslim bin ‘Amr Bahili said,

“Do you see how cold this water is? By Allah! You will not get even a single drop from this until (Allah’s refuge) you drink the boiling water (Hameem) in hell.”

Muslim asked him as to who he was, to which he replied that,

“I am the one who has recognized the truth while you have abandoned it, I am the one who is a well-wisher of the nation and the Imam while you have desired evil for him, and am obedient to him whereas you have disobeyed him. I am Muslim bin ‘Amr Bahili.”

Muslim replied,

“May your mother weep over you! How cruel, unsympathetic and a harsh man are you. O son of Bahila!

Verily you are more worthy than me to taste the boiling water (Hameem) and abide eternally in hell.”

Then Ammarah bin Atbah called for water to give it to him.

In Irshad and Kamil of Ibn Aseer it is narrated, that ‘Amr bin Hurays sent his retainer to fetch water. The retainer returned with a jar of water along with a napkin and a cup, and gave the water to Muslim to drink. (Kamil) When Muslim took the cup to drink water, it became full with his blood thus he could not partake it. Thrice the cup was filled with water, and when water was filled for the third time, his front teeth fell in it. Muslim said,

“Praise be to Allah! If this water would had been destined for me, I could have drank it.”

Muslim was then taken to the presence of Ubaydullah bin Ziyad and he did not greet him. A guard told him, “Why do you not greet the commander”?

Muslim replied,

“Why should I greet him when he desires to kill me, and if he does not desire my death, then I have abundant greetings for him.”

Ubaydullah said, “By my life! You shall surely die.” Muslim said, “So be it”? To which Ubaydullah answered in the affirmative. Then Muslim said, “If this is the case then give me respite so that I may will to someone among my kinsmen”, to which Ubaydullah agreed. Muslim turned towards Umar bin Sa’ad and said, “There exists kinship between us, I desire that I may relate to you something in confidence.” Umar refused to yield, to which Ubaydullah said, “Do not refuse to fulfill the desire of your cousin”. Hearing this Umar stood up (Irshad) and sat with Muslim at a place where Ubaydullah could see them. (Kamil)

Muslim said,

“I have become indebted in Kufa for a sum of seven hundred dirhams, so please pay it off by selling the property of mine which is in Madina.” (Kamil) “And take my corpse after my death from Ubaydullah and bury it. Besides send someone to Imam Husayn (a.s.) who would return him back.”

Umar went to Ubaydullah and revealed whatever Muslim had told him. Ubaydullah said,

“A trustworthy man does not commit treachery, but sometimes a traitor fulfils a trust. As regards his (Muslim’s) wealth, do whatever you desire to do with it. And as for Husayn, if he does intend towards us, we will not intend towards him. But if he challenges us, we shall not refrain ourselves from (harming) him. Regarding his corpse, we shall certainly not accept your intervention in that matter.”

While others quote him saying that,

“As regards his corpse, after we have killed him it is not our concern, you may do what you desire with

it.”

Then he turned towards Muslim and said,

“O son of Aqeel! The people were unified and in accordance with one another, but you came and divided them and created discord.”

Muslim replied,

“It is not so, but the people of this town are of the opinion that your father (Ziyad) killed many of their virtuous men. He shed their blood and followed the footsteps of the Choesroes (the rulers of ancient Persia) and Caesars (the rulers of ancient Rome). We have come to enjoin justice and invite towards the Holy Book and Traditions (of the Prophet).”

Ubaydullah said,

“O transgressor! What relation you hold with these? And why did you not do that among the people, while you were busy drinking wine (Allah’s refuge) in Madina”?

Muslim replied,

“Did I drink wine? By Allah! He knows that you are not speaking the truth, nor am I similar to what you have ascribed to me. While drinking wine is a practice of those (referring to Ubaydullah and his father Ziyad) who in rage and enmity spill the blood of the Muslims, and who rejoices and delights as if he has never ever committed any indecency (referred to Yazid).”

Ubaydullah was infuriated and said,

“May Allah kill me if I do not kill you in a manner as no one else has ever been killed in Islam.”

Muslim replied,

“It is befitting you that you introduce such innovations in Islam which have never taken place. You are an evil murderer, wicked chastiser, ill natured, and a degraded person than all those who preceded you.”

Then Ubaydullah started abusing him, Imam Husayn (a.s.), Imam Ali (a.s.) and Hazrat Aqeel (a.s.) while Muslim did not speak to him.

Martyrdom of Muslim bin Aqeel bin Abi Talib (a.s.)

Mas’oodi says that when their speech concluded and Muslim spoke harshly to Ubaydullah, he ordered that Muslim should be taken to the roof of the palace and it was said to Bukayr bin Humran Ahmari to behead him and take his revenge.

Jazari says that Muslim (a.s.) told Muhammad bin Ash'as,

“By Allah! I would never have surrendered if you had not given me the promise of protection. Then defend me with your sword for your promise has been broken.”

Then they took him on top of the palace when he was asking forgiveness from Allah and praising and glorifying Him. Then they took him to the place overlooking the shoe-makers and severed his blessed head which fell down.

(May Allah's Mercy and Blessings be upon him). His murderer was Bukayr bin Humran, whom Muslim had previously wounded. Then his body too was thrown down. When Bukayr came down, Ubaydullah asked him, “What was Muslim uttering when you took him to the roof”?.

He replied that,

“Muslim was glorifying Allah and seeking His forgiveness.”

When I intended to kill him, I told him to come near and then I said:

“Praise be to Allah who has given me an upper hand over you and thus I have taken the revenge from you.”

Then I struck a blow, which went waste. Then Muslim said:

“O slave! Haven't you taken your revenge by inflicting this wound upon me”?

Ubaydullah said,

“Such dignity even at the verge of death”?

Bukayr said,

“Then I struck him a second blow and killed him.”

Tabari says that Muslim was taken on the roof of the palace and his neck was severed and body thrown down to the people. An order was issued that his corpse be taken to that place where garbage is thrown and to be hanged there.

Martyrdom of Hani bin Urwah Muradi

Mas'oodi says that Bukayr bin Humran Ahmari severed the head of Muslim and threw it down followed by his body. Then Ubaydullah ordered that Hani be taken to the market-place and beheaded with hands fastened together. Hani was calling out to the people of Murad, whose chief and spokesman he was, to assist him.

When Hani would mount, four thousand armored men of the Bani Murad along with eight thousand men on foot would accompany him. And if those who were under the agreement with him among the people of Kinda and others would be with him, then thirty thousand armored men would accompany him. Even then at the need of the hour no one responded to him due to slackness and deceit.

Shaikh Mufeed says that Muhammad bin Ash'as came to Ubaydullah and interceded on behalf of Hani saying, "You are aware of the honor that Hani holds in this town while also his family in the tribe. His people know that myself and my colleague have brought him to your presence, hence I request you in the name of Allah to hand him over to me, for I do not desire enmity with the people of this town."

Ubaydullah promised to do so but later regretted and immediately ordered that Hani should be taken to the market and beheaded. They took him to the market, where the sheep were sold, with hands bound together, while he was calling out, "O Mazhaj! There is no one from the Mazhaj for me today! O Mazhaj! Where is Mazhaj?" When Hani sensed that no one came forward to render him assistance, he pulled away his hand from the rope and started yelling, "Isn't there a stick, a knife, a stone or even a bone by which a man may defend himself"?

The guards leapt upon him and tied his hands tightly and told him to extend his neck (so that they may behead him), to which he replied that, "I am not generous in this regard and shall not help you in the matter of my murder." Then Rasheed, a Turkish retainer of Ubaydullah, dealt a blow with his sword upon Hani, which went waste, and Hani said, "Verily retreat is towards Allah. O Allah! (I come) towards Your Mercy and Your Paradise." Then he dealt a second blow by which Hani was martyred. (May Allah's Mercy and Blessings be upon him).

It is written in Kamil of Ibn Aseer that Abdul Rahman bin Haseen Muradi once met the Turkish retainer (who had killed Hani) traveling along with Ubaydullah and killed him.

Abdullah bin Zubayr Asadi said regarding the murder of Hani bin Urwah and Muslim bin Aqeel (while some attribute it to Farazdaq, the poet):

"If you do not know what death is, then look at Hani in the marketplace and the son of Aqeel, a hero whose face was covered with the wounds of sword, and another who fell to death from the roof, the wrath of Ibn Ziyad struck them both, and they became legends for every traveler on road, you see a beheaded corpse whose color death has changed, and his blood flowed abundantly like a river, a young man who was more shy than a young woman, was more incisive than a sharp edged sword, is Asma riding in safety a mount which moves at walking pace, while Mazhaj urged him to seek revenge, and Murad wander around him? And all of them in fear of the questioner and the questioned, then if you do not avenge (the death of) your two masters, then you are illegitimate (sons), lowly and degraded."

Ubaydullah dispatched both, the heads of Muslim and Hani to Yazid, who sent him a thanksgiving letter as follows:

“I have received news that Husayn is coming towards Iraq, deploy guards over the roads, gather provisions, and keep alert. Imprison and detain the dubious ones and kill those who fight you.”

It is stated in Irshad that Yazid said,

“And arrest people on grounds of suspicion and kill the accused, then keep me informed of the happenings.”

Mas’oodi says that Muslim bin Aqeel (a.s.) revolted in Kufa on Tuesday, the eighth of the month of Zilhaj 60 A.H., this being the same day when Imam Husayn (a.s.) left Makkah to come to Kufa, and (Muslim) was martyred on Wednesday ninth Zilhaj, i.e., the day of Arafah. Then Ubaydullah ordered that Muslim’s body be hanged and his head was dispatched to Damascus. This being the first body among the Bani Hashim, which was hanged upon the (city) door, and the first head among them, which was sent to Damascus.

It is written in Manaqib that both the heads were sent to Damascus with Hani bin Habooh Wade’ee and were hung at the gate of (the city of) Damascus.

In the Maqatal of Shaikh Fakhruddin it is quoted that the bodies of Muslim and Hani were being dragged in the market. When the people of the tribe of Mazhaj were informed about it, they mounted on their horses and fought with them until they took the bodies of Muslim and Hani from them. Then they gave the dead body bath and shrouded and buried them. May Allah’s Mercy be upon them and may Allah’s wrath befall their murderers, a severe wrath.

Appendix

As has been quoted in Habibus Siyar, Hani bin Urwah was a notable of Kufa and an outstanding Shi’ah, and besides it has been related that he met the Holy Prophet Muhammad (S) and was blessed with his companionship. He was eighty–nine years old when he was martyred and his dignity and eminence can be proven from his bold speech with Ubaydullah as quoted above.

Mas’oodi says that he was a Shi’ah and chief of the (clan) of Murad, and four thousand armored horsemen and eight thousand on foot would accompany him. When Imam Husayn (a.s.) was informed about the martyrdom of Muslim and Hani, he said,

“Verily we are Allah’s and verily unto Him shall we return”,

and repeated,

“Allah’s Mercy be upon both of them.”

Moreover he read a letter in the presence of the people,

“In the Name of Allah, the Beneficent, the Merciful. A heart rending news has reached us that Muslim, Hani and Abdullah bin Yaqtoor have been martyred.”

Pilgrimage to the grave of Hani bin Urwah Muradi

It is quoted in the Mazar of Muhammad bin Mashhadi, Misbahuz Zaer of Sayyid Ibn Tawoos, Mazar of Shaikh Mufeed, and Mazar of Shaikh Shaheed (may Allah sanctify their souls) in context to the supplications of the Mosque of Kufa that: Stand near his (Hani bin Urwah’s) grave and send salutations upon Muhammad (S) and his Progeny and then say,

“Allah’s Sublime Peace and His Benediction be upon you, O Hani bin Urwah! Peace be upon you O (the) devout and sincere slave of Allah and His Prophet (till the end).”

Then recite two units of Prayers as gift and pray for him and bid farewell.

Besides, Hani was among those who had fought alongside Imam Ali (a.s.) in the battle of Jamal. It is quoted in Manaqib of Ibn Shahr Ashob, that he recited the following Rajaz in that battle “It is a battle in which the guide is a Camel, their woman, the chief of misguidance, is in the forefront, while Ali is the Master of the masters and a Master.”

Sayyid Mohsin Kazmi in his Takmelah writes that, “Hani was included among the praiseworthy men and whatever we have quoted (of his virtues) proves it.” Then he says, “Formerly Sayyid Mahdi Bahrul Uloom was in doubt regarding (the sincerity of) Hani. Then when he investigated the reports, he repented and in apology compiled a couplet in praise of Hani.”

The author (Shaikh Abbas Qummi) says that the above-referred Sayyid Mahdi Bahrul Uloom in his Rijal has discussed in detail on the subject of Hani, and then states that, “These different reports unanimously agree that Hani bin Urwah offered shelter to Muslim bin Aqeel (a.s.) in his house.

He took necessary steps for him and organized manpower and ammunitions. He refused to hand over Muslim to Ubaydullah, and was even ready to sacrifice his life for it, until he was harassed, beaten, tortured and imprisoned, and was ultimately killed with his hands bound together. While this being a clear proof of his virtue and a fruitful end. He is included among the companions of Imam Husayn (a.s.) and his Shi’ah, who laid down their lives for him. The words which he spoke to Ubaydullah is enough proof of (his sincerity) that,

“The man has come who is more worthy of Caliphate than yourself and your master (Yazid)”

besides that which is quoted in Muntakhab of Shaikh Fakhruddin Turayhi that he said,

“Even if a child of the family of Muhammad (S) is hiding below my feet, I shall not lift it up until it is cut off.”

And similar speeches which he delivered bear witness, that whatever he did was due to his foresight and intelligence, and not due to prejudice or pride or simply because he gave refuge to Muslim (and was thus bound to protect him). The following words of Imam Husayn (a.s.) bear witness to it.

When Imam received the news of his Martyrdom and that of Muslim, he prayed for Allah's Mercy for them and repeated it numerous times and said, "A heart rending news has reached us that Muslim bin Aqeel, Hani bin Urwah and Abdullah bin Yaqtour have been martyred."

It is quoted in Malhoof of Sayyid Ibn Tawoos that when the news of Martyrdom of Abdullah bin

Yaqtour reached Imam Husayn (a.s.), whose Martyrdom occurred after that of Muslim and Hani, his eyes were filled with tears and he said,

"O Allah! Bestow a merciful status for us and our Shi'ah, and unite us in the place of repose of Your Blessings. Verily You have power over all things."

Our masters (the Ulama) (may Allah's Benediction be upon them) have quoted salutations for Hani and still visit his grave. They have explicitly stated that he was among the felicitous martyrs, who were devoted to (serve) Allah and His Prophet. They died in the way of Allah and thus entered His Mercy and Benediction, the salutation being "Allah's immense Peace(till the end)."

Then it is said that the contents of this salutation is not textual or mere reports, and even if it is so, then the contents itself prove that he was a felicitous martyr, a noble dignitary and one whose end was fair. I have witnessed our Shaikhs like Mufeed and other Ulama, who have included Hani among the noblemen, and have added, "May Allah be pleased with him", or "May Allah have mercy upon him" after his name. And I have not found any of our Ulama ever reproaching or criticizing him.

As regards the episode which is reported, that when Ubaydullah came to Kufa, Hani went to pay his respects to him and with the other noblemen kept visiting him until the time Muslim bin Aqeel came to his house. This episode does not in any way give way for suspicion regarding Hani, for this was due to dissimulation (taqiyyah). Hani was a renowned person and Ubaydullah considered him and held good relations with him.

Thus if under these circumstances, had he kept himself aloof and remote from Ubaydullah, then his dissimulation would go waste, which formed the basis of Muslim's task. Hence it was necessary for him to keep contact with Ubaydullah and visit him frequently so that he may not fall a prey to his suspicion. But when Muslim came to his house, he lessened going to Ubaydullah and pretended to be ill, but whatever he had not deemed, took place.

As regards his desisting Muslim from revolting hastily, could be on account of his foresight and he desired that more and more people may gather and a great number of arms could be collected too. And so that Imam Husayn (a.s.) himself would come to Kufa, hence the situation would come under control

and if fighting would ever occur, it would be under the auspices of Imam himself. And as regards preventing the murder of Ubaydullah in his house, it is already quoted that there is difference in reports.

Some narrate that Hani himself had planned that he would pretend to be ill, so that when Ubaydullah would come to visit him, he could be killed by Muslim. And as is quoted that Muslim said, that a woman wept and pleaded with him not to kill Ubaydullah in the house. Thus Sayyid Murtaḡa alone has quoted this reason in his *Tanzeeyahul Ambiyah*.

And as regards Ubaydullah's question to Hani regarding his giving refuge to Muslim, and Hani's answer that, "By Allah! I have not invited Muslim to my house, nor was I aware of his intentions. Then he came to my house and asked me permission to reside therein and I could not refuse, thus this responsibility fell upon me", these words were uttered by Hani only to save himself from the clutches of Ubaydullah, and in dissimulation, and it is not possible that Muslim would have taken Hani's protection without informing him and taking an oath from him, and Hani would be unaware of his intentions.

Again it is not possible that Hani, being a notable of the Shi'ah, would be unaware of the intentions of Muslim. Thus it proves the unreliability of whatever is quoted in *Rawzatus Safa* that Hani told Muslim that, "You have put me great difficulty and pain, and if you had not entered into my door, I would have sent you away", is not sound, and this statement is not quoted anywhere else.

Ibn Abil Hadeed, in his *Sharhe Nahjul Balagha*, quotes two narrations regarding Hani, one praising him, while the other vilifying him. The one praising him is his statement regarding Imam Ali (a.s.), wherein he says that, "I am the first one to confirm him, and shall not be the first one to deny him." Sayyid (may Allah's Mercy be upon him) relates the narration praising Hani and quotes the one vilifying him too (from *Sharhe Nahjul Balagha*, the chapter of empowerment) that Imam Ali (a.s.) said in his short Aphorisms,

"The tool of kingship is a wide bosom",³

and in refutation of this he (Sayyid) says that this is nothing more than a fiction and does not contain grounds for being a narration, while it does not even contain any chain of transmitters. Besides it is not quoted from any other book nor from other historical or biographical books. The historians have referred to the incident wherein Mu'awiyah asked the people to take the oath of allegiance to his son Yazid and has quoted regarding those who yielded and those who refused and other matters, while the above incident is absent therein. Thus if this incident would have been true, then it should have been quoted, for it was certainly a novelty.

Furthermore, because Hani later broke off the allegiance of Yazid and revolted in assistance of Imam Husayn (a.s.) and was killed for him. They would then have quoted the above guilt of his if it would have been true. While the case of Hani was similar to that of Hurr (Allah's mercy be upon him) who repented, and his repentance was accepted for what he had done. And his case was more severe than that of Hani, thus Hani is more liable to be forgiven (if he ever erred).

Abul Abbas Mubarrad says that Mu'awiyah gave the governorship of Khurasan to Kaseer bin Shihab Mazhaji. There Kaseer misappropriated too much wealth and ran away taking shelter in the house of Hani bin Urwah. When the news reached Mu'awiyah, he issued orders that Hani's blood should be spilled with impunity.

Hence Hani left Kufa and went to seek refuge with Mu'awiyah. Mu'awiyah did not recognize him, when all the people left, Hani remained seated in his place. When Mu'awiyah inquired of him, he replied that he was Hani bin Urwah. To which Mu'awiyah said, "This day of yours is not (the same) as the other days, when your father boasted that: I comb my tresses and I draw my cloak, my mount is a Bay Horse with a black tale and mane, and I walk accompanied by the chiefs of Bani Ateef, and if oppression comes my way, I roll away the heads."

Hani replied, "Verily I am respected today more than yesterday." Mu'awiyah asked him the reason for it, to which Hani replied that it was because of Islam. Mu'awiyah said, "Where is Kaseer bin Shihaab?" Hani replied, "He is with me and among your group." Mu'awiyah said, "Do you see how much wealth he has misappropriated, then take away a part from him and give him a part of it."

Furthermore, it is related that the troops of Yazid arrested a man from the helpers of Imam Husayn (a.s.) in Karbala, and took him to the presence of Yazid. Yazid looked towards him and asked, "Are you the son of the man who said: I comb my tresses.....?" The man replied in the affirmative, hence Yazid ordered him to be killed. (Allah's mercy and Blessings be upon him).

1. Rajaz – Epic poems recited by Arab warriors in the battlefield while announcing their valour and virtues.

2. The poet was Abdullah bin Zubayr Asadi, and his couplets are as follows: "Did you not abandon Muslim and did not fight assisting him, in fear of death and of being subdued, You shamelessly killed the one sent by the Progeny of Muhammad (S), he would have remained safe if you would have not been there, if you would have been from the (clan of) Bani Asad, you would have recognized his esteem and would have earned the intercession of Ahmad (S) in Qiyamah."

3. The explanation as given by Ibn Abil Hadeed in his Sharh Nahjul Balagha with reference to the words "The tool of kingship is a wide bosom", reproaching Hani, is the incident at the time when the chiefs of Iraq went to Mu'awiyah when he ordered the people to take the oath of allegiance to Yazid. Hani, who was a representative of the chiefs of Iraq, requested Mu'awiyah to appoint him in charge of taking the allegiance for Yazid, but in the above incidents Hani clearly opposed Mu'awiyah and this narrative is nothing but incongruous.

Martyrdom of Meytham bin Yahya at Tammar

During the period of the martyrdom of Muslim bin Aqeel (a.s.), the other significant events, which occurred, are the martyrdom of Meytham at Tammar and Rushayd al Hajari. Besides it is appropriate that we quote here the martyrdom of Hujr bin Adi and 'Amr bin Humaq.

Meytham was one of the distinct and favorite companions of the Commander of the faithful Imam Ali (a.s.), rather he, 'Amr bin Humaq, Muhammad bin Abu Bakr and Oways Qarani were among his disciples. Keeping in mind their merit and worthiness, Imam Ali (a.s.) had trained them with concealed knowledge and mysteries, which would occasionally be apparent from them.

Once Meytham told Abdullah bin Abbas, who was one of the students of Imam Ali (a.s.) and had learnt the Qur'anic Exegeses from him, and whom Muhammad bin Hanafiyah had referred to as "the Divine of the nation" that, "O son of Abbas! Ask from me whatever you desire regarding the interpretation of the Qur'an, as I have recited the revelations of the Qur'an before Imam Ali (a.s.) and have received it's interpretation from him." Abdullah bin Abbas addressed his maid servant saying, "Bring me a paper and pen", and started writing down.

It is narrated that when the order was issued to hang Meytham he called out in a loud voice saying, "O people! Whoever desires to listen to the mysterious sayings of the Commander of the faithful Ali (a.s.), come closer to me." Hearing this people gathered around him and he started narrating the astonishing traditions. While this dignified personality (Allah's Mercy be upon him), was among the abstinent and was such that the skin of his body had dried due to excessive worship and abstinence.

In Kitab al Gharat it is related by Ibraheem Saqafi, that Imam Ali (a.s.) had trained Meytham in abundant knowledge and concealed mysteries, which he would occasionally relate to the people, after hearing which the Kufans would fall in doubt and accuse Imam Ali (a.s.) of sorcery and deceit (for they could not digest and comprehend it). One day Imam Ali (a.s.), in the presence of a large gathering of some of his genuine followers as well as the skeptical ones said,

"O Meytham! After my death you will be seized and will be hanged. Then on the preceding day blood shall ooze from your nose and mouth, which will dye your beard. Then on the third day a weapon will be pierced in your stomach, which will result in your death, thus look forward to that day. The place where you shall be hanged is facing the house of 'Amr bin Hurays. You shall be the tenth one from among those people who shall be hanged, while the timber of your gallow will be the shortest among all, and it will be nearer to the ground. And I shall show you the palm-tree on whose trunk you shall be hanged."

Then after two days he showed him the palm-tree. Thereafter Meytham always came near the tree and recited Prayers and would say, "What a blessed palm-tree you are, for you have been created and are growing up for me".

After the martyrdom of Imam Ali (a.s.), Meytham often went to visit the palm-tree until it was cut down, then he looked after it's trunks. He would go to 'Amr bin Hurays and say, "I will be your neighbor, thus fulfill the rights of neighborhood well." 'Amr would not understand his meaning and would ask, "Do you intend buying the house of Ibn Mas'ood or Ibn Hakeem"?

In Kitabul Fazaal it is written that Imam Ali (a.s.) often came out of the Mosque of Kufa and sat near Meytham talking to him. One day as usual he came to Meytham and said,

“Should not I give you glad tidings”?

Meytham asked him as to what it was. He said,

“One day you shall be hanged.”

He asked, “O my Master! Will I die the death of a Muslim”? Imam answered in the affirmative.

Aqiqi relates that Abu Ja’far Imam Muhammad al Baqir (a.s.) held Meytham very dear, while Meytham was a believer, was grateful in prosperity and forbearing in adversity.

Meeting between Habib bin Mazahir and Meytham at Tammar

It is related in Manhajul Maqal from Shaikh Kashshi, who relates through his chain of transmitters reaching Fazl bin Zubayr, who relates that one day Meytham was mounted on his horse when he passed by Habib bin Mazahir Asadi, who was near a group of the people of Bani Asad. They started speaking to one another in a manner that the necks of their horses had joined each other.

Habib said, “Verily I see an old bald man with a large belly who sells watermelon near Darur Rizq. He shall be hanged because of his love for the Prophet’s Household (Ahlul Bayt) (a.s.) and his stomach shall be punctured on the gallows itself.”

Meytham said, “I too recognize a red-faced man who has two long tresses, he shall go to defend and aid the grandson of the Prophet and shall be killed, while his severed head will be paraded in Kufa.” Saying this they both departed from one another. The people who were present there and heard their conversation said, “We have never seen greater liars than these two.”

Now they had not yet dispersed when Rushayd Hajari came to search them (Meytham and Habib) and asked the people their whereabouts. The people said that they had left and related to him their conversation. Rushayd said, “May Allah’s blessings be upon Meytham, he forgot to say one sentence, that the one who gets the severed head to Kufa will get a reward of a hundred dirhams”, saying this he left.

When people heard him they said, “Verily he is a more greater liar than them.” These people then say that after a lapse of some days we saw Meytham on the gallows near the house of ‘Amr bin Hurays, and the severed head of Habib bin Mazahir being paraded in Kufa after he was martyred along with Imam Husayn (a.s.). Thus we witnessed with our own eyes whatever those men had predicted.

Meytham says that one day Imam Ali (a.s.) called me and said,

“What will be your state at that time O Meytham, when the man, whose father is not known, but the Bani Umayyah have included him among them (viz. Ubaydullah bin Ziyad) will call you and order you to disassociate yourself from me?”

I said, "O Commander of the faithful! By Allah! I shall never disassociate myself from you." He said,

"In that case you shall be killed and hanged on the gallows."

I retorted, "By Allah! I shall forebear, while this is quite insignificant in the way of Allah." Imam said,

"O Meytham! You shall then be along with me in my status (in Paradise)."

Saleh bin Meytham relates that Abu Khalid Tammar has narrated to me, that one day I was with Meytham in the river of Euphrates on Friday, when a storm started. Meytham, who was sitting in a boat called Ziyān, came out and looking towards the storm said, "Tie the boats firmly, for I see a fearful storm ensuing, while Mu'awiyah has just died."

When next Friday dawned, a messenger came from Syria. I met him and inquired about the reports therein. He said that, "The people therein are in a good state. Mu'awiyah has died and people are taking the oath of allegiance to Yazid." I asked him as to which day he died, to which he replied that it was on the last Friday.

The Commander of the faithful Imam Ali (a.s.) reveals his mysteries to a well

Shaheed al Awwal Shaikh Muhammad bin Maki has related that Meytham said: One day my Master, the Commander of the faithful Imam Ali (a.s.), took me out of Kufa to the desert until we reached the Mosque of Ja'fi. Then he turned towards the Qibla and recited four units of Prayers. After finishing the Prayers he glorified Allah and stretched his hands saying,

"O Lord! How shall I call upon You when I have disobeyed You. And how shall I not call upon You when I recognize You and Your love is present in my heart. I have stretched my hands full of sins in Your presence and my eyes full of desires (till the end of a long supplication)."

Then he recited a supplication in a silent tone and fell into prostration and repeated, "Al Afw" (O Pardoner) a hundred times. Then he arose and came out of the Mosque and I started following him until we reached a desert. Then Imam drew a line and said,

"Beware, do not cross this line."

Saying this he went away from me. The night being dark I said to myself, "You have left your Master alone in spite of several of his enemies, what will be your excuse in the presence of Allah and His Prophet? By Allah! I will follow him so as to inquire his condition in spite of disobeying his orders."

Hence I followed him and saw him bending his upper body with his head into a well and talking with it, while hearing to it too. He became aware that someone was with him; hence he turned towards me and

asked who it was. I replied that I was Meytham. He said,

“Did not I order you not to cross the line”?

I replied, “O my Master! I was afraid lest your enemies might harm you, thus I was uneasy.” He asked,

“Have you heard whatever I said (to the well)”?

I replied in the negative. He continued,

“O Meytham! My heart contains mysteries, and when it becomes narrow on account of it, I dig the earth with my fists and bury the mysteries under the stones, the Beeches grow from the earth, among my seeds this tunes in.”

Shaikh Mufeed writes in Irshad that Meytham was a retainer of one of the women of Bani Asad. Imam Ali (a.s.) bought him from her and freed him. He asked his name, to which he replied that his name was Salim. Imam said,

“The Holy Prophet Muhammad (S) informed me that the name your father had kept in Persia was Meytham.”

Meytham replied, “Verily the Prophet of Allah (S) and the Commander of the faithful (a.s.) speaks the truth. By Allah! That is my name.” Imam said,

“Then return to the name by which the Prophet has addressed you and leave the name Salim, while your agnomen (Kunyah)¹ should be Abu Salim.”

One day Imam Ali (a.s.) told him,

“After my death you will be arrested and put to the gallows and a weapon shall be pierced into your stomach. Then on the third day blood will come forth from your nose and mouth, which will dye your beard, thus await that dye. You shall be hanged at the door of ‘Amr bin Hurays, you being the tenth (to be crucified among other nine), while the timber of your gallow will be the shortest and will be the nearest to the ground than others. Come, I shall show you the Palm-tree by whose trunk you shall be hanged.”

Then he showed him the Palm-tree. Meytham often visited the tree and Prayed below it and would say, “What a blessed palm-tree you are, that I have been made for you and you have been made for me.” He often went near the tree and took care of it until it was cut down. He knew that place in Kufa where he would be hanged.

He often visited ‘Amr bin Hurays and would say, “I shall soon be your neighbor, thus be a fair neighbor to me.” ‘Amr would say, “Are you buying the house of Ibn Mas’ood or Ibn Hakeem”? For he was not aware as to what Meytham meant.

The year, in which he was martyred, Meytham went for Hajj and thereafter went to the presence of Umm Salama (a.s.). Umm Salama asked him as to who he was and he replied that he was Meytham. She said, "By Allah! I have often heard the Prophet remember your name at mid-night."

Then Meytham inquired about Imam Husayn (a.s.) from Umm Salama, to which she replied that he was in his garden. He said, "Please tell him that I would have loved to offer my salutations to him, but Allah willing, we shall meet one another in the presence of the Lord of the worlds." Umm Salama called for some scent and perfumed Meytham's beard with it and said, "Very soon it will be dyed with blood."

Thereafter Meytham went to Kufa and was seized and taken to Ubaydullah. Ubaydullah was told that, "This man is the most beloved of Ali." He said, "Woe be to you! This Persian man"? He was replied in the affirmative. Then Ubaydullah asked Meytham, "Where is your Lord"? Meytham replied, "In ambush of the oppressors, while you are one of the oppressors."

Ubaydullah said, "Even after being a Persian (non-Arab) you say what you mean (your Arabic is eloquent). Tell me then, what your Master (Imam Ali) predicted to you as to what I shall do to you"? Meytham replied, "Yes, he did tell us that I will be the tenth one whom you shall put to the gallows, and that the timber of my gallow would be the shortest, and also that I shall be closer to the ground than them." Ubaydullah said, "By Allah! I shall do the opposite of what he said." Meytham replied, "How can you do the opposite, when by Allah, Imam Ali (a.s.) had heard it from the Prophet (S), while he had heard it from Jibra'eel, who in turn heard it from the Almighty. How can you oppose them? And I even know the place in Kufa where I shall be hanged, and I shall be the first in Islam to be bridled."

Thus Meytham was imprisoned along with Mukhtar bin Abu Ubaydah Saqafi. Meytham told Mukhtar, "You shall be freed from here and will rise to avenge the blood of Imam Husayn (a.s.), and you shall kill him who will kill us." When Ubaydullah called for Mukhtar to be killed, a message arrived from Yazid ordering him to free Mukhtar. He released him and ordered Meytham to be crucified.

He came out of the prison and confronted a man who told him that, "Do you not have the ability to free yourself from this"? Meytham smiled and pointing to the Palm-tree said, "I have been created for it and it has been brought up for me."

When Meytham was hanged on the gallows, people gathered around him at the door of the house of 'Amr bin Hurays who said, "By Allah! He often said that he would be my neighbor." When Meytham was crucified, 'Amr ordered his maid to sweep the ground beneath and sprinkle water and fumigate it." Meytham then started relating the virtues of Bani Hashim on the gallows.

News reached Ubaydullah that the slave had insulted him to which he ordered that a bridle should be put in his mouth; hence Meytham was the first man in Islam to be bridled. Meytham was martyred ten days before Imam Husayn (a.s.) came to Iraq. On the third day a weapon (probably a spear) was pierced into his stomach and he exclaimed "Allaho Akbar", and at the end of the day blood oozed from his nose and mouth. (May Allah's Mercy and Blessing be Upon him)

It is related that seven date-sellers pledged that they would take the corpse of Meytham from there and bury him. During night they came there when the guards had lightened a fire and could not see them. They took him down from the gallows and buried him near the stream in the street of Bani Murad, and threw away the gallows into the garbage. When morning dawned the horsemen went in pursuit of them but failed to find them.

I (the author) say that among the progeny of Meytham is Abul Hasan Meytham bin Ali bin Isma'il bin Shu'ayb bin Meytham at Tammar, who was a Shi'ah Mutakallim (Scholastic) during the times of Mamoon and Mu'tasim. He held debates with the atheists and opponents, and his contemporary was Abu Huzayl Allaf, the chief of Mu'tazilah in Basra.

Shaikh Mufeed narrates that Ali bin Meytham once asked Abu Huzayl Allaf that, "Do you not believe that Iblees (Shaitan) restrains from performing all good deeds and that he invites towards the evil"? Abu Huzayl replied in the affirmative. Ali said, "Then does he invite towards evil without being unaware that it is evil, and he stops from good without knowing that it is good"?

Abu Huzayl replied, "Yes, he knows all that." Abul Hasan (Ali) continued, "Thus it is proved that Shaitan is aware of all that is good or evil." Abu Huzayl agreed to it, to which Ali said, "Then tell me about the Imam (Caliph) after the Prophet whether he knew all that was good or evil"? Abu Huzayl replied in the negative. Ali said, "Then Shaitan is more learned than your Imam." Hearing this Abu Huzayl was dumb-founded.

It should be noted that frequently Meytham is pronounced with a Kisrah (a vowel coming below an alphabet) below meen (as Meytham), but some write the name of Maysam bin Ali Bahrani, the expounder of Nahjul Balagha, with the Fatha (a vowel coming above an alphabet) of meem (as Maysam).

Martyrdom of Rushayd al Hajari (May Allah sanctify his spirit)

Hajar is one of the cities, which is the governor's seat of Bahrayn or is its district. The commander of the faithful Imam Ali (a.s.) gave him the name of Rushayd al Balaya (Rushayd of Trials) and trained him in the Science of trials and death (Ilmul Balaya wal Manaya). Thus he predicted how a person would die or how such and such person would be killed, and whatever he said came out to be the truth. In the episode of Meytham we have related how he predicted regarding (the Martyrdom of) Habib bin Mazahir.

I recollect from the Ta'leeqah of Shaikh Bahai that Shaikh Kaf'ami has included Rushayd among the porters of Imams (a.s.).

It has been related in Ikhtisas, that when Ziyad (the father of Ubaydullah), was in pursuit of Rushayd, he went underground. One day he came to Abu Arakah, who was sitting on the door of his house with some of his friends, and entered therein. Abu Arakah was alarmed and followed him in fright. Then he told

Rushayd, "Woe be to you! You have killed me and orphaned my children while spreading ruination." Rushayd asked him as to why he said that. Abu Arakah replied, "These people are in search of you and you come to my house, when the people present here see you"? Rushayd said, "None of them have seen me." Abu Arakah said, "Are you joking with me"? Then he caught hold of him, tied his hands, locked him in a room and closed the door and came out to his friends and said, "I sense that now an old man entered my house."

They replied that they had not seen anyone entering therein. He repeated his question and they replied in the negative and hence he became silent. Then he feared lest someone else might have seen him, and hence went to the court of Ziyad to investigate whether they discussed Rushayd or no, and if they were aware (that Rushayd is in his house), he would hand him over to them. Thus he went and saluted Ziyad and sat near him. There was a cool atmosphere therein when suddenly he saw Rushayd, seated on a mule, coming towards Ziyad.

As soon as he saw him, the color of his face changed and was bewildered and was sure of his death. Rushayd entered therein and saluted Ziyad. On seeing him Ziyad arose and embraced and kissed him. Then he welcomed him and asked him as to how he was and inquired about his family and stroked his beard affectionately. Rushayd sat there for sometime and then arose and left. Abu Arakah asked Ziyad, "May your Lord reconcile you! Who was this nobleman"?

He replied that the man was among his Syrian friends, who came to visit him. Hearing this Abu Arakah arose and rushed towards his house. He entered therein and saw Rushayd in the manner he had left him. Abu Arakah said, "Now when you possess this art that I have just witnessed, do as you wish and come to my house as and when you desire."²

An account of the personality of Abu Arakah

The author says that the above referred Abu Arakah is from the clan of Bajilah and is from among the companions of Imam Ali (a.s.). While Barqi says that he was from Yemen and includes him among Imam's companions like Asbagh bin Nabatah, Malik Ashtar and Kumayl bin Ziyad.

The family of Abu Arakah is renowned among the Shi'ah biographers and the transmitters of traditions of Imams (a.s.) like Basheer Nabbal and Shajarah who were the sons of Maymoon bin Abu Arakah. While Ishaq bin Basheer, Ali bin Shajarah and Hasan bin Shajarah were all among the prominent and noblemen.

While the treatment of Abu Arakah with Rushayd was not due to his less distinction but because of the fear of his life, and because Ziyad was strongly in pursuit of Rushayd and other Shi'ah of Imam Ali (a.s.). He persecuted them, as also those who befriended them, hosted them or gave them shelter. Here the honor and manliness of Hani is apparent that he hosted Muslim bin Aqeel (in spite of such harsh prohibitions), and gave him shelter in his house and sacrificed his life for him. May Allah sanctify his

grave and descent Paradise unto him.

Shaikh Kashshi relates from Abi Hayyan Bajali who relates from Qinwa, the daughter of Rushayd. Abu Hayyan says that I told Qinwa to relate to me all that she had heard from her father. She said: I heard my father say that Imam Ali (a.s.) has informed me and said that,

“O Rushayd! How will you forebear when the one (Ziyad), whom the Bani Umayyah have included among themselves, will call upon you and amputate your feet, hands, and tongue”?

I asked, “O commander of the faithful! Will Paradise be the outcome of this”? Imam replied,

“O Rushayd! You are along with me in this world as well as the hereafter.”

Qinwa says that some days passed when Ubaydullah bin Ziyad, the illegitimate one, (Ubaydullah is an error of the narrator, while the correct one is his father Ziyad) called him. Then he told Rushayd to disassociate himself from Imam Ali (a.s.) and the guard struck him to utter this. The illegitimate (Ziyad) said, “You have been informed about it, then how do you wish to die”? Rushayd replied, “My friend (Imam Ali) had told me that I will be forced to disassociate myself from him, and that when I refuse to do so, both of my hands, feet and my tongue shall be cut.” Ziyad said, “Now by Allah! I shall belie his words.”

Then he ordered him to be brought forward, his hands and feet should be amputated while his tongue should be left intact. I (Qinwa) caught hold of his hands and feet and said, “O dear father! Do you feel the pain due to what has befallen you”? He replied, “No, but similar to a person who is trapped in the midst of people.” When they brought him out of the palace people started gathering at a distance away from him. He said, “Go and bring me ink and paper so that I may write down for you all that is destined to occur till the Qiyamah.” Then a barber was sent who cut off his tongue and he died the same night. (May Allah’s Mercy and Blessings be upon him)

Fuzayl bin Zubayr says that one day Imam Ali (a.s.), accompanied with his companions went to a garden named Barna and sat under the shade of a Palm-tree. He called for some dates, which were plucked from the trees, and brought to him. Rushayd Hajari said, “O Commander of the faithful! How good these dates are.” He answered,

“O Rushayd! You shall be crucified on the trunk of this Palm-tree.”

Rushayd says that constantly in the morning as well as the evening I watered the tree. After the demise of Imam Ali (a.s.), when I passed by the tree, I saw that the branches of the tree had been cut down and I said to myself, “Now my end has drawn near.” After some days a headman came to me and said that the commander desired to see me. I went to the palace and saw the timber of the Palm-tree gathered there. When I came the other day I saw that the second part of the tree was made into a ring and was bound on both the sides of the well to draw water from it.

I said to myself, "Verily my friend has not lied to me." (Another day) The headman came to me and said that the commander desired to see me. When I entered the palace, I saw the timber kept therein and the ring too was there. I went near the ring and striking it with my foot, said, "You have been fostered and grown up for me."

Then I went to Ubaydullah and he said, "Relate to me the lies which your master has said." I said, "By Allah! I am not a liar nor was he a liar. My master has foretold me that you will cut off my hands, feet and tongue." He said, "Verily I shall belie his words. Take him away and cut off his hands and feet." When they took him outside near his people, he started relating some important matters to them, then he said, "Ask me, for I owe this nation one thing which they have not returned back." Hearing this a man went to Ibn Ziyad and said, "What have you done, you have cut his hands and feet and he has started relating important matters to the people."

Ibn Ziyad ordered that he should be brought back. When he was brought back, Ibn Ziyad ordered that his tongue should be cut off and then crucified.

Shaikh Mufeed relates from Ziyad bin Nasr Harisi, who says that I was with Ziyad when they brought Rushayd al Hajari. Ziyad asked him, "What has Ali told you regarding that which we shall do to you"? Rushayd replied, "That you will cut off my hands and feet and thereafter crucify me." Ziyad said, "By Allah! I shall falsify his prophecy, let him go away."

When Rushayd started going out Ziyad said, "By Allah! I do not consider any other thing worst for him than what has been foretold by his master. Then cut off his hands and feet and hang him on the gallows." Hearing this Rushayd said, "Far be it, another prophecy remains which has been foretold to me by Imam Ali (a.s.)." Ziyad said, "Cut off his tongue", to which Rushayd said, "By Allah! This is the verification of the report of the Commander of the faithful (a.s.)."

Martyrdom of Hujr bin Adi

Hujr was among the companions of Imam Ali (a.s.) and the one receiving the allowances, he was called Hujr al Khayr (Hujr of goodness). He was renowned for his abstinence, abundance of worship and Prayers. It has been narrated that every day and night he recited a thousand units (Rak'at) of Prayers (Salat) and was among the learned companions.

Although of a less age, he was included among their noble ones. In the battle of Siffīn he was the standard bearer of the clan of Kinda, and in the battle of Naharwan he was the commander of the right wing in the left part (of the army of Imam Ali).

Fazl bin Shazan says that among the great noblemen, chiefs and pious Tabe'een³ were Jandab bin Zuhayrah the killer of magicians, Abdullah bin Budayl, Hujr bin Adi, Sulayman bin Surad, Musayyab bin Najabah, Alqamah, Ashtar, Sa'eed bin Qays and similar to them and more. Battles had bought them and

then they increased (in size) and were martyred along with Imam Husayn (a.s.).

When Mugheerah bin Sha'bah was made the governor of Kufa, he ascended the pulpit and abused Imam Ali (a.s.) and his Shi'ah. He cursed the murderers of Usman and prayed for his forgiveness. Hujr arose from his place and said,

“O ye who believe! Do stand firmly with justice, (bearers of) witness for Allah’s sake, though it be against your own selves.”⁴

I bear witness that the man whom you have vilified, his merit is far more worthy than the one whom you have praised. While the one whom you applaud is worthy of vilification than the one whom you slander.” Mugheerah said, “Woe be to you O Hujr! Restrain yourself from such speech and keep yourself away from the wrath of the king, which would increase until he kills you.”

But Hujr would be least effected and would always oppose him in this matter until one day as usual Mugheera ascended the pulpit, and those being the last days of his life, started cursing Imam Ali (a.s.) and his Shi'ah. Suddenly Hujr sprang up and called out in a loud voice, which could be heard by those who were present in the Mosque, saying, “O man! You do not recognize the person whom you defy? You vilify the Commander of the faithful and praise the culprits”?

In the fiftieth year of the Hijra, Mugheerah died and Kufa and the enclosure of Basra came under the control of Ziyad bin Abeeh, who then came to Kufa. Ziyad called for Hujr, who was his old friend, and said, “I have heard how you treated Mugheerah and he endured it, but by Allah I shall not tolerate it. I tell you that Allah erased off the friendship and love of Ali from my heart and replaced it with enmity and envy (for him). Besides Allah erased off the enmity and envy which persisted in my heart for Mu'awiyah, replacing it with friendship and love (for him). If you remain on the right path, your world as well as faith will remain secure, but if you strike your hands to the left and right, then you shall put yourself into damnation and your blood will be lawful for us.

I detest punishing before warning nor do I like to arrest without any reason, O Allah be a witness.” Hujr replied, “Never will the commander see me doing that what he dislikes and I shall accept his advise”, saying this Hujr came out, thus he dissimulated and took precautions thereafter. Ziyad cherished him and held him dear. The Shi'ah started visiting Hujr (in secret) and listened to his address. Ziyad usually spent the winter in Basra and sUmmr in Kufa and Samarah bin Jundab was his Vicegerent in Basra and 'Amr bin Hurays in Kufa (in his absence).

One day Ammarah bin Uqbah told Ziyad, “The Shi'ah have been visiting Hujr and are under his influence, and I fear lest they rebel in your absence.” Ziyad called Hujr and warned him and then left for Basra leaving behind 'Amr bin Hurays in his place. Shi'ah continued visiting Hujr and when he sat in the Mosque, people came to listen to him.

They occupied half of the Mosque and those who came to watch them too sat around them, until the

entire Mosque became full of them. Their hue and cry increased and they started vilifying Mu'awiyah and abusing Ziyad. When 'Amr bin Hurays was informed about it, he ascended the pulpit, while the noblemen of the town sat around him, and he invited them to obey and warned them from opposition. Suddenly a group from among the people of Hujr jumped up and started pronouncing the Takbeer (Allaho Akbar). They went near him cursing and pelting stones at him. 'Amr alighted from the pulpit and went to his palace and closed the doors and wrote to Ziyad about it.

When Ziyad became aware of it, he recited the couplet of Ka'ab bin Malik: "Since morning reached the village, our chiefs voiced their refusal, (saying) else why should we sow our seeds, if we cannot defend it (the field) with our swords." Then he said, "I am void if I do not make Kufa safe from Hujr and make him an example for others. Woe be to your mother O Hujr! Your dinner has landed you upon the Fox." This is a proverb regarding which it is said that one night a man went in search of dinner and himself became the food of a fox.

Then he left for Kufa and entered the palace. He came out wearing a robe of silk brocade and a green fur coat and entered the Mosque. At that moment Hujr was seated in the Mosque surrounded by his friends. Ziyad mounted the pulpit and delivered a threatening speech. He said to the noblemen of Kufa, "Summon to yourselves whoever of your relatives are sitting with Hujr and those among your brothers, sons, or kinsmen who would listen to you, until you separate them from him." They did as ordered and most of them dispersed, and when Ziyad saw that the followers of Hujr had lessened, he called Shaddad bin Haysam Hilali, the head of the police, and told him to bring Hujr to him. He came and told Hujr to accept the call of the commander. Hujr's companions said, "No, by Allah! We do not accept this."

Hearing this Shaddad ordered his police force to surround them from all sides with their swords drawn, thus they surrounded Hujr. Bakr bin Ubayd Amudi attacked 'Amr bin Humaq on the head who fell down and two persons from among the clan of Azd viz. Abu Sufyan and Ajalan lifted him up and took him to the house of a man of Azd viz. Ubaydullah bin Malik where he remained hidden until he left Kufa. Umayr bin Zayd Kalbi, who was among the followers of Hujr, said, "No one among us has a sword except myself, and is insufficient."

Hujr replied, "Then what do you suggest"? He replied, "Arise and go to the places of your relatives so that they might defend you." Hujr arose and left, Ziyad who was looking at them seated on the pulpit called out, "O sons of the clans of Hamadan, Tameem, Hawazin, Bagheez, Mazhaj, Asad and Ghatafan! Arise, and go to the houses of Bani Kinda towards Hujr and get him here."

When Hujr came to his house and saw the scarcity of his supporters, he released them saying, "You may all return, for you do not have the strength to resist these people and shall be killed." When they tried to return back, the horsemen of Mazhaj and Hamadan came and they confronted them until Qays bin Zayd was arrested and others dispersed. Hujr went towards the road of Bani Harb, a branch of Bani Kinda, and took refuge at the house of Sulayman bin Yazeed Kindi. They ran in his pursuit until they reached the house of Sulayman.

Sulayman unsheathed his sword to go out and defend him, when his daughters started weeping and Hujr stopped him and left his house from a chimney. He then went towards Bani Anbarah, another branch of Bani Kinda, and took refuge in the house of Abdullah bin Haris, the brother of Malik Ashtar Nakha'i. Abdullah welcomed him with a cheerful face. Suddenly Hujr was informed that, "The police have been searching you in the street of Nakha', for a black slave girl has informed them and they are in your pursuit." Hujr along with Abdullah came out in the darkness of the night and took shelter at the house of Rabi'ah bin Najiz Azdi.

When the police force failed to find him, Ziyad called Muhammad bin Ash'as and said, "Either bring me Hujr or I shall destroy all your Palm-trees and shall ruin all your houses, and you shall not be able to save yourself until I cut you to pieces." Muhammad replied, "Give me some respite so that I may search him." Ziyad replied, "I will give you three days time, if within that period you bring Hujr to me, then you are free, or else count yourself among the dead." The soldiers dragged Muhammad towards the cell while the color of his face had changed. At that moment Hujr bin Yazeed Kindi, who was from a branch of the clan of Bani Murrah, stood surety for him and hence he was released.

Hujr remained in the house of Rabi'ah for one day and night, then he sent a retainer named Rushayd, who was from Isfahan, to Muhammad bin Ash'as with a message that, "I have been informed how the obstinate tyrant has treated you. Do not fear for I shall come to you. Then you go to Ziyad with some of your men and tell him to give me security and send me to Mu'awiyah so that he may decide what is to be done to me."

Thus Muhammad accompanied by Hujr bin Yazeed, Jareer bin Abdullah and Abdullah brother of Malik Ashtar went to meet Ziyad and gave him the message of Hujr. Ziyad heard it and agreed. They sent a messenger towards Hujr to inform him and he came to Ziyad. Seeing him Ziyad ordered him to be imprisoned. He was imprisoned for ten days and Ziyad did no other work except pursue the other supporters of Hujr.

Ziyad remained in pursuit of the supporters of Hujr who had fled away, until he had imprisoned twelve out of them. Then he summoned the chiefs of the four districts of Kufa viz. 'Amr bin Hurays, Khalid bin Arfatah, Qays bin Waleed and Abu Burda, the son of Abu Moosa Ash'ari and said, "All of you should bear witness regarding what you have seen of Hujr." And they bore witness that Hujr was forming factions and abusing the Caliph and reproaching Ziyad.

And that he was exonerating Abu Turab (Imam Ali) and praying for (Allah's) Mercy on him and disassociating himself with his enemies and opponents, while those along with him are the chiefs of his friends and share the same views. Ziyad looked at their testimonies and said, "I do not recognize this testimony and I presume it to be incomplete. I desire that another letter with similar contents should be written."

Hence Abu Burda wrote: "In the name of Allah the Beneficent, the Merciful. This is the testimony, which

is given by Abu Burda, the son of Abu Moosa, for the Lord of the worlds, that Hujr bin Adi has disobeyed and abandoned the group. He has cursed the Caliph and invited towards mischief and battle. He has gathered an army and urged them to break the oath of allegiance and invited to depose Mu'awiyah from the Caliphate. He has cultivated obscene disbelief in Allah.”

Ziyad said, “Affix your signatures, I shall try my best to see that the foolish traitor is beheaded.” Then the noblemen of other three districts bore witnesses in a similar manner. Then he called the people and said, “You all may bear witness just as the people of all the four districts have borne witness.” Thus seventy people bore witness which included the following: Ishaq, Moosa and Isma'il the sons of Talha bin Ubaydullah, Manzar bin Zubayr, Ammarah bin Uqbah, Abdul Rahman bin Hibaar, Umar bin Sa'ad bin Abi Waqqas, Wa'el bin Hujr Hazrami, Zitar bin Hubayrah, Shaddad bin Manzar, who was renowned by the name of Ibn Bazee'ah, Hajjaj bin Abjar Ajali, 'Amr bin Hajjaj, Lubayd bin Atarud, Muhammad bin Umayr bin Atarud, Asma bin Kharejah, Shimr bin Ziljawshan, Zajr bin Qays Jo'fi, Shabas bin Rab'ee, Simak bin Muhzima Asadi, the caretaker of one of the four Mosques in Kufa constructed in rejoice over the Martyrdom of Imam Husayn (a.s.).

They included the names of two more men, but they refused to sign viz. Shurayh bin Hars Qazi and Shurayh bin Hani. When Shurayh bin Hars was asked regarding Hujr, he said, “He always fasted and remained engrossed in Prayers throughout the night.” Shurayh bin Hani said, “I heard that my name has been included in it (without my consent), thus I nullify it.”

Ziyad then handed over the deed of witness to Wa'el bin Hujr and Kaseer bin Shihab and dispatched them with Hujr bin Adi and his companions to Syria. He ordered them at night to proceed accompanied by the police outside Kufa and they were fourteen men. When they reached the graveyard of Azram, a station in Kufa, Qabeesah bin Zabee'ah Abasi, who one of the companions of Hujr, his sight fell upon his house. He saw his daughters looking from the house and he requested Wa'el and Kaseer to take him near his house so that he may bequeath. When they took him near his house, his daughters started weeping.

He remained silent for some time and then told them to remain quite and they did so. Then he said, “Fear Allah and forbear, for in this journey, I desire a fair end from my Lord in two matters that either I may be killed, which is a better felicity, or I may be released and come back to you in good health. The one who gave you sustenance and looked after you is the Almighty Allah, Who is alive and will never die. And I desire that He will not abandon you and consider me for your sake.” Saying this he returned back and his people prayed for him.

Then they proceeded further and reached Marj Azra, which is some miles before Syria, and they were imprisoned there. Mu'awiyah summoned Wa'el bin Hujr and Kaseer to him. When they came he opened the letter and read it in the presence of the Syrians, whose contents were as follows: To the presence of the slave of Allah, Mu'awiyah bin Abu Sufyan, from Ziyad bin Abu Sufyan. Now then! Allah has brought forward a fair trial for the Commander of the faithful and has removed his enemies, and has crushed the

anarchy of the rebels.

The rebels of Ali, the friend of the youth, have dispossessed the Commander of the faithful under the leadership of Hujr bin Adi and have separated from the group of Muslims, and have risen up to fight us. But Allah has subdued their wrath and has given us dominance over them. Then I have called the devout, noble and the wise men of Kufa, and they have borne witness for whatever they saw. And I have sent them along with the witnesses of the pious and virtuous men of the town, whose signatures are affixed at the end of the letter.”

When Mu’awiyah read this letter he asked the opinion of the Syrians regarding it. Yazeed bin Asad Bajali said, “Scatter them among the villages of Syria so that the people of the book (viz. Christians and Jews) may finish their task.” Hujr then sent a message to Mu’awiyah saying that, “We still remain under the pledge of allegiance to the Commander of the faithful. We have not abandoned it, nor do we protest. Our enemies and ill-wishers have borne witnesses against us.”

When Mu’awiyah received this message of Hujr he said, “Verily Ziyad is more reliable in our eyes than Hujr.” Then he dispatched Hadabah bin Fayaz Quza’ee (who was blind with one eye) with two more persons to bring Hujr and his companions to him at night. When Karim bin Afeef Khas’ami saw him he said, “Half of us will be killed and the other half released.” The messenger of Mu’awiyah came to them and released six persons from them upon the mediation of some Syrians.

As regards the other eight men, the messenger of Mu’awiyah said, “Mu’awiyah has sent orders that if you disassociate yourselves with Ali and curse him, we shall release you, or else you shall be killed. And the Commander of the faithful believes that shedding your blood is lawful for us due to the witnesses of the people of your town, but the Commander has shown kindness, while if you disassociate yourselves from that man, you shall be released.” When they heard this they refused to oblige, hence the ropes were untied from their hands and shrouds were brought for them, thus they arose and spent the entire night in Prayers.

When it dawned, the companions of Mu’awiyah told them that, “O group (of men)! Last night we observed that you have recited abundant Prayers and supplications, now tell us so that we may know your belief regarding Usman.” They replied, “He was the first person who ordered unjustly and paved a wrong path.” They said, “The Commander of the faithful knows you better.” Then they stood upon their heads and said, “Do you now disassociate yourself from that man (Imam Ali) or no”? They replied, “No, rather we befriend him.” Hearing this each messenger of Mu’awiyah caught hold of each one of them so as to kill them.

Then Hujr told them, “At least let me perform the ablutions and give us some respite so that we may recite two units of Prayers, for by Allah, whenever I have performed the ablutions, I have prayed.” They agreed to it and they recited the Prayers, after completing it Hujr said, “By Allah! Never have I recited such a short Prayer, lest people might think that I have done so fearing death.” Hadabah bin Fayaz

A'awar advanced towards him with a sword to attack him when Hujr started trembling. Hadabah said, "You said you did not fear death, I still tell you to disassociate yourself with your Master and we shall release you." Hujr said, "How should I not fear, when the grave is ready, the shroud worn and the sword unsheathed. By Allah! Although I fear, I do not utter those words which may invite the wrath of Allah."

The author says that I recollect a tradition that when Hujr went to see Imam Ali (a.s.), when he was wounded on the head by the sword of Ibn Muljim. He stood facing the Imam and recited some couplets: "Alas upon the abstentious master, (who is) pious, a brave Lion, and a virtuous door." When Imam Ali (a.s.) looked at him and heard his couplets, he said,

"What will be your state when you shall be ordered to disassociate yourself from me, then what will you say"?

Hujr replied, "O Commander of the faithful! Even if I be cut asunder to pieces and thrown into the blazing fire, I prefer it than disassociating myself from you." Imam said,

"May you succeed in accomplishing good deeds O Hujr! And may you be amply rewarded by Allah for your love of the Progeny of your Prophet (S)."

Then the other six companions of Hujr were put to sword. Abdul Rahman bin Hissan Anzee and Kareem bin Afeef Khas'ami were left out and they said, "Take us to the presence of Mu'awiyah, so that we may relate to him about that man regarding whom he has ordered us", they were then taken to the presence of Mu'awiyah.

When Kareem entered therein, he said, "Allah, Allah, O Mu'awiyah! Verily you shall go from this mortal house to the house of eternity, then you shall be asked as to why you shed our blood." Mu'awiyah replied, "So then what do you have to say about Ali"? He replied, "As you say. I disassociate myself from the Religion of Ali through which we worshipped Allah." Then Shimr bin Abdullah Khas'ami arose and pleaded on his behalf and hence Mu'awiyah forgave him but with a stipulation that for one month he would be imprisoned, and till the time Mu'awiyah rules he would not be allowed to leave Kufa.

Then he turned towards Abdul Rahman bin Hissaan and said, "O brother from the clan of Rabi'ah! What do you have to say regarding Ali"? He replied, "I bear witness that Ali was among those men who remembered Allah the most and he invited towards good, forbade evil and forgave the faults of others." Mu'awiyah said, "Then what do you have to say regarding Usman"? he replied, "He was the first man who opened the doors of oppression and shut the doors of righteousness." Hearing this Mu'awiyah said, "Verily you have killed yourself." He replied, "Rather I have killed you."

Mu'awiyah then sent him back to Ziyad with a message saying that, "He is the worst among those whom you had sent to me. Torture him severely, for he is worthy and then kill him in the worst possible manner." When he was sent to Ziyad, he sent him to Qays Natif who buried him alive.

The seven persons who were martyred were:

- (1) Hujr bin Adi,
- (3) Shareek bin Shaddad Hazrami,
- (5) Saifee bin Fusayl Shaybani,
- (7) Qabeesah bin Zabee'ah Abasi,
- (9) Mahzar bin Shihab Minqari,
- (11) Kudam bin Hayyan Anzi, and
- (13) Abdul Rahman bin Hissan Anzi. (May Allah's Mercy and Blessings be upon them)

The author says that the Martyrdom of Hujr had a great impact upon the Muslims, who reproached Mu'awiyah for it. Abul Faraj Isfahani says that Abu Makhnaf said that, Ibn Abi Zaedah related to me from Abu Ishaq, that he said, "I remember people saying that the first disgrace which befell Kufa was the Martyrdom of Hujr bin Adi, the acceptance of Ziyad as the brother of Mu'awiyah and the Martyrdom of Imam Husayn (a.s.)."

At the time of his death, Mu'awiyah said, "I shall be in deep trouble because of Ibnal Adbar." Ibnal Adbar is referred to Hujr bin Adi for his father was called "Adbar" because behind he had received a wound of a sword. And it has been related that when Rabi' bin Ziyad Harisi, the governor of Khurasan, heard the news of the martyrdom of Hujr and his companions, he wished for death. He lifted both his hands (towards the heavens) and said, "O Allah! If you consider me, give me death at this very moment", then he died.

Ibn Aseer says in his Kamil that Hasan Basri said, that Mu'awiyah had four such qualities in him, that each one of which was enough for his damnation. First being that he forced himself upon the Muslim nation with the power of his sword and did not (care to) take their opinions regarding his Caliphate, when there were present the companions of the Prophet (S) and other notables and generous men among them.

The second being that he nominated (as Caliph) his rebel son Yazid, the wine-bibber, one who wore a silken dress, and beat the tambourine. The third being that he accepted Ziyad as his brother when the Holy Prophet had said, "A child is ascribed to the husband (of the woman), and for the adulterer are stones", and the fourth being that he killed Hujr and his companions. Woe unto him as regards Hujr and his companions.

It is related that the people said, "The first disgrace which befell Kufa was the martyrdom of Hasan bin Ali (a.s.), the Martyrdom of Hujr bin Adi, and accepting Ziyad to be the son of Abu Sufyan."

Hind bint Zayd Ansariyah, who was a Shi'ah woman, recited a couplet in praise of Hujr.

The Author says that the historians have recorded some other reasons regarding the Martyrdom of Hujr. They say that once Ziyad was delivering a sermon on Friday and he prolonged it, thus the Prayers were postponed. Sensing it, Hujr bin Adi called out in a loud voice, "The Prayers", but Ziyad ignored him and continued. Hujr again repeated, "the Prayers", but he continued the sermon. Hujr feared lest the time of Prayers would elapse, hence he lifted some sand in his hands and stood up to offer Prayers.

Following suit the other people arose too. Seeing this Ziyad descended from the pulpit and recited the Prayers. Then he wrote regarding this matter to Mu'awiyah and exaggerated therein. Mu'awiyah wrote back that Hujr be dispatched to him bound in chains. When Ziyad desired to arrest him, the people of his clan stood up to defend him. Hujr stopped them and was bound in chains and taken to Mu'awiyah. When he went to the presence of Mu'awiyah, he said, "Peace be upon you O Commander of the faithful!" Mu'awiyah said, "Am I the Commander of the faithful? By Allah! I shall not forgive you nor shall I accept your plea. Take him away and behead him." Hujr said to those in charge of him that, "At least give me time to recite two units of Prayers."

He was given the time and he hurriedly performed it and said, "If I had not feared (lest you might think that I fear death), then I would surely have prolonged it." Then he turned towards those who were present and said, "Bury me along with the chains and the blood of my body, for I desire to meet Mu'awiyah on the highway tomorrow in Qiyamah."

It is written in Asadul Ghabah, that Hujr was among those who received a stipend of two thousand five hundred, he was Martyred in the Year 51 Hijra and his grave is renowned at Azra and he was an executor of desires.

The Author says that the letter which Imam Husayn (a.s.) wrote to Mu'awiyah contained the following words:

"Are you not the murderer of Hujr bin Adi al Kindi and other worshipers, who resisted oppression and considered innovations to be grave and who did not fear reproach in the way of Allah? You killed them with oppression and injustice in spite of offering them refuge."

\$\$\$SUB[-Martyrdom of 'Amr bin Humaq]

Martyrdom of 'Amr bin Humaq

'Amr bin Humaq, (as has been related earlier that he was present with Hujr bin Adi in the Mosque) accompanied by Rufa'ah bin Shaddad fled from Kufa and reached Madaen and from there, went to Mosul. They took shelter in a huge mountain therein. When this news reached Ubaydullah bin Balta'ah Hamadani, the governor of Mosul, he proceeded with the horsemen and a group of the people of the town towards them. 'Amr, who was suffering from dropsy, did not have the courage to confront them.

But Rufa'ah, who was a strong youth, mounted his horse and told 'Amr that he would defend him. 'Amr replied, "What is the use? Save yourself and go away." Rufa'ah attacked them and they gave way, while his horse fled away from their midst. The horsemen chased him but he wounded them with his arrows, hence they returned back.

They arrested 'Amr bin Humaq and asked him as to who he was? He replied, "I am the one whom if you release, it will be better for you, and if you kill me, you will be in great loss", but he did not disclose his identity. They took him to the ruler of Mosul, who was Abdul Rahman bin Usman Saqafi, the nephew of Mu'awiyah, and renowned as Ibn Ummul Hakam. He wrote to Mu'awiyah regarding him. Mu'awiyah replied that, "He is the one who has acknowledged having inflicted Usman with nine wounds of a spear, then haven't you punished him? He should be inflicted with nine wounds of the spear."

They brought him out and inflicted nine wounds of spears and 'Amr succumbed to the first or the second stroke of the spear, later he was beheaded and his head was dispatched to Mu'awiyah. His being the first head in Islam, which was sent from one place to another.

The Author says that this is what has been narrated by the commoners (Ammah, non-Shi'ah) books of Islamic history (simply to justify his murder by Mu'awiyah and alleging him to be the murderer of Caliph Usman). As regards the distinguished (Khassah, Shi'ah) reports, it is related from Shaikh Kashshi, that once the Holy Prophet Muhammad (S) sent a group of people with the orders that,

"At such and such time of the night you shall loose your way, then go towards the left and you shall meet a man, who will be having a herd of Sheep. You ask him the way, but he shall not show you the way until you eat with him. Then he will sacrifice a sheep and prepare food for you and eat along with you, then he will show you the way. You convey my greetings to him and inform him about my appearance in Madina."

They left, and as predicted lost their way. One of them said, "Did not the Prophet tell us to go to the left side"? They went towards the left and met the man, regarding whom the Prophet had prophesied, and asked him the way. The man being none other than 'Amr bin Humaq, who asked them, "Has the Prophet appeared in Madina"? They replied in the affirmative and he accompanied them. He went to the presence of the Holy Prophet (S) and remained there until Allah willed, then the Prophet told him,

"Return to the place where you have come from, when the Commander of the faithful Ali becomes in charge of Kufa, go to him."

'Amr returned back until the time Imam Ali (a.s.) became the Caliph in Kufa, and he came to him and resided there. Imam Ali (a.s.) asked him,

"Do you have a house here"?,

to which he replied in the affirmative. Imam continued,

“Then sell your house and buy one in the midst of (the people of the clan of) Azd. For tomorrow when I am gone from among your midst and some people will be in your pursuit, the people of the clan of Azd will defend you till you leave Kufa and find yourself in the fort of Mosul. You will pass by a paralytic man, you will sit down besides him and ask for water. He will give you water and then inquire about you, you then relate your condition to him and invite him towards Islam. He will accept Islam, and then place your hands upon his thighs and Allah will cure him of his disease. Then arise and walk till you pass by a blind man seated on the way. You ask for water and he will give it to you. And then he will inquire about you, you then relate your condition to him and invite him towards Islam. He will accept Islam, and then you place your hands upon his eyes and Allah the Honorable, the Glorified, will grant him sight. He too will accompany you, and verily these men will be the ones to bury you. Then some riders will pursue you and when you reach such and such place near a fort, they shall come to you. Then you dismount from your horse and enter the cave. Verily the worst men from among the men and genie will unite to kill you.”

Whatever Imam Ali (a.s.) had predicted occurred, and ‘Amr did exactly what he was told to do. When they reached the fort, ‘Amr told those two men to go on top and inform him what they saw. They went on top and said that they saw some riders coming towards them. Hearing this ‘Amr dismounted from his horse and entered the cave, while his horse fled away. When he entered the cave a black serpent, who had taken shelter therein, bit him.

When the riders reached near they saw his horse running and concluded that ‘Amr should be somewhere near. They started searching for him and found him inside the cave. And wherever they touched his body, the flesh thereat came out (due to the lethal poison). Then they beheaded him and took his head to Mu’awiyah, who ordered it to be placed on the lance, this being the first head in Islam, which was placed on the lance.

As will be related later that Zahir, who was martyred with Imam Husayn (a.s.) in Karbala, was the retainer of ‘Amr bin Humaq, he was the same person who had buried him. It is related in Qamqaam, that ‘Amr bin Humaq was from the progeny of Kahin bin Habeeb bin ‘Amr bin Qayn bin Zarrah bin ‘Amr Rabi’ah Khuza’i. He came to the presence of Prophet Muhammad (S) after the Peace Treaty of Hdaybiyah.

While some are of the opinion that he accepted Islam in the year of the farewell Pilgrimage (Hajjatul Wida), but the first report seems to be more reliable. He remained in the presence of the Prophet and memorized numerous traditions. The author of the book (Qamqam) relates from ‘Amr bin Humaq that he quenched the thirst of the Prophet who prayed for him thus:

“O Lord! Grant him a youthful life.”

Thus he remained alive for eighty years but none of the hair of his beard turned white. He was included among the Shi’ah of Imam Ali (a.s.) and fought the battles of Jamal, Siffīn and Naharwan along with

him. Besides he was among those who stood up to support Hujr bin Adi and was among his companions.

He left Iraq in fear of Ziyad and took refuge in the cave in Mosul. The governor of Mosul sent his soldiers to arrest him. When they entered the cave they found him to be dead because a snake bit him. His grave is renowned in Mosul, and is a place for pilgrimage, and he holds a great position. A dome is erected upon his grave. Abu Abdullah Sa'eed bin Hamadan, the cousin of Saifud Dawla and Nasirud Dawla, started its renovation in the month of Sha'ban 336 A.H. There ensued clashes between the Shi'ah and the Sunni because of the building of his shrine. Shaikh Kashshi relates that he was among the disciples of Imam Ali (a.s.) and among the foremost who turned towards him.

In the book Ikhtisas it has been enumerated, regarding the preceding and close companions of Imam Ali (a.s.), that Ja'far bin Husayn relates from Muhammad bin Ja'far Mu'addab that he said, "Imam Ali (a.s.)'s four pillars from among the companions of the Holy Prophet (S) are Salman, Miqdad, Abu Zarr and Ammar. And among the Tabe'een are Owais bin Anees Qarnee, who will intercede (in Qiyamah) for the people equal to the tribes of Rabi'ah and Muzar, and 'Amr bin Humaq.

Ja'far bin Husayn says that 'Amr bin Humaq enjoyed the same status near Imam Ali (a.s.) as Salman had near the Holy Prophet (S). Then there are Rushayd al Hajari, Meytham at Tammar, Kumayl bin Ziyad Nakha'i, Qambar the freed retainer of Imam Ali (a.s.), Muhammad bin Abu Bakr, Muzre' the freed retainer of Imam Ali (a.s.), and Abdullah bin Yahya regarding whom on the day of Jamal, Imam said,

"O son of Yahya! I give glad tidings that you and your father are among the Shartatul Khamees.⁵ Allah has chosen you on the empyrean."

Then there are Janad bin Zuhayr Amiri, while all the progeny of Amir were the Shi'ah of Imam Ali (a.s.), Habib bin Mazahir Asadi, Hars bin Abdullah Aa'awar Hamadani, Malik bin Haris Ashtar, Alam Azdi, Abu Abdullah Jadali, Juwayrah bin Musahhir Abadi.

In the same book it is related that 'Amr bin Humaq told Imam Ali (a.s.) that, "I have not come to you in pursuit of wealth or prestige of this world, but have come to you for you are the cousin of the Prophet and best among all men and the husband of Fatima (a.s.), the mistress of women, and the father of the Prophet's immortal Progeny, and your share is more than any other Emigrant (Muhajir) or Helper (Ansar).

By Allah! If you command me to shift the mountains from their place and pull out the water from the deep seas, I shall obey you until death overtakes me. I will always strike your enemies with the sword in my hand and shall assist your friends and may Allah elevate your position and grant you victory. Even then I do not believe that I may have accomplished what is due towards you." Imam Ali (a.s.) prayed for him thus:

"O Allah! Illuminate his heart and guide him towards the Right Path. I wish there were a hundred similar

to you among my Shia'h."

In the same book it is related that at the beginning of Islam, 'Amr bin Humaq was a keeper of Camels of his tribe. His tribe was under the pledge with Prophet Muhammad (S). Once some of the Prophet's companions passed by him, whom the Prophet had sent to propagate. They had asked the Prophet that they did not have the provisions for their journey nor knew the way. The Prophet replied that,

"On the way you shall meet a handsome man who will feed you, quench your thirst and guide you to the path, and he shall be of the people of Paradise."

They reached 'Amr, who fed them with Camel meat and milk, and his coming to the presence of the Prophet and accepting Islam until the caliphate reached Mu'awiyah (has already been discussed).

Then he remained aloof from the people in Zoor in Mosul. Mu'awiyah wrote to him: "Now then! Allah extinguished the fire of battle and cooled down the mischief, and Allah bestowed success to the pious. You are not distant nor more guilty than your friends, they have bowed down their heads in front of my command and have hastened to assist me in my task. But you still remain withdrawn, thus come to assist me in my task so that your past sins may be forgiven by it and your good deeds which have worn out may ripen. Perhaps I may not be as bad as my predecessors. If you are self-respecting, abstentious, obedient and well-behaved, then enter the security of Allah and the Prophet of Allah in my refuge. Cleanse your heart of envy and your soul from rancor. And Allah is a sufficient witness."

'Amr refused to go to Mu'awiyah, hence he sent someone who killed him and brought his head to Mu'awiyah. They sent his head to his wife, who kept it in her lap, and said, "For a long time you had kept him away from me, and now you have killed him and have brought him to me as a gift. How fair is this gift which is my pleasure and who also liked me. O messenger! Take my message to Mu'awiyah and tell him that Allah will surely take revenge for his blood, and very soon His wrath and woe will hasten. You have committed a grievous crime and killed a devout and pious person. O Messenger! Convey to Mu'awiyah, whatever I have said." The messenger conveyed her message to Mu'awiyah, hence Mu'awiyah called the woman to him and inquired of her, "Did you utter these words"?

She replied that, "Yes, I have said them, and I do not regret nor am sorry for it." Mu'awiyah told her to go away from his town, to which she replied that, "I will surely do so, for your town is not my native place and I consider it to be a prison, which has no place in my heart. Much time has passed when I have not slept herein, while my tears are (constantly) flowing. My debt has increased here, and I have not found anything here which would illuminate my eyes."

Abdullah bin Abi Sarh Kalbi told Mu'awiyah, "O commander of the faithful! She is a hypocrite woman, let her follow her husband." When the woman heard this, she looked towards him and said, "O you ulcer of a frog! Haven't you killed the one who clothed you with blessings and bestowed a cloak upon you? Indeed you have abandoned the Religion and verily a hypocrite is the one who pursues unjustly and claims to be one of the servants of Allah, and Allah has condemned his infidelity in the Qur'an."

Hearing this Mu'awiyah ordered his porter to throw her out. She said, "Astonishment at the son of Hind, who has signaled by his finger, and has (tried to) stop me from using a harsh tongue, by Allah! I shall split open his belly with my harsh speech sharp as iron, if not I be Amenah, the daughter of Rasheed."

Abu Abdullah Imam Husayn (a.s.) in his letter to Mu'awiyah wrote:

"Are you not the murderer of 'Amr bin Humaq, the companion of the Prophet (s.a.w.s), and a devout man, whose body had become slender and whose color had turned pale due to excessive worship? With what face did you give him (the promise of) security, and promised him in the name of Allah, if similarly it would have been given to a bird, it would have come down from the mountain in your lap. Then you confronted Allah and deemed the promise to be low"?

Martyrdom of the two infant sons of Muslim bin Aqeel bin Abi Talib (a.s.)

Shaikh Saduq has related in his Amali from his father (Ibn Babawayh Awwal), from Ali bin Ibraheem, who relates from his father, from Ibraheem bin Raja, from Ali bin Jabir, from Usman bin Dawood Hashmi, from Muhammad bin Muslim, from Humran bin A'ayan from Abu Muhammad, one of the noblemen of Kufa.

He says that when Imam Husayn (a.s.) was martyred, two infant boys from his cantonment were arrested and taken to Ubaydullah bin Ziyad. Ubaydullah called for the prison guard and said, "Take away these two children and imprison them. Do not give them good food or cold water, and harass them."

The infants fasted during the day and when night came the guard brought two breads of barley and a jar of water for them. When one year passed in this manner, one of them said to the other, "We have spent quite a long time in the prison and our lives are passing away, while our bodies have worn out. When the old prison guard comes to us, we shall reveal to him our status and ancestry, so that he might be compassionate towards us."

Thus during night as usual the old prison guard came with two breads of barley and a jar of water. The younger one said, "O Shaikh! Do you know Prophet Muhammad (S)"? He replied, "How should I not know him, for he is my Prophet." The child then said, "Do you then know Ja'far bin Abi Talib (a.s.)", to which he replied in the affirmative and said, "Allah has bestowed him with two wings, so he flies along with the Angels wherever he desires." The child then said, "Do you then know Ali bin Abi Talib (a.s.)"? The old man said, "Yes I do know him, for he is the cousin and brother of my Prophet." The child retorted, "O Shaikh! We are from the progeny of your Prophet and are the sons of Muslim bin Aqeel bin Abi Talib (a.s.). We have been in prison under you for a long time. You do not give us good food and you persecute us in the prison."

The prison guard fell upon their feet and said, "May my life be your ransom O progeny of the chosen Prophet of Allah! The doors of this prison are open for you, you may go away to whichever place you desire." When night fell, he brought two bread of barley and a jar of water and showed them the way, then said, "Travel during the night and hide during the day till Allah grants you relief."

The two children came out at night and went to the house of an old woman and said, "We are small travelers and do not know the road, and the darkness of the night has fallen. Give us refuge in your house for today's night, and we shall go away as soon as it dawns." The woman said, "Who are you my dear ones? I have never smelt a similar fragrance which is emanating from you." They replied, "O woman! We are from the progeny of the Prophet and have escaped from the prison of Ubaydullah bin Ziyad having escaped death."

The woman said, "O dear ones! My son in law is an evil man, who was present in the massacre of Karbala among the faithfuls of Ubaydullah. I fear lest he finds you here and kills you." The children replied, "We desire to halt here only for a night, and as soon as it dawns, we shall go away from here." The woman agreed and brought some food for them. The children had food and water and went to sleep. The younger brother said to the elder one, "O dear brother! I desire that we spend this night in peace. Come closer so that we may embrace one another and go to sleep and kiss each other, lest death might part us." They embraced each other and went to sleep.

When night advanced, the evil son in law of the old woman came and slowly knocked at the door. The woman inquired as to who it was. He replied that he was her son in law. The woman told him, "Why have you come at this unearthly hour"? The man replied, "Woe be to you! Open the door before I may turn insane and my bladder may burst due to pursuit and due to what has befallen me." The woman said, "Woe be to you! What has befallen you"?

He replied, "Two children have escaped from the clutches of Ubaydullah bin Ziyad, and he has announced that whoever brings one of their heads to him, he shall be rewarded one thousand Dirhams. While he shall give two thousand dirhams for both their heads, and I have borne pains (in pursuing them), while nothing has reached my hands." The old woman said, "Fear the wrath of the Holy Prophet on the day of Qiyamah."

He replied, "Woe be to you! This world should certainly be desired." She said, "What will you do with this world when it is not accompanied by the Hereafter"? The man answered, "Why do you defend them such drastically as if you are aware of their whereabouts. Come, so that I may take you to the commander." The woman said, "What work does the commander have with me, an old woman, who lives in a corner of the desert"? He said, "I am in their pursuit. Open the door so that I may relax a bit and during morning I may think what mode should I adopt to seek them." The woman thus opened the door and brought food for him. He ate and slept.

At midnight he heard the voices of snoring of the children and advanced towards it like a wanton Camel.

He started howling like a Cow and hit his hands on the wall, until his hand touched the side of the younger one. The child asked him as to who he was? He replied that he was the owner of the house and asked them as to who they were? The younger one woke up his elder brother and said, "Arise O brother! For we have fallen prey to that what we feared." He again inquired of them as to who they were, to which they replied, "O man! Do you promise our safety if we reveal to you our identity"? He replied in the affirmative.

They said, "Do you swear protection and responsibility of Allah and His Prophet"? to which he replied in the affirmative. They again said, "Prophet Muhammad the son of Abdullah (S) is the witness"? He agreed. They said, "Allah is the judge and witness upon whatever we shall tell you now"? He accepted it. Then the children said, "We are from the progeny of your Prophet Muhammad (S) and have escaped from the prison of Ubaydullah bin Ziyad in fear of being killed." He replied, "You have escaped from death and have again fallen prey to it. Praise be to Allah Who has given me victory over you."

Saying this he arose and tied the hands of the children. The children's hands lay tied until morning. And when it dawned, the man called his black slave named Faleeh, and said, "Take these two children to the shore of Euphrates and strike off their heads and bring it to me, so that I may take it to Ubaydullah and earn the reward of two thousand dirhams." The retainer lifted his sword and started walking with the children. They had not reached far from the house, when one child told him, "O black slave! You resemble Bilal the Mu'ezzin (the caller of Prayer) of the Prophet of Allah (S)."

The retainer said, "My master has ordered me to kill you, but tell me as to who you are"? They replied, "We are from the progeny of your Prophet Muhammad (S), and have escaped from the prison of Ubaydullah bin Ziyad in fear of death. The woman had offered us shelter in her house while your master intends killing us."

The retainer fell on their feet and kissing them said, "May my life be your ransom, and may my face act as a shield for yourselves, O children of Allah's chosen Prophet! By Allah! I shall not perform the act which would invite the wrath of Muhammad (S) on the day of Qiyamah." Saying this he threw away his sword and jumped into the sea and swam away to the opposite shore. When his master saw it he screamed, "You have disobeyed me." To which he replied, "I have never disobeyed you until you yourself disobeyed Allah. And now that you have disobeyed Allah, I disown you in this world as well as the Hereafter."

Then the man called his son and said, "I have gathered for you through lawful and unlawful means, while this world is such that it should be acquired. Hence take these children to the shore of Euphrates and sever their heads and bring them to me, so that I may take them to Ubaydullah and get two thousand dirhams as reward for it." His son lifted the sword and started walking ahead of them. They had not reached far when one of the child told him, "O youth! How I fear your youth being burnt in the fire of hell." The youth asked them as to who they were? They replied, "We are from the progeny of your Prophet, and your father intends killing us."

Hearing this, the youth fell upon their feet and kissing them repeated the words of the slave and jumped into the sea and swam to the opposite shore. When his father saw this he called out, "You disobey me"? To which he replied, "Allah's obedience is more dear (to me) than your's." Hearing this the accursed said, "No one will be ready to kill you except myself", saying this he lifted the sword and went towards them.

When they reached the shore of Euphrates, he unsheathed his sword. When the infants saw the naked sword, their eyes became full of tears. Then they said, "O Shaikh! Take us to the market and sell us and do not invite the wrath of the Prophet in Qiyamah." He replied, "No, verily I shall kill you and take your heads to Ubaydullah and thereby earn reward from him." They said, "O Shaikh! Do you not consider the relation we share with the Prophet"? To which he said, "Verily you have no relation with the Prophet as such." They again said, "O Shaikh! Then take us to the presence of Ubaydullah, so that he may decide what to do with us."

He replied, "I do not have any other way, except that I may earn his nearness by spilling your blood." The children said, "O Shaikh! Do you not have pity upon our infancy"? to which he replied that, "Allah has not allotted mercy in my heart." Then they said, "O Shaikh! Now that there is no hope left, give us respite to recite some units of Prayers." He said, "Pray as much as you like if it benefits you." The children recited four units of Prayers, then lifted their eyes towards the heavens and cried, "O Ever-Living! O Wise! O the Best of Judges! Judge between us with righteousness."

He stood up and severed the head of the elder brother and kept his head in a bag. The younger brother, who had smeared his body in the blood of his elder brother, said, "I desire to meet the Prophet of Allah (S) in this very state drenched in the blood of my brother." He said, "Do not fear, for I shall soon join you with your brother", saying this he severed his head too and placed it in the bag. Then he threw their bodies into the river of Euphrates.

He then brought the heads to Ubaydullah, who was seated on his throne with a bamboo staff in his hands. He placed the heads of the children facing Ubaydullah, who after seeing it arose and sat down thrice. Then he said, "Woe be to you! Where did you find them"? He said, "A woman from our family had given them refuge." Ubaydullah said, "Then did you not honor the right of guesthood"? He replied in the negative. Ubaydullah asked, "What did they say to you"? He replied, "They said: Take us to the market and sell us and tie our hands and do not earn the wrath of Prophet Muhammad (s.a.w.s) in Qiyamah."

Ubaydullah said, "Then what did you reply"? He said, "I said: No, verily I shall kill you and take your heads to Ubaydullah and thereby earn reward of two thousand Dirhams from him." Ubaydullah said, "Then what did they reply"? He said, "They said: Then take us alive to the presence of Ubaydullah, so that he may decide what to do with us." "Then what did you say", asked Ubaydullah. He replied, "I said: No, but I seek to earn his nearness by spilling your blood." Ubaydullah asked, "Why did you not bring them to me alive, so that I could have gifted you four thousand dirhams"? He replied, "My heart did not give me respite except to earn your nearness by spilling their blood."

Ubaydullah then asked him as to what they then said. He replied, “They said: At least honor the relation we have with the Prophet” and I said “Verily you have no relation with the Prophet as such.” Ubaydullah said, “Woe be to you! Then what did they say”? He said, “They then said, “Do you not pity our infancy and I replied that Allah had not placed mercy in my heart.” Ubaydullah said, “Woe be to you! What else did they tell you”?

He replied, “Then they said: Give us some respite so that we may recite some units of Prayers”, and I replied, “Pray as much as you like if it benefits you. The children then recited four units of Prayers.” Ubaydullah said, “What did the children say after ending their Prayers”? He said, “They lifted their eyes towards the heavens and said, “O Everliving! O Wise! O the Best of Judges! Judge between us with righteousness.”

Hearing this Ubaydullah said, “Allah has verily judged between you. Who shall come forth to kill this accursed man”, hearing this a Syrian came forward. Ubaydullah said, “Take him to the same spot where he slayed the children and strike his head, and spill his blood over theirs, and hasten to bring his head to me.” The man did exactly as told and when his head was brought, it was placed on a lance and children threw stones and arrows at it and said, “This is the murderer of the progeny of the Prophet.”⁶

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1. The use of “Abu” (father of) or “Umm” (mother of) followed by the name of the son, often as a prefix for one’s name.
 2. Ziyad was the son of a loose woman named Sumayyah, who in slavery bore Ziyad to a Greek Retainer of the tribe Saqeef named Ubaid. This fact was not generally known, and Ziyad’s parentage was generally supposed to be uncertain, whence he was called “his father’s son” (Ibn Abeeh). When Mu’awiyah became a candidate for the Caliphate and required help, he endeavored to enroll among his adherents a number of the most sagacious of the Arabs.

Among these was Ziyad, whom he determined to adopt. He therefore obtained an affidavit from a wine-dealer of Taif named Abu Maryam Saluli, to the effect that Abu Sufyan had come to his tavern and demanded a prostitute, that Sumayyah had been brought by him to Abu Sufyan, and that she in consequence gave birth to Ziyad. The best historians disbelieve this story, which they suppose to have been the fabrication of Mu’awiyah got up with the intention of securing the services of Ziyad, an intention which was realized. Ziyad in consequence came to be called son of Abu Sufyan, after having been called son of Sumayyah or his father’s son. (History of Islamic Civilization: Umayyads and Abbasids – Jurji Zaydan).

Mu’awiyah appointed him as the governor of Iraq and Fars. Ziyad made a minute search of the Shi’ah of Imam Ali (a.s.) and having seized them, amputated their hands and feet, blinded them, hanged them on the branches of date-palm trees, exiled them and killed them so that eventually the distinguished Shi’ah of Iraq were eliminated. Thus he killed Rushayd Hajari, ‘Amr bin Humaq, Juwayrah bin Mushir Abdi etc. and instigated the murder of Hujr bin Adi. It has been related by prominent narrators (as quoted in this book) that one of the disgraces which befell Kufa was including Ziyad (the illegitimate) among the Bani Umayyah.

Similar was his son Ubaydullah (born to a prostitute Marjanah) who equated him with regard to despotism and bloodshed. He was the chief instigator of the mass slaughter of the Prophet (S)’s family at Karbala. Yazid, following the footsteps of his father Mu’awiyah made him the governor of Kufa and Basra and incited him to murder Imam Husayn (a.s.).

3. Tabe’een – Those who had seen, met or accompanied for a good period of time the companions of the Holy Prophet (S).
4. Sura an Nisa: 135.
5. It is narrated that it was asked to Asbagh bin Nabatah Majashe’i as to why Imam Ali (a.s.) had referred to him and other

men like him as Shartatul Khamees, to which he replied that, "It is so because we had covenanted with him, that we would fight on his side until we attain victory or are killed. Then he too covenanted and stood surety that he would send us to Paradise in reward of this struggle." An army is also referred to as Khamees, because it is comprised of five sections: Muqaddamah (Front Wing), Qalb (Central Wing), Maymanah (Right Wing), Maysarah (Left Wing), and Saqqah (Rear Wing). Thus those referred to as Shartatul Khamees are those warriors (of the army) between whom and Imam Ali (a.s.) a covenant (Shart) was entered into. (Ref. Muntahal Amal).

6. As regards Ubaydullah's putting to sword the murderer of these children is not astonishing, for Ubaydullah was a shrewd and cunning man. He distributed gifts among the murderers of Imam Husayn (a.s.), at the same time he feared lest people might start killing one another in greed for the gifts, claiming that the one killed was the follower of Imam Husayn (a.s.).

In the above case, his motive (of killing the infants) was already achieved, and thus simply to shift the blame off his head, he punished their murderer. No mercy can ever be imagined from the one who instigated the bloody coup at Karbala. His putting to death Meytham at Tammar, Hani bin Urwah, Muslim bin Aqeel etc. and above all his harsh treatment towards the imprisoned ladies and children of the Prophet's Household bear witness to his despotic character.

Imam Husayn (a.s.)'s intention of proceeding towards Iraq from Makkah

(Irshad) Muslim bin Aqeel (a.s.)'s uprising in Kufa occurred on the eighth of the month of Zilhajj 60 A.H., while he was martyred on the day of Arafah i.e. the ninth of Zilhajj. Imam Husayn (a.s.) left for Iraq on the day of Tarwiyah i.e. eight of Zilhajj, the day of Muslim's uprising. When Imam was in Makkah, a group of the people of Hijaz and Basra joined him, his family and clientele.

When Imam intended going towards Iraq, he circumambulated the Ka'bah and walked (Sa'ee) between Safa and Marwah, then he removed the pilgrim's garb (Ehram) and declared it to be a lesser pilgrimage (Umrah). He could not halt to complete the major Pilgrimage (Hajj), for he feared lest he might be arrested in Makkah and taken as captive to Yazid.

(Malhoof) It is related that on the day of Tarwiyah (eight of Zilhajj), 'Amr bin Sa'eed bin As entered Makkah with a huge army. Yazid had ordered him that if he confronted Imam Husayn (a.s.) he should attack him, and if possible, to kill him. Thus Imam left Makkah on the same day.

Ibn Abbas relates that I saw Imam Husayn (a.s.) standing near the door of the Ka'bah with Jibra'eel's hand in his, before he left for Iraq. Jibra'eel was calling out,

"Hasten to offer allegiance to (the Proof of) Allah, the Mighty, the Glorified."

(Malhoof) Furthermore it is related that when Imam Husayn (a.s.) intended going towards Iraq, he stood up and delivered the following sermon:

“Praise be to Allah! By Allah’s will only! There is no power but with Allah! And Blessings of Allah be upon His Messenger! Verily death is bound with the sons of Adam as a necklace around the neck of a maiden. How I desire and long to meet my Ancestors similar to (Prophet) Ya’qoob (a.s.), who was desirous of meeting (Prophet) Yusuf (a.s.). Verily I proceed towards the place of my martyrdom, which has been selected for me. It is as if I see the wolves of the desert (of Bani Umayyah) separating each part of my body between Nawawees and Karbala, and filling their empty bellies and utricles. There is no escape from that which has been written down by the pen of destiny, and the pleasure of our Household (Ahlul Bayt) lies in the pleasure of Allah. Verily we will endure His trials and secure the reward due for the forbearing ones. The cord of the Prophet (S) and his child cannot be separated from him, but will all be united together with him near the Right (Allah). Thereby his (the Prophet’s) eyes will be cooled due to us and thus Allah will fulfill what He has promised through them. Then whoever desires to lay down his life for us and strive in the way of Allah, should come out with us, for I shall be leaving tomorrow morning, Allah willing.”

Our Master, the Traditionist Mirza Noori, in his book Nafsur Rahman says that Nawawees is a graveyard of the Christians, where presently the grave of Hurr bin Yazid ar Riyahi stands in the north western side of the town. As regards Karbala, it is a piece of land on the bank of a stream which flows from the western direction towards the city and passing besides the grave of Ibn Hamza. There are some gardens and fields in it, while the town is in between them.

(Malhoof) It is related that on the night of the day in which Imam Husayn (a.s.) left Makkah, Muhammad bin Hanafiyah came to his presence and said, “O dear brother! You are very well aware as to who these people of Kufa are. They committed treachery with your father (Imam Ali) and brother (Imam Hasan), and I fear that they might do the same with you. If you deem fit, do stay here, for you are the most respected and safe herein.” Imam replied,

“O brother! I fear lest Yazid bin Mu’awiyah assault me unawares in the Sacred Sanctuary (Haram) itself, and thus the sanctity of the Sacred Sanctuary and the House of Allah would be spoilt due to me.”

Ibn Hanafiyah said, “Then go to Yemen if you fear this, or go away into the corner of the desert, where you would be safe and no one would be able to lay their hands on you.” Imam replied that he would think over the proposal.

When it dawned, Imam prepared to go and the news reached Muhammad bin Hanafiyah. He came and caught hold of the reins of his camel, on which the Imam was mounted and said, “O my brother! Had you not promised me that you would consider my desire, then why do you leave in such haste”? Imam replied,

“After you left, the Holy Prophet (S) came to me and said: O Husayn! Hasten towards Iraq, for Allah desires to see you martyred.”

Muhammad bin Hanafiyah said, “Verily we are Allah’s and verily unto Him shall we return.” Then

Muhammad continued, "Then what is the need of taking these women along with you in such a state"?

He replied,

"The Prophet told me that Allah desires to see them in captivity."

Then he greeted Muhammad and left.

The question put forward by Hamza bin Humran to Imam Ja'far as Sadiq (a.s.) regarding Muhammad bin Hanafiyah's keeping aloof, and Imam's reply thereat, has already been related in another place in the Section 3 "Discourse of Allamah Majlisi in Biharul Anwar" of Chapter 2 in this book.

Imam Ja'far as Sadiq (a.s.) says that,

"When Husayn bin Ali (a.s.) intended to go towards Iraq, he handed over his books and testimony to Umm Salama (a.s.) as a trust, and when Imam Ali Zainul Abedeen (a.s.) returned back, Umm Salama handed over the same to him."

Mas'oodi writes in his Isbatul Wasiyyah, that when Imam Husayn (a.s.) intended to go to Kufa after writing a letter to the Kufans, and before dispatching Muslim bin Aqeel (a.s.) to Kufa, Umm Salama (a.s.) came up to him and said, "I remind you not to go (there)." Imam asked her the reason, to which she replied, "I have heard the Prophet of Allah (S) say that 'my son Husayn will be martyred in Iraq' and he handed over to me a bottle filled with earth, which I have preserved with me and (often) inspect it." Imam replied,

"O dear mother! I shall be compelled to die. There is no refuge from what has been decreed, and there is no other alternative for death. I myself know the day, time and the place where I shall be martyred, then I identify the spot of my martyrdom besides the mausoleum where I shall be buried, as I recognize you. Then if you desire, I would show you my burial place and that of the ones to be martyred along with me."

Umm Salama replied that she desired doing so. Imam Husayn (a.s.) uttered the name of Allah and the ground (of Karbala) arose and he showed her the burial place of himself and others. Then he took some earth from it and told her to mix it with the former one (given to her by the Prophet). Then he said,

*"I shall be martyred on the tenth (of Muharram) after the Zuhr Prayers. Salutations upon you O dear mother! We are pleased with you."*¹

Umm Salama preserved his report and awaited the tenth (Ashura').

Mas'oodi, in his Murujuz Zahab writes that when Imam Husayn (a.s.) decided to go towards Iraq, Abdullah bin Abbas came to his presence and said, "O cousin! I have heard that you intend going towards Iraq, while the people therein are treacherous and quarrelsome. Do not make haste, and if you desire, fight these tyrants. And if you do not wish to reside in Makkah, then go to Yemen, for it is located

in a corner and you possess numerous friends and brothers therein. Then halt there and dispatch your envoys across and write to the Kufans and your followers in Iraq, that they might depose their commanders from there. And if they succeed in deposing them, and there remains no one to quarrel with you, only then you enter therein, for I do not trust them. And if they do not do so, remain where you are and wait for Allah's command, for there are numerous forts and valleys in Yemen."

Hearing this Imam said,

"O cousin! I know that genuinely you are my well wisher and are sympathetic towards me, but Muslim bin Aqeel has written to me that the Kufans have sworn the oath of allegiance to me, and have united to support me, hence I have finally decided to go there."

Abdullah said, "You have tested the Kufans twice. These are the very people who had been supporting your father and brother, while tomorrow they might be among your murderers siding their commander. Then if you go towards them and Ubaydullah bin Ziyad is informed about it, he will send them to revolt against you. And the people who have written to you inviting you there, will turn into your worst enemies. Then if you disapprove my words, do not take the women and children along with you. For by Allah! I fear lest you might be killed as Usman was murdered, while his women and children were beholding."

Imam replied to Ibn Abbas,

"By Allah! I hold it dear to be killed in any other place, rather than spoil the sanctity of the Ka'bah because of me (by being murdered herein)."

Then Ibn Abbas lost all hope to persuade him and arose and left. Then he went to Abdullah bin Zubayr and recited the following couplet: "O Lark! You have got a vacant place, then lay your eggs and raise your voice, your seat is empty, strike your beak on the ground wherever you desire, then Husayn is going towards Iraq and is leaving behind Hijaz for you."

When Abdullah bin Zubayr heard that Imam is going to Kufa (he was delighted). He was restless and aggrieved with Imam's presence in Makkah, for the people therein did not consider him equal to Imam Husayn (a.s.), hence there was no greater news for him than that Imam was leaving Makkah. Then he came to Imam and said, "O Aba Abdillah! What have you decided? I fear Allah by not fighting against their cruelties and their disrespect towards Allah's virtuous slaves."

Imam Husayn (a.s.) replied,

"I have decided to go to Kufa."

Ibn Zubayr said, "May Allah grant you success! If I had friends like you, I would have refused going there." He feared lest Imam would accuse him for it hence said, "Then if you stay back here and invite me and the people of Hijaz to swear the allegiance at your hands, we shall agree to it and will hasten towards you, for you are more worthy of the Caliphate than Yazid and his father."²

Abu Bakr bin Haris bin Hisham came to the presence of Imam Husayn (a.s.) and said, “Verily relation (with you) demands that I should be merciful to you, and I do not know how you consider me in terms of being your well-wisher.”

Imam replied,

“O Abu Bakr! You are not a deceiver.”

Abu Bakr said, “Your father was more able and people were more desirous of him and considered him. They were more obedient and subservient to him. They rallied around him in large numbers when he marched towards Mu’awiyah, except the people of Syria, while he was more powerful than Mu’awiyah. Even then they betrayed him and became a burden upon him with their lust for the world. Then they made him swallow anger, and they disobeyed him until the matter reached such that he went towards the Grandeur and Pleasure of Allah. Then they did the same to your brother, as your father, and you were a witness to all this.

Yet now you desire to go towards those who had revolted against your father and brother and oppressed them? Then you like to fight along with them against the Syrians, the Iraqis and the one who has prepared himself and is more powerful, while people fear him and wish for his success? Then if he receives news that you are proceeding towards him, he might bribe them, and verily they are desirous of this world. Then those very people who have promised to assist you will be ready to fight you, and those very people who claim to love you will leave you devoid of helpers and will go to their aid. Then remember Allah in respect of yourself.”

Imam Husayn (a.s.) replied,

“O Cousin! May Allah reward you favorably! You have advised me sincerely. But Allah’s Decree shall surely occur.”

Abu Bakr said, “O Aba Abdillah! I give you to Allah’s refuge.”

It is written in Tareekh of Tabari that Azdi says, that Abu Jabbab Yahya bin Abu Hayyah relates from Adi bin Hurmala Asadi, who relates from Abdullah bin Salim and Mazri bin Mashma’il Asadi. They said that, “We went to Makkah from Kufa to perform the Haj, until we entered Makkah on the day of Tarwiyah (8th Zilhajj). We saw Imam Husayn (a.s.) and Abdullah bin Zubayr at the time of Zuhr, standing between the Ka’bah and Hajarul Aswad. We went towards them and heard Ibn Zubayr telling Imam Husayn (a.s.) that, “You may reside here if you desire so and be in charge. We are your supporters, helpers, your well-wishers and your obedient ones.”

Imam replied,

“My father had told me that the blood of a man will be shed unjustly here, and I do not desire to be that man.”³

Ibn Zubayr continued, “Then halt here and leave the matter to me. For I shall obey you and will not deceive.”

Imam replied,

“I do not desire to do so.”

Then they started speaking in a whisper among themselves until we heard people calling out to hasten towards Mina at the time of Zuhr. Then we saw that Imam Husayn (a.s.) started circumambulating the Ka’bah, then he performed the Sa’ee between Safa and Marwah, and cut some of his hair. Then he ended his Umrah and left towards Kufa, while we went to Mina with other people.

Sibt ibn Jawzi in his Tazkiratul Khawas, writes that when Muhammad bin Hanafiyah received news of the departure of Imam Husayn (a.s.) towards Kufa, he was performing the ablutions, and a jar was kept in front of him. He wept profusely until the jar became full of his tears. Then there was none in Makkah who was not grieved and afflicted by his departure, for they had tried their best to dissuade him from doing so. Then he recited the following couplets: “I will depart, for there is no shame in death for a young man, whenever he intends (to do what is) right and he strives like a Muslim, who has soothed righteous men through (the sacrifice of) his life, who has scattered the accursed and opposed the criminals. If I live, I will not regret (what I have done), and if I die, I will not suffer. Let it be enough for you to live in humiliation and be reviled.”

Then he recited the following verse of the Qur’an:

“And the behest of Allah is a Decree, irrevocable.” (Surah al-Ahzaab, 33:38)

1. The devotion and love of Umm Salama (a.s.) for the Household (Ahlul Bayt (a.s.)) of the Prophet is apparent from the above incident. Her reverence of the true Vicegerent of the Prophet and the Imam of the age is renowned since her support of Imam Ali (a.s.). Abul Fida in his Tareekh says that before leaving Madina (towards Basra for the battle of Jamal), Imam Ali (a.s.) called on Umm Salama, one of the widows of the Prophet, and bade her farewell.

Umm Salama said to him, “In the name of Allah! I deliver you into His Protection. By His Power and His Majesty, you alone are with the truth, and all your enemies are in error. If it were not the command of Allah to the wives of His Prophet to stay at home, I would have accompanied you in this campaign.” She had a son named Umar bin Abi Salama, by her first marriage, whom she offered to him saying, “He is my only child. He is all that I have in this world. I offer him to you. He will, if necessary, sacrifice his life for you.” (Tabari, Ibn Khaldoon, A’asam Kufi.) The words of Imam Husayn (a.s.) in the above narration that “We are pleased with you” elucidates that she was one of those who had earned the pleasure of the Allah and His Proof (Hujjah).

2. A martyr’s motivation is different from that of ordinary people. His logic is that of a devout reformer and a zealous gnostic. If the two logics, viz. the logic of an earnest reformer and the logic of a zealous Gnostic are put together, the result becomes the motivation of a martyr. People like Abdullah bin Abbas and Muhammad bin Hanafiyah tried to dissuade him from going towards Kufa. Their argument was that his action was not logical. They were right in their own way. It was not in conformity with their logic, which was the logic of worldly wise men.

But Imam had a higher logic. His logic was that of a martyr which is beyond the comprehension of ordinary men while theirs was based on the consideration of personal interests and political gains. From their point of view, Imam's action was not discreet and prudent at all. Abdullah bin Abbas made a proposal which was politically very sound. It has been the usual practice of clever people to use others as their tools. They push others forward and remain behind themselves. If others succeed, they take full advantage of their success, otherwise they lose nothing.

3. Imam Ali (a.s.)'s prediction of the murder of Abdullah bin Zubayr proved accurate. Abdullah bin Zubayr, after many years, took refuge in Makkah. Yazid sent an army to Makkah which laid siege to it. The Ka'bah was catapulted with stones and then set on fire. Once again Ibn Zubayr was attacked and the Ka'bah was catapulted during the reign of Abdul Malik bin Marwan's rule. Ibn Zubayr was eventually killed in Makkah by Hajjaj bin Yusuf. Here, Imam Husayn (a.s.) is telling Abdullah bin Zubayr of his inevitable fate.

Relating to Imam Husayn (a.s.)'s departure from Makkah towards Iraq

Imam Husayn (a.s.) left Makkah towards Iraq on the day of Tarwiyyah (eighth Zilhajj), before receiving the news of the martyrdom of Muslim bin Aqeel, who had in those very days revolted in Kufa. He was accompanied by his relatives, children and his Shi'ah.

It is stated in Matalibus Su-ool and others, that there were eighty two men in the caravan with Imam Husayn (a.s.).

It is written in Al Makhzoon fi Tasleeyatul Mahzoon, that Imam Husayn (a.s.) gathered his fellow travelers, who had resolved to go with him to Iraq, and gave each of them ten gold Dinars and a Camel for carrying their luggage. Then he left Makkah on Tuesday, the eight of Zilhajj, the day of Tarwiyah, accompanied by eighty two men among his Shi'ah, friends, retainers and his family.

(Irshad) Farazdaq the poet says, that I went for the pilgrimage in the sixtieth year of Hijra. When I reached the sacred precincts driving the Camel, I saw Imam Husayn (a.s.) leaving Makkah equipped with arms and equipment. I inquired as to whose caravan it was, to which they told me that it was of Husayn bin Ali (a.s.). I went towards him, saluted and said, "May Allah grant you your desire and may your desire be fulfilled! May my parents be your ransom O son of the Prophet! What makes you hasten from the Hajj"?

He replied,

"If I do not hasten to leave, I shall surely be arrested",

then he asked me as to who I was. I replied that I was an Arab and then he did not ask me anything

more. Then he asked,

“What news do you have regarding the people of Iraq?”

I replied, “Verily you have asked a wise question, the hearts of the people are with you, but their swords are against you. And destiny descends from the heavens and Allah does what He desires.”

Imam replied,

“You speak the truth, all matter is from Allah. ‘Everyday He is in a (new) splendid manifestation. (Surah al-Rahman, 55:29)’ And if His Decree is the same what we desire, we offer thanks to Him for His blessings, and (only) His help should be sought to offer thanks to Him. Then if fate shuts the hopes, the one who has pure intentions and is pious, shall not be violated.”

I replied, “Yes, may Allah grant you success in your hope and safeguard you from that which you fear.” Then I put forward some questions regarding vows and the rites of Hajj, he answered them and then moved away saluting me, thus we parted away.¹

When Imam Husayn (a.s.) left Makkah, Yahya bin Sa’eed bin As, along with a group of men met him, who were sent by ‘Amr bin Sa’eed, and asked him as to where he intended going and ordered him to return back. Imam did not pay any heed to him. There ensued quarrel among them and they started flogging one another. But Imam and his companions resisted them fiercely.

It is stated in Iqdul Fareed that when ‘Amr bin Sa’eed received the news of Imam’s departure, he said, “Mount upon every Camels between the heavens and the earth and pursue him.” The people were astonished by his speech and went in his pursuit but could not reach him.

(Irshad) Imam reached a place called Tan’eem, and met a caravan of revenue coming from Yemen which was sent by Baheer bin Raysan to Yazid. The goods contained green weeds (Yemeni saffron) and clothes. Imam Husayn (being the Imam of the age and Yazid being an usurper of Caliphate) confiscated it and said to the drivers of the Camels that,

“Whoever among you desires to come with us till Iraq can do so, and we shall pay them for it and shall behave well with them. While whoever desires to go back, we shall pay them the cost until here and they can leave.”

Thus a few among them took their payment and left, while those who accompanied them were given proper value and clothes.

(Kamil) Then he proceeded further until they reached Safah and met Farazdaq there. Then the contents of their meeting are the same as has been related earlier. There he received a letter of Abdullah bin Ja’far (a.s.) sent to Imam Husayn (a.s.) with his sons Aun and Muhammad. It’s contents were as follows:

“Now then! I say to you in the name of Allah, return back as soon as you receive my letter, for I fear that the direction which you go will result in death and the extirpation of your family. And if this happens, the earth will turn dark, for you are the light of guidance and the hope of the believers. Do not make haste for I am following this letter. Salutations.”

Tabari says that Abdullah bin Ja'far went to 'Amr bin Sa'eed bin As and said, “Write a letter addressing to Imam Husayn (a.s.) offering him security, promising fairness and favor. Then impress upon him and request him (sincerely) to return back, so that he may be satisfied and thus return.” 'Amr bin Sa'eed replied, “Do write as you desire and bring it back to me so that I may affix my seal on it.”

Abdullah wrote the letter and brought it back to 'Amr and said, “Send your brother Yahya with this letter, so that the Imam may be assured that the letter is your effort.” He did as directed. 'Amr bin Sa'eed was designated as the Governor of Makkah by Yazid.

Yahya and Abdullah bin Ja'far went with the letter to Imam Husayn (a.s.) and gave it to him. Yahya read the letter. When they returned back they said that when we presented the letter to Imam Husayn (a.s.) and requested him to return back, he excused himself saying,

“I saw the Holy Prophet (S) in a dream and he entrusted a task to me, which I shall perform whether it benefits me or not.”

I told him to relate to us his dream to which he said,

“I have not related the dream to anyone nor shall I do so, until I reach the presence of my Lord.”

It is related in Irshad that when Abdullah failed to dissuade Imam from returning back, he told his sons Aun and Muhammad to remain with him and go with him and safeguard him on his behalf (if the need arises). Then he returned back with Yahya bin Sa'eed to Makkah.²

Tabari says that the contents of the letter of 'Amr bin Sa'eed were as follows: “In the name of Allah the Beneficent, the Merciful. From 'Amr bin Sa'eed to Husayn bin Ali. Now then! I request the Almighty to keep you away from that which may cause your destruction, and to guide you to the path of reward. I have been informed that you are proceeding towards Iraq, I offer you in Allah's protection with both hands, and I fear that it may result in your ruination. I am dispatching Abdullah bin Ja'far and Yahya bin Sa'eed to you, hence return back to me. I pledge security, kindness, virtue and favor for you, and Allah is a Witness, Guarantor, Surety and an Attorney over it. And peace be upon you.”

Imam Husayn (a.s.) replied to him:

“Now then! The one, who invites towards Allah and performs virtuous deeds and says that he is a Muslim, has not disassociated with Allah and His Prophet (S). And you have invited me towards security, virtue and kindness, while the best security is that of Allah. Then the one, who does not fear Allah in this world, shall not receive His refuge in the Hereafter. We desire from Allah that we may fear him in this

world, so as to avail His security in the Hereafter. If your intention through this letter is kindness and virtue, then may Allah reward you favorably in this world as well as the Hereafter.”

(Irshad) Imam Husayn (a.s.) hastened towards Iraq and did not look behind until he reached Zatul Irq. Here the prophesy of the Commander of the faithful Imam Ali (a.s.) was fulfilled. Shaikh Al-Tusi in his Amali has related from Ammarah Dehni, that he says, that Abu Tufayl told me, that Musayyab bin Najabah came to the presence of Imam Ali (a.s.) catching hold of Abdullah bin Saba. Imam Ali (a.s.) asked as to what had happened. He replied, “This man speaks a lie regarding Allah and His Prophet.” Imam asked him as to what he said. I could not hear what Musayyab said but I heard Imam Ali (a.s.) saying that,

“Alas! A man (Referring to Imam Husayn) riding a swift and well-equipped Camel shall come to you not having performed the Hajj or Umrah, and will be killed.”

And when Imam Husayn (a.s.) reached Zatul Irq (Malhoof) he met Bashr bin Ghalib, who was coming from Iraq, and inquired from him regarding the state of the people therein. He replied that, “I have seen the people in a state that their hearts are on your side, but their swords are with Bani Umayyah.”

Imam replied,

“This brother from Bani Asad says the truth, Allah does whatever He desires and orders whatever He wills.”

(Irshad) When Ubaydullah bin Ziyad received news that Imam Husayn (a.s.) was proceeding towards Kufa, he sent Haseen bin Tameem, his police officer, towards Qadsiyah. Then he organized an army from Qadsiyah to Khaffan and from Qadsiyah to Qatqataniyah. He then announced to the people that Husayn bin Ali was coming towards Iraq.

Muhammad bin Abu Talib Musawi relates, that when Waleed bin Utba received the news that Imam was proceeding towards Iraq, he wrote to Ubaydullah bin Ziyad: “Now then! Husayn is coming towards Iraq, and he is the son of Fatima (a.s.) and Fatima is the daughter of the Prophet of Allah (S).

Beware lest you behave badly with him and invite commotion for yourself and your relatives in this world, which will never be diminished, while the distinguished people and the commoners will never forget it until the end of this world.” But Ubaydullah paid no heed to Waleed’s words.

Rayashi, through his chain of transmitters, relates that the narrator said, that I went for the Pilgrimage and became aloof from my companions and started walking alone and lost my way. Suddenly my sight fell upon some tents and mules, I went towards them and inquired as to whose tents they were.

They replied that the tents were of Husayn (a.s.). I asked that was it Husayn the son of Ali and Fatima (a.s.), and they replied in the affirmative. I inquired as to which particular tent he was and they pointed it to me. I went and saw that the Imam was sitting at the door of the tent reclining on a pillow and reading

a letter. I saluted him and he answered. I said, “O son of the Prophet of Allah! May my parents be your ransom! Why have you halted at such a barren desert, devoid of population or fortresses”?

Imam replied,

“The people have terrified me and these are the letters of the people of Kufa who will kill me. Then when they have performed this crime, after having left no sanctity being violated, Allah will appoint a man over them, who will slaughter them and dishonor them more than the people of a slave-girl.”

I (the author) say, that we strongly perceive that the ‘people of the slave-girl’ is an error, while the correct one is Faram (menstrual cloth) of a slave-girl, for it is related that Imam Husayn (a.s.) said:

“By Allah! They will not leave me until they spill the blood of my heart, then when they do so, Allah will appoint a man over them, who will humiliate them more than the Faram of a woman.”

(Irshad) When Imam reached Hajir in Batne Ummah, he dispatched Qays bin Musahhir Saydawi to Kufa, while some say that he sent his foster brother Abdullah bin Yaqtoor. He had not yet received the news of the Martyrdom of Muslim bin Aqeel, and he sent a letter with him:

“In the name of Allah, the Beneficent, the Merciful. From Husayn bin Ali to his believer and Muslim brothers. I praise Allah Almighty, besides Whom there is no other Deity. Now then! I have received the letter from Muslim bin Aqeel, informing me regarding the fairness of your intentions and the compliance of your noblemen to assist us and seek our rights. I invoke Allah, the Honorable, the Glorified, that we may face fairness and reward you with the greatest reward. I have left Makkah on Tuesday, the eighth of Zilhajj, the day of Tarwiyyah. When my messenger reaches you, speeden up your task and prepare yourselves that I shall reach you within some days. Peace be upon you and Allah’s Mercy and His Blessings”

While Muslim had written a letter to Imam Husayn (a.s.) twenty seven days prior to his Martyrdom, which read as follows:

“Now then! The person, who goes in search of water, does not lie to his family regarding it. Eighteen thousand people (of Kufa) have pledged allegiance at my hands, thus as soon as you receive my letter, hasten to come.”

And the people of Kufa had written to Imam that, “You have a hundred thousand swords here (to assist you), thus do not delay.”

Qays bin Musahhir Saydawi left for Kufa with Imam’s letter. When he reached Qadsiyyah, he was arrested by Haseen bin Tameem, who sent him to Ubaydullah bin Ziyad. Ubaydullah said, “Sit on the pulpit and curse the liar and son of the liar” (referred to Imam Husayn, Allah’s refuge).

(Malhoof) At another place it is related that when he neared Kufa, Haseen bin Nameer stopped him so

as to search him. Qays removed the letter of Imam and tore it, thus Haseen sent him to Ubaydullah. When he was made to stand facing Ubaydullah, he questioned him as to who he was. Qays replied, "I am one of the Shi'ah of the Commander of the faithful Imam Ali (a.s.) and his son." He asked him as to why he tore the letter. Qays replied, "So that you may not be aware as to what was written therein." Ubaydullah asked as to who had written it and to whom was it addressed to. Qays replied, "It was from Husayn bin Ali to a group of the people of Kufa, whose names I do not know." Ubaydullah was infuriated and said, "You shall not go away from me until you reveal their names, or ascend the pulpit and curse Husayn bin Ali, his father and his brother, or else I shall separate each of your joints." Qays replied, "I shall not reveal their names but am ready to curse."

Saying this he ascended the pulpit and started praising and glorifying Allah. Then he offered salutations upon the Prophet (s.w.a.s.) and started praising Imam Ali (a.s.), Imam Hasan (a.s.) and Imam Husayn (a.s.) and asked for Allah's abundant blessings to be bestowed upon them. Then he sent curses upon Ubaydullah, his father and all the oppressors of Bani Umayyah, from the beginning until the end. Then he said, "O people! I have been sent by Imam Husayn (a.s.) towards you and I have left him at such and such place, then respond to his call." When Ubaydullah was informed as to what Qays said, he ordered that he should be thrown from the top of the palace. Thus he was martyred. (May Allah's Mercy and Blessings be upon him).

(Irshad) It has been related that he was thrown down with his hands bound together and his bones were crushed, and while some life was still present in him, Abdul Malik bin Umayr Lakhmi came and cut off his head. When people ridiculed him for this act he said, "I desired to relieve him of the pain and hence I did that."

Imam Husayn (a.s.) then left Hajir and reached a watering place of the Arabs, where Abdullah bin Mutee' Adawi was residing. When he saw the Imam, he went up to him and said, "May my parents be your ransom! O son of the Prophet of Allah! Why have you come here"? He helped the Imam dismount and took him to his place. Imam said,

"As you must have heard that Mu'awiyah has died, and the people of Iraq have written to me and invited me towards them."

Abdullah bin Mutee' replied, "O son of the Prophet of Allah! I request you in the name of Allah to consider the sanctity of Islam, besides the sanctity of Quraysh and the Arabs. By Allah! If you seek the kingdom, which the Bani Umayyah hold, they shall surely kill you. And when they have killed you they shall not fear anyone else after you. By Allah! Thus the sanctity of Islam, Quraysh and the Arabs will be violated. Hence do not do so, and do not go to Kufa and do not expose yourself to the Bani Umayyah." But Imam did not agree and intended proceeding further.

Ubaydullah had ordered that the roads from Waqisa till Syria and Basra be closed, so that none could enter therein nor leave from there. Imam Husayn (a.s.), unaware of the happenings (in Kufa), proceeded

further until he met some nomads. He inquired from them and they replied, "By Allah! We do not know anything else except that we cannot enter therein nor come out." Thus Imam continued to go further.

It is related that when he reached Khuzaymiyah, he halted there for one night and day. In the morning his sister Hazrat Zainab (a.s.) came to him and said, "O dear brother! Should not I relate to you what I heard last night"? Imam asked her as to what she had heard. She replied, "During night when I came out of the tent for some task, I heard a caller saying: O eyes strive and get full of tears, who shall weep after me over these martyrs, who are being dragged by destiny to fulfill the promise." Imam Husayn (a.s.) replied,

"O dear sister! Whatever has been decreed shall come to pass."

Tabari in his Tareekh relates, that Imam proceeded further until he reached the watering place above Zarood.

Abu Makhnaf says that Saddi, a man from Bani Fazara, related to me, that in the days of Hajjaj bin Yusuf, we had taken refuge in the house of Hars bin Abi Rabi'ah, located in the street of the date-sellers. After the death of Zuhayr bin Qayn, it had been snatched away from Bani 'Amr bin Yashkur, while the Syrians did not come there. Saddi says that I asked the man of Bani Fazara, "Relate to me regarding your accompanying Imam Husayn (a.s.) from Makkah."

He said, "We left Makkah with Zuhayr bin Qayn Bajali and were traveling alongside Imam Husayn (a.s.). We despised halting alongside the Imam at any place. Whenever Husayn bin Ali would leave from a particular place, Zuhayr would stay behind, and if Husayn would halt at a particular place, Zuhayr would leave from there, until we reached a place where there was no way except to pitch our tents alongside him. Hence we pitched our tents on one side and Husayn on the other. We were having our lunch when the messenger of Husayn came to us, saluted and came inside the tent. Then he said, "O Zuhayr! Abu Abdullah (Imam Husayn) has sent me to you to invite you to come to him." We dropped whatever (morsel of food) was there in our hands as if birds sat still on our heads."

Abu Makhnaf says that Dulham bint 'Amr, the wife of Zuhayr told me that I told Zuhayr, "The son of the Prophet of Allah (S) has sent his messenger to you, so why do you not go to meet him? Glory be to Allah! I desire that you go to him and listen to what he has to say, then return back." She says that Zuhayr went and after a short time returned back with a brightened face. Then he ordered that his belongings and tent should be shifted to that of Imam Husayn (a.s.). Then he told me, "I have divorced you. Return back to your family, for I desire that you should face nothing except goodness from my side."

It is related in Malhoof that Zuhayr bin Qayn said, "I have decided to assist Imam Husayn (a.s.) until I sacrifice my life for him." Then he gave his dower to his wife and handed her over to his cousin, so that he may reach her to her relatives. The woman arose and bade farewell to her husband, with tears in her eyes and said, "May Allah be your aid and send goodness for you. I only desire from you that on the day

of Qiyamah you should remember me in the presence of Husayn's Grandfather (S).

Tabari says that then Zuhayr told his companions, "The one who desires to come with me can do so, or else this is my last covenant with him. And I desire to relate to you an incident, when we had fought the battle of Lanjar and Allah gave us victory. We won a lot of spoils in hand, when Salman Bahili (some say Salman Farsi) told us: Are you contented with this victory which has been given to you and with the wealth that has come to you? And we replied in the affirmative. Then he said: When you meet the Prince of the youth from the Progeny of Muhammad (referring to Imam Husayn), be more joyful to fight alongside him than you are with the booty that you just received." Zuhayr continued, "I give you in Allah's refuge." Then Zuhayr always remained among the companions of Imam until he attained martyrdom.

It is related that when Zuhayr was martyred along with Imam Husayn (a.s.), his wife sent her retainer to Karbala to shroud his master.

It is written in Tazkirah of Sibti ibn Jawzi, that Zuhayr was martyred along with Imam Husayn (a.s.). When his wife received the news, she told her retainer, "Go and give shroud to your master." When the retainer came he saw that the body of Imam was lying without shroud, thus he said to himself, "How can I give shroud to my master and leave Husayn without it, by Allah this can never happen." Then he gave the shroud to Imam Husayn (a.s.) and brought another shroud for Zuhayr.

(Irshad) Abdullah bin Sulayman and Manzar bin Mushma'il Asadi, two men from Bani Asad, relate that we performed our Hajj and we desired nothing else except to meet Imam Husayn (a.s.) so as to be acquainted as to where his matter had reached. We started galloping our horses speedily until we reached Zarood and found him. Suddenly we saw a man coming from Kufa.

When he saw Imam Husayn (a.s.), he tried to change his track. Imam too stopped for a moment as if desiring to meet him, he did not pay any heed and left. We proceeded towards him and one of us told the other, "Come, we should go to that Kufan and inquire from him the state of Kufa." Saying this we went up to him and saluted. He replied our salutation.

I asked him as to which tribe he belonged to. He replied that he was from the tribe of Bani Asad. We said that we too were from Bani Asad. Then we asked him his name. He replied that he was Bakr bin so and so. We too revealed our ancestry to him and inquired from him the state of Kufa. He replied, "Yes I am aware of the happenings of Kufa. I have not left Kufa until I saw Muslim bin Aqeel and Hani bin Urwah being martyred. I saw that their legs were tied with ropes and their corpses being dragged in the streets of Kufa."

Then we went towards Imam and started walking with him until he halted at Sa'labiyah at night. We went closer and saluted him. He answered our salutation and we said, "We have got news for you, if you desire we should relate it to you in the open, and if you desire we should narrate it to you in secrecy." He looked towards us and his companions and said, "There is nothing hidden from them." Then we said,

“Did you see the Camel-rider, who was coming towards us yesterday”? Imam replied,

“Yes, I saw him and I wish I could inquire from him.”

We continued, “By Allah! We asked him in your stead. The person was from our clan and was intelligent, honest and of a sound judgment, and he said that he had not left Kufa until he saw Muslim bin Aqeel and Hani bin Urwah being martyred, and their corpses being dragged into the streets of Kufa.” Imam replied,

“Verily we are Allah’s and verily unto Him shall we return. May Allah’s blessings be upon both of them.”

He repeated it several times, then we said, “We ask you in the name of Allah regarding yourself and your family to go away from here. You do not have any companions or supporters in Kufa. We fear lest people therein might unite in hostility against you.”

Then Imam turned towards the children of Aqeel and said,

“What is your opinion now that Muslim has been martyred”?

They replied, “By Allah! We shall not return back, until we avenge the blood of Muslim or we might be killed.” Then Imam turned towards us and said,

“There is no goodness in life after them.”

Then we concluded that without doubt he wanted to go, and said, “May Allah bestow fairness upon you.”

Then he said,

“May Allah’s mercy be upon both of you.”

Then his companions said, “By Allah! Surely you hold a more higher status than Muslim. Then if you go to Kufa people will respond to you call.” Then Imam became silent and waited until dawn. Then he told his companions and retainers to take water as much as they could, and proceeded further.

(Malhoof) It is related that when it dawned, a man from the inhabitants of Kufa, named Abu Hirrah, came and saluted Imam Husayn (a.s.) and said, “O son of the Prophet! Why did you leave the Sanctuary of Allah and His Prophet”? Imam replied,

“Woe be to you O Abu Hirrah! The Bani Umayyah confiscated my wealth but I bore it patiently, they insulted me and I tolerated, but then they desired to spill my blood (in the Sacred Sanctuary). By Allah! An oppressive group of people will kill me and Allah will humiliate them and will assign a sharp-edged sword over them. Then Allah will appoint a man over them, who will humiliate them more severely than the people of Saba, whose ruler was a woman, who governed their wealth and lives.”

The Noble Shaikh Abu Ja'far Kulaini relates from Hakam bin Utaybah, that a person met Imam Husayn (a.s.) at Sa'labiyyah, when he had intended going to Karbala (or Kufa). He came and saluted the Imam, who answered and asked him as to where he was from. He replied that he was a Kufan. Imam said,

“By Allah O brother from Kufa! If I had met you in Madina, I would have shown you the traces of Jibra'eel in my house where he brought, the Revelations (Wahy) upon my grandfather. O brother from Kufa! Verily the wise men questioned us and gained knowledge, then it is quite impractical that we should not be knowing this (regarding the martyrdom).”

Then he hastened until he reached Zubalah, where he received the news of the martyrdom of Abdullah bin Yaqtur.

(Malhoof) In another tradition it is related, that he received the news of the Martyrdom of Muslim bin Aqeel there (in Zubalah).

(Irshad, Tabari) Then he removed a letter and read it in the presence of the people:

“In the name of Allah, the Beneficent, the Merciful. Now then! We have received a heart rending news that Muslim bin Aqeel, Hani bin Urwah and Abdullah bin Yaqtur have been martyred, and the ones claiming to be our Shi'ah have deserted us. Those of you who would like to go away may do so, they shall not be reproached and the allegiance has been lifted off from them.”

Thus people started moving away from his midst, until only those remained with him, who had accompanied him from Madina, or those few who had joined him on the way. He took this step, for the nomads accompanying him thought that he would go to the place where people would obey him. Hence the Imam did not desire to keep them in the dark and wanted only those (genuine) men to remain with him who knew what would ultimately happen.

It is because of this that the Imam always remembered Prophet Yahya (the son of Prophet Zakariyyah) and would hint that he too would be killed likewise and his severed head would be taken a token of gift (as that of Prophet Yahya).

(Malhoof) It is related from Imam Ali Zainul Abedeen (a.s.) that

“We accompanied Imam Husayn (a.s.) from Makkah, and he did not halt at any place or left that place, except that he remembered Prophet Yahya (a.s.). Then one day he said, “One of the wretched things of the world in the sight of Allah is that the head of Yahya was taken as a token of gift to one of the adulteress of Bani Israel.”

(Irshad) When it dawned, he told his companions to collect water in large quantity and they proceeded further until they reached Batnul Aqbah and halted there. There he met a man from Bani Ikrimah named 'Amr bin Lawzan, and he asked Imam where he intended to go. Imam replied that he intended to go to Kufa.

Hearing this he said, “I invoke you in the name of Allah to return back, for your hosts will be none other than the points of the lances and the edges of the swords. If those people (the Kufans), who have invited you had prepared themselves to face the battlefield and had straightened the affairs for you, then it would have been fine to go to them, but the case is quite averse, as I have informed you. Hence in my opinion you should abandon going there.” Imam replied,

“O slave of Allah! I am not unaware of what you opine, but none can go against the commands of the Almighty.”

He then continued,

“By Allah! These people will not leave me until they spill the blood of my heart, and when they have done this, Allah will appoint a person over them, who will make them the most humiliated among nations.”

Shaikh Abul Qasim Ja’far bin Muhammad bin Qawlawayh relates from Imam Ja’far as Sadiq (a.s.), that when Imam Husayn bin Ali (a.s.) reached Batnul Uqba, he addressed his companions that,

“I see myself being murdered.”

They asked him, “Why so O Aba Abdillah”? He replied that he had dreamt regarding it and they asked him what it was. To which he replied,

“I saw that dogs have been injuring me, and a pie-bald dog is wretched among them all.”

Saying this he proceeded further until he reached Sharaf, and at dawn he commanded his men to collect water in large quantity, and proceeded further.

1. It is quite strange that let alone the evil and vicious men, even the faithful and devout Muslims were reckless in assisting the Imam (a.s.) and to hasten to his call. Rather they considered Hajj to be more important a duty than assisting the grandson of the propagator of Islam, who himself was a Guardian of Religion, Upholder of Faith, and a Refuge for Humanity.

And who had come out to safeguard the sanctity and honor of Islam, to enjoin good and forbid evil, which he declared every now and then. The Prophet (S) in his lifetime had predicted numerous times the martyrdom of his grandson and the eminence of his companions, yet they let him go his way and later lamented upon this cold attitude of theirs. It is precisely stated in the Qur’an:

“What! Do people imagine that they will be left off on (their) saying: We believe! and they will not be tried”? (Sura al-Ankaboot, 29:2)

2. Abdullah, the son of Ja’far (at Tayyar) bin Abi Talib, nicknamed Bahrus Sakha (the Ocean of Munificence), was a genuine and sincere follower of Imam Husayn (a.s.) and his family. His services to the Imam of his age and obedience can be verified by his rendering assistance to Imam Ali (a.s.) in the battle of Jamal and Siffin. Imam Ali (a.s.) had given his daughter Sayyidah Zainab (a.s.) in marriage to him. His attachment towards his uncle (Imam Ali (a.s.)) and his bold attitude

towards his enemies, can be verified through his daring speech with Mu'awiyah in his house, wherein he strongly remonstrated Mu'awiyah for his hostility towards Imam Ali (a.s.) and his evil deeds.

His sincerity towards Imam Husayn (a.s.) can be confirmed from the above narratives wherein he tries all possible means to assist him and render him security. In some narratives it is stated that the reason for him not accompanying Imam Husayn (a.s.) was due to his ill-health. This may sound a bit unacceptable but an insincere person would never ever send his wife, children and brother along with the one, whom he knows would be killed. Rather he directed his sons to remain with their uncle and safeguard him.

Tabari, in the sixth volume of his Tareekhul Rusool wal Mulook, quotes an incident that when the news of Imam Husayn (a.s.)'s martyrdom was announced, Abdullah bin Ja'far held a mourning assembly, so people came to him to offer their condolences (for the martyrdom of his sons Aun and Muhammad). His retainer Abul Lislal (or Salasil) said to him, "This is what we got from Husayn." Abdullah was enraged and hurled a sandal at him saying, "O son of an adulteress woman! How dare you say something like that about Husayn? By Allah! Had I been with him, I would not have liked to part with him before being killed defending him. By Allah! What consoles me is that both my sons were martyred in his defense, together with my brother as well as my cousin, who all stood firmly on his side."

Then he turned towards those in his presence and said, "Praise to Allah! It is surely very heavy upon my heart to see Husayn (a.s.) get killed, and that I could not defend him with my life, but both my sons have." These being the words of an honest and sincere adherer of the Household (Ahlul Bayt (a.s.)) of the Prophet (S).

Information to Hurr bin Yazeed ar Riyahi, his encounter with Imam Husayn (a.s.) and resisting him from going towards Kufa

(Irshad, Tabari) Then Imam Husayn (a.s.) started paving the way from Sharaf until afternoon, and while they were proceeding, one of his companions called out "Allaho Akbar." Imam Husayn (a.s.) repeated it and asked him the reason for uttering it at that moment. He replied that he saw palm-trees. A group of his companions said, "By Allah! We have never seen palm-trees in this area." Imam then asked them what they thought, to which they replied, "In our opinion those are the ears of the horses." Imam said,

"By Allah! I too see it."

Then he asked,

"Is there a place of refuge here, so that we may turn our back towards it and face them from the front"?

They said, "Yes, there is a hill called Zu Husam at your side, then if we hasten to the left, we shall reach there before them, and shall achieve our goal." Imam turned towards the left and they followed suit. After

some time the heads and necks of the horses became visible and they were appraised. Imam and his companions changed their direction, and when they saw this, they hastened towards them. The points of their lances were like the honey-combs and their standards were like the flapping wings of the birds.

Imam hastened towards Zu Husam and reached there before them, then Imam ordered the tents to be pitched. The people, who were numbered around one thousand horsemen, were under the command of Hurr bin Yazid Tamimi. They came and stood in the heat of Zuhr, facing Imam and his companions. Imam and his companions had worn turbans on their heads and had unsheathed their swords. Imam then told his companions,

“Serve water to them and to their horses too.”

They filled the bowls and cups with water and served to the Horses. Only when the Horse drank three to four times, did they take it away from it and give to the other one. They did thus until they had fed all of them.

Ali bin Ta’an Muharibi says, that on that day I was along with Hurr and was the last one to reach there. When Imam Husayn (a.s.) saw my and my Horse’s thirst he said,

“Sit your Rawiyah down.”

I thought, by Rawiyah he meant the water-skin. When Imam realized that I could not understand he said,

“Sit the Camel down.”

When I did so, he told me to drink. I tried to drink the water, but the water fell from the water-skin. Imam then told me,

“Bend your water skin.”

I could not understand what to do, when Imam himself arose and lifted the water skin, I drank from it and gave my Horse to drink too.¹

Hurr had come from Qadsiyyah, where Ubaydullah bin Ziyad had designated Haseen bin Nameer to be there on guard. Then he dispatched Hurr bin Yazid with a thousand soldiers towards Imam Husayn (a.s.). Hurr remained facing the Imam until the time of Zuhr Prayers, and Imam commanded Hajjaj bin Masrooq to give the call for Prayers (Azan).

(Irshad) At the time of Iqamah Imam came out wearing a shirt, cloak and shoes. He praised and glorified Allah and said,

“O people! I did not come to you until I received your letters and messengers urging me to come to you, for you had no Imam and you desired that Allah may unite you through me towards (the path of)

guidance and truth. Then if you adhere to your promises, I have come to you, thus admit your (promises) of covenants and testimonies so that I may find relief. While if you do not agree to it and despise my arrival, I shall go away to where I came from.”

No one from them replied, then Imam asked the Muezzin to recite the Iqamah. When the Muezzin did so, Imam Husayn (a.s.) turned towards Hurr and said,

“If you desire, you may recite the Prayers with your companions.”

Hurr replied, “No, but we wish to Pray while you lead it.” Then Imam lead the Prayers and they followed him. After the Prayers Imam returned to his tent and his companions gathered around him. Hurr also went to the tent, which his companions had pitched for him, and a group of his companions sat around him, while others went into their ranks and pulling the reins of their Horses closer, sat under it’s shade.

When the time of Asr came, Imam commanded his companions to ready themselves to leave and they conceded. Then he commended his muezzin to say the Azan and Iqamah, which he did. Imam was again urged to lead the Prayers, which he did. He recited the salutations and turned towards them. He praised and glorified Allah and said,

“Now then! O people! If you fear Allah and you recognize the dues of the rightful, Allah will be pleased with you. And we are the Household of Muhammad (S), and hold more authority upon this matter (the Caliphate) than those who claim it. They have sown the seeds of oppression and enmity amongst you. Then if you despise us and do not recognize our rights, and if your opinions are averse to what you had written to me in your letters and conveyed to me through your messengers, then I shall go away from you.”

Hurr replied, “By Allah! I do not know anything regarding the letters nor the messengers as you say.” Then Imam called out to one of his companions and said,

“O Utba bin Sam’an! Bring to me the two saddle-bags containing their letters.”

He brought the bag full of letters and scattered the letters in front of them. Hurr said, “We are not of those who had written to you. We have been commanded not to part with you as soon as we find you, and then to take you to Kufa to the presence of Ubaydullah bin Ziyad.” Imam replied,

“Verily death is nearer to you than this.”

Then he directed his companions to mount and they complied. When they started proceeding, Hurr stopped their way to which Imam said,

“O Hurr! May your mother mourn over your death, what do you intend”?

Hurr replied, “If anyone else among the Arabs had said this in the same position as you are, I would

have answered him equally, whoever he might be, but I cannot utter the name of your mother, except with fairness.” Imam said,

“Then what do you desire”?

Hurr said, “I desire to take you to the commander Ubaydullah.” Imam said,

“By Allah! I shall not do so.”

Hurr said, “By Allah! I too shall not leave you.” They repeated this thrice, and when their conversation got heated, Hurr said, “I have not been commanded to fight with you. I have been ordered to remain with you until I take you to Kufa. Then now when you refuse to go to Kufa, take a way, which does not go to Kufa nor Madina, while this being a compromise between us. Then I shall write a letter to the commander and you write to Yazid or Ubaydullah, and Allah should bring forth fairness, so that I may not be entangled in your matter.” Imam turned his horse towards Qadsiyah and Uzayb towards the left, and Hurr and his followers traveled by their side.

Tabari relates from Azdi, that Uqbah bin Abu Eizar relates, that Imam Husayn (a.s.) delivered a sermon at Bayzah amidst his companions and that of Hurr’s. He praised and glorified Allah and said,

“O people! The Prophet has said, that when you see an oppressive ruler legitimizing that which has been prohibited by Allah and breaking His covenant, and opposing the customs of the Prophet, and he behaves unjustly and oppressively with Allah’s servants, then if a person does not oppose him through his word or deed, it is incumbent upon Allah to place that person on the status of that oppressor. Beware that these statesmen (of Bani Umayyah) have adhered to the commands of Shaitan and disobeyed the orders of Allah, and have made corruption the custom of the day. They have gathered the rights at one place and have reserved the treasury of Muslims (Baytul Mal) for themselves, and permitted the prohibitions of Allah and forbade that which is allowed by Him.

I am more worthy among all the men to stop and oppose them. You sent your letters to me, and your messengers too, saying that you have taken the oath of fealty to me and promised that you would not hand me over to my enemies nor forsake me. Then if you (still) persist on your allegiance, then you are on the right. I am Husayn, the son of Ali and Fatima the daughter of the Prophet of Allah (S). My life is associated with you and my family with yours, and you should be sympathetic towards me. And if you do not do so and have committed breach of trust, while having taken off the pledge of allegiance from your necks, then I swear by my life, that this is nothing new from you. You have done the same with my father, brother and cousin Muslim (bin Aqeel), the one who falls prey to your deception turns helpless. You have let go your share from your hands and have toppled up your fortunes. The one who committed breach of trust shall himself face deceit, and very soon Allah will make me independent of you. Peace be upon you and Allah’s Mercy and Abundance.”

(Irshad) Uqbah bin Abu Eizar says, that Imam Husayn (a.s.) halted at Zee Hasam, and after praising and

glorifying Allah said,

“Now then! You have seen what unrighteousness has come forth. The world has changed color and has shown unacquaintance. Its righteousness has parted and this has continued until the remnants of good in it amounts to the thin sediment at the bottom of a drinking utensil. And life is degraded like the grazing ground of death. Do you not see that truth is not being practiced and wrong not being discouraged? The righteous believer is the one who aspires towards righteousness. I alone consider death to be a prosperity, while living with the oppressors is nothing but undesirable.”

The narrator says that Zuhair bin Qayn Bajali arose and said, “Do you desire saying something or you permit me to do so”? They told him to say. Then he praised and glorified Allah and answered the Imam, “O son of the Prophet of Allah! May your Allah be your guide! We have heard what you said. By Allah! If this world would have been immortal and our lives herein would have been eternal, and if we had to leave this world as a result of your companionship and aid, we would consent to it, rather than remain in this world without you.” Hearing this Imam praised him and prayed for him.

In another narration it is related, that Nafe' bin Hilal Bajali arose from his place and said, “By Allah! We do not despise Allah’s permanence, and we remain (firmly) upon your intentions and insight. And we will befriend the one who befriends you, and will bear enmity towards your adversaries.”

Burayr bin Khuzayr arose and said, “O son of the Prophet of Allah! Allah had favored us through you, that we may fight in front of you and our bodies be cut to pieces, so that on the day of Qiyamah your Grandfather may intercede for us.”

(Kamil, Irshad) Hurr, who was traveling alongside the Imam (a.s.), came up to him and said, “O Husayn! I request you in the name of Allah to think about your life, and I am convinced that if you fight, you shall surely be killed.” Imam replied,

“Do you make me fear death? Could a worse disaster befall you than killing me? I repeat the words of a brother of Aws, which he had said to his cousin, when he intended assisting the Prophet of Allah (S).

His cousin feared for him and said, “Where are you going, for you shall be killed.” To which he answered:

“I will depart, for there is no shame in death for a young man, whenever he intends (to do what is) right and he strives like a Muslim, who has soothed righteous men through (the sacrifice of) his life, who has scattered the accursed and opposed the criminals. If I live, I will not regret (what I have done), and if I die, I will not suffer. Let it be enough for you to live in humiliation and be reviled.”

When Hurr heard these words he parted from Imam Husayn (a.s.) and started walking from the other way with his companions, while Imam paved the other way with his companions.

(Tabari, Kamil) They reached Uzayb al Hijanat, which was a grazing ground for the horses of Nu'man,

hence the name Hijanat. Suddenly four Camel-riders (viz. Nafe' bin Hilal, Mujme' bin Abdullah, Umar bin Khalid, and Tirimmah bin Adi) appeared from Kufa towing the horse of Nafe' bin Hilal named Kamil, and Tirimmah bin Adi was their leader. They came face to face with Imam Husayn (a.s.), and when Tirimmah's sight fell on Imam he recited the following Rajaz: "O my Camel! Do not fear my clamor and reach us before sunrise to a good caravan, who is a best traveler, until you reach a far sighted brave man, who is honorable and munificent, who has been brought by Allah for a worthy cause, and is an aid, and may Allah keep him alive till the end of the world. The Prophet of Allah's family is a family of prestige and honor, they are the masters with fair and illuminated countenance, who attack their enemies with brown spears and sharp-edged swords, O the One who has the power of profit or loss! Help Husayn against such rebellious people, who are a remnants of disbelief, the two sons of Sakhr (Abu Sufyan) viz. Yazid who is a habitual drinker of wine, and Ibn Ziyad, who is an adulterer and an illegitimate son."

When these persons reached Imam Husayn (a.s.), Hurr proceeded towards them and said, "These people are the natives of Kufa, I shall arrest them or dispatch them back to Kufa." Imam replied,

"I shall defend them with my life, for these people are my companions and hold the same right as the other fellow-companions of mine. Then if you oppose the covenant which we share with them, I shall fight you."

Hearing this Hurr withdrew. Imam Husayn (a.s.) then turned towards them and said,

"Tell me regarding the people of Kufa."

Mujme' bin Abdullah Aedi, who was one of them said, "Their chiefs have accepted huge bribes and have filled their purses. The sovereign has bought their souls and have made them their firm accomplices. While all of them have united against you. As regards the other people, their hearts are with you but tomorrow their swords shall be drawn forth in front of your face." Then Imam inquired about his messenger Qays bin Mushir Saydawi, to which they replied, "Haseen bin Nameer had arrested him and sent him to Ibn Ziyad, and he had ordered Qays to curse you and your father.

Qays mounted the pulpit and sent salutations upon you and your father and condemned Ibn Ziyad and his father. He invited the people to assist you and informed them of your arrival. Then Ibn Ziyad ordered him to be thrown down from the terrace of the palace." Imam started weeping uncontrollably and recited the following verse of the Qur'an:

"Of them is he who has fulfilled his vow, and of them is he who awaits (it's fulfillment), and they have not changed the least." (Surah al-Ahzab, 33:23)

O Allah! Bestow us and them a place in Paradise, and unite us in the place of repose of Your Beneficence and the treasure of Your reward."

Then Tirimmah bin Adi came up to him and said, “I see quite a few men with you and if they (the enemies) fight your companions (who are quite less) as I see, then they are enough for them. Before I left Kufa, I saw a group of people in such large numbers as I had never seen anyone gathered at one place. When I inquired as to what was the reason behind this, I was told that they were being arrayed and would be sent to fight you. I request you in the name of Allah not to move even a span towards them, and go to a town which is fortified, then halt there until you take a decision and think over your plan of action. Come along with me, I shall halt you at the mountain of Aja, which is fortified. This mountain has shielded us against the kings of Ghassan and Hameer, Nu'man bin Manzar, and the red skinned and fair-skinned men (foreigners), and we have (always) taken refuge in it. By Allah! We have never faced disgrace, I shall come along with you and give you place therein. Then you may dispatch your envoys to the people of the clan of Bani Tayy, who reside in the mountains of Aja and Salami, until the horsemen and foot soldiers rally around you. Ten days will not pass until twenty thousand men of (the clan of) Tayy will be ready and will not let anyone reach you until they have their lives within themselves.” Imam Husayn (a.s.) replied,

“May Allah reward you and your people favorably! We have entered into an agreement with these people by which I cannot return, and we do not know what shall befall us and them.”

Abu Makhnaf says that Jameel bin Marsad has related to me from Tirimmah bin Adi, that he said: I bade farewell to the Imam and said, “May Allah grant you refuge from the evil of jinn and men! I have brought provisions for my family from Kufa and their subsistence is with me, I shall go back and hand it over to them. Then I shall come back to you and join your companions.” Imam replied,

“Allah’s Mercy be upon you! Then hasten”!

I realized that he needed more men hence told me to hasten. Tirimmah says that I went to my people and handed over to them what I had with me and bequeathed to them. They told me that, “We have never seen you do (haste) so ever before.” I related to them my intention and passed from the road of Bani Na'al, until I neared Uzaybul Hijanat. There I met Sama'ah bin Badar, who gave me the news of the martyrdom of Imam Husayn (a.s.), hence I returned back.

The author (Shaikh Abbas Qummi) says that according to the narration of Abu Ja'far Tabari, who quotes from Azdi, it proves that Tirimmah bin Adi was not present in Karbala and was not among the martyrs therein. Rather when he heard the news of the martyrdom of Imam Husayn (a.s.), he returned back.

But according to the renowned Maqatal of Abu Makhnaf, it is related from Tirimmah that he says that, “I was wounded immensely and was lying among the martyred ones in Karbala. I swear righteously that at that moment I was not dozing off, I saw twenty horsemen coming” etc. Thus this narrative cannot be relied upon and weakens the reports, and may Allah bestow a righteous reward.

Then Imam proceeded further until he reached Qasre Bani Maqatil and halted there. He saw a tent pitched there and inquired as to whose tent it was. People replied that it was of Ubaydullah bin Hurr

Jo'fi. Imam said that he desired to meet him and sent someone to call him.

(Manaqib) Hajjaj bin Masrooq Jo'fi, the messenger of Imam, came up to him and said, "Imam Husayn (a.s.), the son of Ali, desires to meet you." He said, "Verily we are Allah's and verily unto Him shall we return. By Allah! I did not leave Kufa, except to distance myself from Husayn bin Ali. By Allah! I do not desire to see him or he should see me." Hajjaj returned back and conveyed his words to the Imam. Imam arose and left to meet him. When he went to Ubaydullah, he saluted him and sat down. Then Imam invited him to assist him, to which he repeated the words, which he had uttered before and thus excused himself.

Then Imam said,

"Now when you have excused yourself from helping us, then do not fight against us. By Allah! The one who listens to our cry and does not hasten to respond to it will certainly be doomed."

Ubaydullah replied, "As regards siding with your enemies, Allah willing, it shall not happen." Then Imam Husayn (a.s.) arose and went towards his tent.

It is relevant that here we relate regarding Ubaydullah bin Hurr Jo'fi: Mirza (Muhammad Astarabadi) in his book Rijale Kabeer relates from Najjashi, that Ubaydullah bin Hurr Jo'fi was a horseman and a poet. He had a book related from the Commander of the Faithful Imam Ali (a.s.). Then Mirza quotes through his chain of narrators that Ubaydullah asked Imam Husayn (a.s.) about the dye he used. Imam replied,

"It is not as you think, indeed it is Henna and Wasmah."

Furthermore, it is related in Qamqam that the above-mentioned Ubaydullah was a follower (Shi'ah) of Caliph Usman. He was brave and a horseman among the Arabs. He fought in the battle of Siffīn alongside Mu'awiyah due to (his affection for) Usman. When Imam Ali (a.s.) was martyred he returned back to Kufa and resided there. When the people prepared for the martyrdom of Imam Husayn (a.s.), he left Kufa so that he may not be a partner to his martyrdom.

Tabari relates from Azdi, who relates from Abdul Rahman bin Jandab Azdi, that after the martyrdom of Imam Husayn (a.s.), Ubaydullah bin Ziyad inspected the noblemen of Kufa. He could not find Ubaydullah bin Hurr, and after some days when he came back he went to meet Ubaydullah bin Ziyad. Ubaydullah asked him, "O son of Hurr! Where were you?" He said that he was unwell. To which Ubaydullah asked, "Were you emotionally unwell or physically?" He replied, "My heart is not unwell, as regards my body, Allah has favored me with health." Ubaydullah said, "You lie, in fact you were with our enemies." Ubaydullah replied, "If I would have been present with your enemies, it would have come to light, for a person like me cannot remain concealed from sight."

When Ibn Ziyad became negligent of him, he stole himself, mounted his horse and left. Then Ubaydullah turned towards him and said, "Where is the son of Hurr." People said that he had just left. He ordered

that he should be brought back to him. The guards rushed after him and told him to respond to the call of the commander.

He said, "Convey to him that I shall never come to him walking on my feet", saying this he turned back until he reached the house of Ahmar bin Ziyad Tae. He gathered his companions and they went to the place of Martyrdom at Karbala.

There he prayed to Allah for their forgiveness and went to Madaen. He composed some couplets in this regard: "The deceptor and deceiver commander, who is in fact a deceiver, says that why did I not fight Husayn, the son of Fatima (a.s.), when I am abashed and regret as to why did I not assist him, and the one who neglects performance of good deeds is liable to be ashamed and should repent."

It is related in the context of his couplets that he was ashamed for not assisting Imam Husayn (a.s.), and he composed some couplets, which shall be quoted in the Chapter of Eulogies in this book.

Furthermore, it is related that he clasped his hands together with regret and said: "What have I done to myself"? Then he recited the following couplets: "O regrets and O grief! and until the time I am alive, this remorse shall be upon my soul and my neck, when Husayn had asked me to assist him against the misled and hypocrites at Qasre Bani Maqatil, when he told me will you leave us and go away? then if I had sacrificed my life defending the Imam, the son of Mustafa (S), may my life be his ransom, then I would have succeeded on the day of Qiyamah, he (Imam) turned his back from me and bidding farewell returned back, then if the heart of the one regretting could be ripped open, I wish my heart would be teared, it is very much true that those who have supported and assisted Husayn have succeeded and are righteous, while those who were hypocrites are damned."

Abu Hanifa Dinawari, after quoting some of these couplets says that Ubaydullah bin Hurr was from among the noblemen and warriors of Kufa.

The Honorable, Sayyid Mahdi Bahrul Uloom says in his Rijal, that Shaikh Najjashi has included Ubaydullah bin Hurr Jo'fi in the list of the ancient devout Shi'ah. He is the same person, whom Imam passed after meeting Hurr bin Yazid Riyahi and asked for his help but he declined.

Shaikh Saduq in his Amaali, relates from Imam Ja'far as Sadiq (a.s.) that when Imam Husayn (a.s.) reached Qatqataniyah, he saw a tent pitched and inquired as to whose tent it was. People replied that it was of Abdullah bin Hurr Hanafi (while the correct name is Ubaydullah bin Hurr Jo'fi). Imam sent a messenger to him saying,

"You are an evil and guilty person. Allah shall call you to account for whatever you have done. Then if you now turn back to Allah and assist me, my Grandfather will intercede for you in the audience of Allah."

He replied, "O son of the Prophet of Allah! If I come to assist you, I shall be one of the first persons to

sacrifice my life in front of you. You may take my horse. I have never attended to any work seated on it, except that I have attained what I desired, and no one has ever reached me except that it has saved me, hence I present it to you, so take it.” Hearing this Imam turned his face away from him and said,

“Neither do I need you nor your horse. I do not desire to enter misled people into my ranks. Run away from here and do not side with us or against us, for the one who listens to the cry of us, the Household (Ahlul Bayt), and does not hasten to assist us, Allah shall throw him head-long into the fire of hell.”

Shaikh Mufeed in his Irshad says, that when Imam Husayn (a.s.) reached Qasre Bani Maqatil, he saw a tent pitched there...(till the end as quoted earlier).

Then Sayyid Tabatabai Bahrul Uloom relates, that Shaikh Ja’far bin Muhammad ibn Nima in his Sharhus Sar fee Ehwalil Mukhtar, writes that Ubaydullah bin Hurr bin Mujme’ bin Khuzaym Jo’fi was among the noblemen of Kufa. Imam Husayn (a.s.) came to him and invited him to join his ranks, but he declined the offer.

Later he repented such that he wished he had died, and he recited the couplets (as quoted above) The other renowned verses of his are: “The lustful Bani Umayyah sleep in peace, while the family of the slain ones of Taff are devoid of it, Islam has not been destroyed except at the hands of a clan of foolish men, who are made commanders, and their airs and graces are prevalent, the spears of the Religion are in the hands of the oppressors, when one part of it bends, it is not straightened by them, I have sworn that my soul shall always be aggrieved and sorrowful, and my eyes full of tears, which will never dry in my lifetime, until the chiefs of Bani Umayyah be disgraced till their death.”

Then he goes on to say, that this very Ubaydullah joined the forces of Mukhtar and accompanied Ibraheem bin Malik Ashtar to fight with Ubaydullah bin Ziyad. Ibraheem was uneasy because of his presence and told Mukhtar, “I fear that at the time of need he might deceive us.” Mukhtar said, “Favor him with wealth and blind his eyes.”

Thus Ibraheem proceeded accompanied by Ubaydullah until he reached Takrit and halted there. He ordered the taxes to be collected and then distributed it among his companions. He sent five thousand dirham for Ubaydullah, to which he was infuriated and said, “You have kept ten thousand dirhams for yourself, while I am not less (in status) than you.” And as much as Ibraheem swore that he had not kept more than that, he refused to accept.

Ibraheem sent him his own share but he was still not satisfied. Then he revolted against Mukhtar and broke his promise of support. He looted the villages of Kufa and killed Mukhtar’s men and taking away all the loot went away to Basra to Mus’ab bin Zubayr. Mukhtar sent his soldiers behind him, who destroyed his house.

Later Ubaydullah regretted as to why did he not assist Imam Husayn (a.s.), and why he did not remain with Mukhtar and said: “When Mukhtar invited people for revenge, the followers of the Household (Ahlul

Bayt) came forward, who had worn their hearts on top of their armors, they went forward in every river of death and battlefield, they assisted the grandson of the Prophet and his family, their motive being none other than taking revenge of the blood, thus they entered Paradise and its fragrance, and this is better than all the gold and silver, Alas! If only I too had fought with the Indian and eastern swords, Regrets! If only I had entered into the ranks of your supporters, I would have killed each rebellious and transgressor.”

After quoting these couplets, Sayyid Bahrul Uloom says that according to my opinion, under all circumstances, Ubaydullah bin Hurr Jo'fi was a believer, but was an offender. You have seen that he declined to assist Imam Husayn (a.s.) besides his attitude with Mukhtar too. But later he repented and regretted.

We are astonished that Najjashi has included him among the virtuous ones and given importance to him, and has given him place in the beginning of his book. According to this (as has been quoted above), I hope the mercy of Imam Husayn (a.s.), who ordered him to flee away, so that he may not hear the cry so as to be thrown headlong into the fire of hell, that he would intercede for him in Qiyamah near Allah. For he regretted it severely and repented over what he had done. And Allah best knows his state and his end. (Here ends the discourse of Allamah Tabatabai Bahrul Uloom).

The author (Shaikh Abbas Qummi) says, that the family of the progeny of Hurr Jo'fi were Shi'ah, which includes Adeem, Ayyub and Zakariyyah, who were the companions of Imam Ja'far as Sadiq (a.s.). Najjashi has quoted regarding them and says that Adeem and Ayyub were among the reliable men, and he also ascribes a book to Zakariyyah.

1. The above incident highlights Imam's clemency and humane nature. Even though being aware, that these very men would stop access to water from him, his children and companions and ultimately kill them, he quenched their thirst. This being the character of righteous men and the virtuous slaves of Allah. Why would not one expect such character from Imam Husayn (a.s.), for he is the son of Imam Ali (a.s.) who had done the same in the battle of Siffīn.

Upon arrival in Siffīn, Imam Ali (a.s.)'s army found its excess to water front barred by a strong contingent of the Syrian forces. Imam Ali (a.s.) sent Sa'sa' bin Sawhan, a companion of the Prophet (S) to Mu'awiyah, asking him to withdraw his troops from the river and allow free access to water to everyone. Mu'awiyah refused to do so, whereupon Imam ordered his troops to seize the water front by force. His troops routed the Syrians and captured the water front.

Now there was panic in the camp of Mu'awiyah, they had no way to reach the water. Imam Ali (a.s.)'s generals opined that they should pay Mu'awiyah back in his coin and let the Syrian army perish of thirst. But Imam gently reproved them for wishing to imitate an example, which they themselves condemned, and he said, "The river belongs to Allah. There is no embargo on water for anyone, and whoever wishes, may take it."

Imam Husayn (a.s.) on way to Kufa

Our Shaikh Saduq, through his successive chain of narrators, relates from ‘Amr bin Qays Mashriqi, who says that I along with my cousin came to the presence of Imam Husayn (a.s.) at Qasre Bani Maqatil. We saluted the Imam and my cousin asked him, “The color of your hair is due to the dye or a chemical dye”? Imam replied,

“It is dyed, for we, the Bani Hashim turn old very soon.”

Then the Imam turned towards us and asked,

“Have you come to assist me”?

I answered, “I have a large family and I also have the trust of other people with me. I do not know what will be the outcome of this, and hence do not desire that the wealth of people (with me) may go waste.” My cousin too said something similar. Then Imam said,

“Then go away from here and do not remain so as to hear our cry or see our gloom, for the one who hears our cry and beholds our gloom and yet does not hasten to assist us, then it is the right upon Allah, the Honored, the Glorified, to throw him headlong into the fire of hell.”

(Irshad) Then in the last part of the night, Imam ordered water to be taken and left from Qasre Bani Maqatil.

Uqbah bin Sam’an says, that we went along with the Imam and he took a short nap on the horse’s back. Then he woke up and uttered the words:

“Verily we are Allah’s and verily unto Him shall we return. Praise be to Allah, the Lord of the worlds.”

Then he repeated it twice or thrice. His son Ali bin Husayn (a.s.), who was riding a horse, came up to him and asked, “Why did you (suddenly) praise Allah and utter the words of “returning to Him”? Imam replied,

“O my dear son! Sleep overtook me, and I saw a rider come up to me from behind and said: These people are proceeding further, while death is advancing towards them. I perceived that they were our spirits informing us of our death.”

Ali bin Husayn said, “O dear father! May your Lord not bring forth evil! Are we not on the right”? Imam replied,

“Why not, by Him towards Whom all servants return.”

Then Ali said, "Then we do not fear, for we shall die on the right." Imam said,

"May Allah reward you abundantly, the reward which is due from a father to his son."

(Irshad and Kamil) When it dawned, Imam Husayn (a.s.) recited the morning Prayers and hastily ascended his horse and turned towards the left. He tried to dispel his companions (from Hurr's army). Then Hurr bin Yazid came up to him and desisted him and his companions from doing so. And as much as Hurr tried to take them to Kufa, they resisted until they stopped, but they followed in the same way until they reached Ninawa.

When Imam Husayn (a.s.) halted there, a rider, equipped with arms and carrying a bow on his shoulder, arrived from Kufa. Everyone stopped and watched him, and when he came, he saluted Hurr and his companions and did not salute Imam and his companions. Then he handed over the letter of Ubaydullah bin Ziyad to Hurr, whose contents were as follows: "Now then! As soon as my letter and messenger reaches you, be severe towards Husayn. And let him halt at a barren land, devoid of fortresses and water. I have instructed my messenger not to part with you until you have carried out my orders, Salutations."

When Hurr read the letter of Ubaydullah, he told them, "This is the letter of the commander Ubaydullah, in which he has ordered me to stop you wherever this letter reaches me. And this is his messenger, who shall not part with me until I carry out his orders."

(Tabari) Then Yazid bin Muhajir Abul Sha'sa Kindi looked at the messenger of Ibn Ziyad and asked him, "Are you not Malik bin Numayr"? He replied in the affirmative, while he was from the clan of Bani Kinda. Abul Sha'sa said, "May your mother mourn you! What order have you brought"? He replied, "What have I brought, but the orders of my Imam and fulfilled my allegiance to him." Abul Sha'sa said, "You have disobeyed your Allah and obeyed your Imam in that which will doom you. And you shall earn disgrace and the fire of hell, what an evil Imam you have. Allah says in the Qur'an:

"And we made them Imams who invite unto the (hell) fire, and on the day of Qiyamah they shall not be helped" (Surah al-Qasas, 28:41) while your Imam is one of them.

(Irshad) Hurr thus forced Imam and his companions to halt at that place, devoid of habitation nor water. Imam said,

"Woe be to you! Leave us, so that we may halt at this village (Ninawa or Ghaziriyyah) or that (Shu-fiyah)."

Hurr replied, "By Allah! I cannot permit you to do so, they have appointed that man as a spy over me." Then Zuhayr bin Qayn said, "O son of the Prophet of Allah! I see that the matter will get worse than this. It is much easier for us to fight these people now, than to fight with the group who shall come after them. By my life! So many people will come afterwards that it is beyond our strength to confront them."

Imam replied,

“I shall not (be the first to) fight them.”

Saying this he dismounted, and that was on Thursday, the second of the month of Muharram sixty-first year of migration.

Sayyid ibn Tawoos says, that Imam Husayn (a.s.) stood amidst his companions and delivered a sermon. He praised and glorified Allah and sent salutations upon his Grandfather and then said,

“You have seen as to what have they brought forth (till the end)”

And he delivered a sermon similar to that which we have quoted earlier when Imam met Hurr.

Imam Husayn (a.s.)’s halt at the ground of Karbala, Umar bin Sa’ad’s entry, and the circumstances therein

When Imam Husayn (a.s.) stopped at the plain of Karbala, (Kamil) he inquired as to what was the name of the place. People replied that the place was known as “Aqar.” Imam said,

“Almighty Allah! We seek your refuge from Aqar” (Aqar means barren, sterile).

Sibt ibn Jawzi has written in his Tazkirah, that Imam Husayn (a.s.) asked as to what was the name of the place. They replied that it was Karbala and was also called Ninawa, which was a village therein. Then Imam started weeping and said: Umm Salama has informed me, that one day Jibra’eel came to the presence of Prophet Muhammad (S), and you (Imam Husayn) were with me. Suddenly the Prophet said, “Leave my child”, hearing this I left you and the Prophet made you sit on his lap. Jibra’eel asked him, “Do you cherish this child”?

The Prophet replied in the affirmative. Then Jibra’eel said, “Your Ummah will kill him, and if you desire I shall show you the earth of the place where he shall be martyred.” The Prophet showed his willingness to do so. Then Jibra’eel spread his wings towards Karbala and showed the Prophet the place.

Thus when Imam Husayn (a.s.) was told that the name of the place was Karbala, he smelt the earth and said,

“This is the same place regarding which Jibra’eel had informed the Prophet, and I shall be killed herein.”

Then Sibt ibn Jawzi relates from Sha'bi, that when Imam Ali (a.s.) was proceeding towards Siffin, he came face to face with Ninawa, which was a village near the river Euphrates. Imam halted there and commanded his companion, who had the job of providing water for ablutions that,

“Tell me the name of this place.”

He replied that it was called Karbala. Hearing this he wept bitterly until the earth became wet with his tears. Then he said,

“One day I went to the presence of the Holy Prophet (S) when he was weeping and asked him as to what made him weep.”

He replied,

“At this moment Jibra'eel came to me and informed me that my son Husayn will be killed at a place called Karbala near the river Euphrates. Then Jibra'eel lifted a handful of earth and gave it to me, I smelt it, thus I could not control my tears.”

Furthermore it is related in Biharul Anwar from Kharaej, that Imam Muhammad al Baqir (a.s.) says, that one day Imam Ali (a.s.) went out with his companions one or two miles away from Karbala. Then he advanced further until he reached a place called Maqdafan and started wandering there. Then he said,

“Two hundred Prophets and the progeny of the Prophets have been martyred at this place, and this the halting station, the place of martyrdom of the felicitous martyrs, which has not been acquired by the ancient, while those after them shall not reach it too.”

(Malhoof) When Imam Husayn (a.s.) reached that place, he asked as to what was the name of that place. People replied that it was called Karbala. Imam said,

“O Allah! I seek your refuge from Karb (Grief) and Bala (trials)”

Then he said,

“Grief and trial dwells herein, hence alight down, and this is our halting place. Here will our blood be shed and here shall we be buried. My Grandfather, the Prophet of Allah (S) has foretold me regarding it.”

Everyone complied to his order and dismounted, while Hurr too pitched his tents with his companions at another place.

(Kashful Ghummah) Everyone complied to his orders and dismounted and off-loaded their equipments, while Hurr dismounted his army opposite Imam Husayn (a.s.). Then Hurr wrote to Ubaydullah informing him that Imam Husayn (a.s.) had halted at Karbala.

It is stated in Murujuz Zahab, that Imam Husayn (a.s.) proceeded towards Karbala accompanied by five hundred horsemen and around a hundred on foot from his family and companions.

It is related in Biharul Anwar from Manaqib that Zuhayr bin Qayn said, "Take us along, so that we may halt at Karbala near the bank of the river Euphrates, and we shall halt there. Then if they fight us, we shall fight them and seek help from Allah." Tears rolled down the eyes of Imam and he said,

"O Allah! I seek your refuge from Karb (grief) and Bala (trials)."

Imam settled therein and Hurr dismounted too facing him with a thousand soldiers. Then Imam ordered that pen and paper should be brought and he wrote a letter to the affable chiefs of Kufa:

"From Husayn bin Ali, to Sulayman bin Surad, Musayyab bin Najabah, Rufa'ah bin Shaddad, Abdullah bin Wa'al and the group of believers. Now then! You very well know that the Holy Prophet in his lifetime said that the one who witnesses a cruel and oppressive ruler... (till the end as narrated, which has been related earlier in context of his sermon delivered in the presence of his companions and that of Hurr's.)"

Then he folded the paper and affixing his seal over it, handed it over to Qays bin Mushir Saydawi ... (till the end, which has already been related earlier.)

When he received the news of the Martyrdom of Qays, tears flowed from his eyes and he said,

"O Allah! Assign an exalted station for me and my followers (Shi'ah) near You. And assemble us into the place of repose of Your Mercy, for You have power over all"

Then one of the companions from among the followers (Shi'ah) viz. Hilal bin Nafe' Bajali¹ leapt forward and said, "O son of the Prophet of Allah! Your grandfather, the Prophet of Allah (S), could not force his affection into the hearts of all men, nor could he bring people to his command, for there were hypocrites among them, who would say that they would assist him but in their hearts intended to deceive him.

Their attitude was sweeter than honey in his presence and behind his back they were bitter than Colocynth, until the Almighty Allah summoned the Prophet to Himself. And your father was similar to him. A group of people united to assist him but later he had to fight the Nakeseen, the oppressive Qaseteen and the perverse Mareqeen.²

Then the end of Imam Ali (a.s.) came and he proceeded towards the bliss of Paradise. And now today those with us are similar to those people of that day. And the people have not broken off the pledge and the allegiance, except that they have done loss to none other than their own selves, and Allah has made us independent of them. You may, with sobriety and welfare, take us to whichever place you desire, whether it be in the east or the west. By Allah! We do not fear the decree of Allah, nor do we despise His meeting. We shall take the opportunity with our determination and sightedness, and will befriend your friends and will bear enmity with your enemies."

Then Burayr bin Khuzayr Hamadani arose and said, “By Allah! O son of the Prophet of Allah (S)! Allah has graced us through you that we may be cut to pieces in front of you and on the day of Qiyamah your Grandfather would intercede for us. The one who has betrayed the grandson of their own Prophet, shall not find salvation. Fie upon them for what they shall see tomorrow in Qiyamah, and shall groan and wail in (the fire of) hell.”

Then Imam Husayn (a.s.) gathered his sons, brothers, relatives around him and wept for some time and said,

“O Allah! We are the progeny of Your Prophet. These people have dragged us out of our houses and have driven us and have constrained us from the place of our Grandfather (Madina). The Bani Umayyah have oppressed us. O Allah! Take away our rights from them and help us over these tyrants.”

Then he proceeded from there and on Wednesday or Thursday entered Karbala on the second of Muharram 61 A.H. Then he turned towards his companions and said,

“People are the slaves of this world and Religion is only a lip-service for them, and they will take care of it until it is pleasurable, and when the crucible of trials approaches, only a few religious ones remain.”

Then he asked,

“Is this place Karbala?”

The people replied in the affirmative. He said,

“This is the place of grief and trials and this is the place of the resting of our Camels, our halting place, station of our martyrdom and where our blood shall be spilled.”

Then they dismounted there, and Hurr accompanied with a thousand men too alighted facing him. Then he wrote to Ubaydullah bin Ziyad saying that Husayn had encamped at Karbala.

Ubaydullah bin Ziyad’s letter to Imam Husayn (a.s.)

“Now then O Husayn! I have been informed that you have halted at Karbala. Yazid has written to me not to recline my head on the bed and not be satiated until I send you to Allah, or you submit yourself to me and Yazid bin Mu’awiyah. Greetings.”

When his letter reached Imam Husayn (a.s.), he read it and threw it away saying,

“The one who seeks the pleasure of people against the displeasure of Allah can never succeed.”

The messenger asked him the reply for the letter, to which Imam said,

“He has no reply, but has the wrath (of Allah).”

When the messenger reached Ubaydullah and conveyed the Imam's message to him, he was infuriated and looked towards Umar bin Sa'ad and appointed him to fight with Imam Husayn (a.s.). Before that Ubaydullah had given the governorship of Ray to Umar bin Sa'ad, thus when Umar excused himself, Ubaydullah told him to return the post bestowed upon him. Umar asked for respite and thereafter agreed in fear of the governorship being taken away from him.

The author says that this (Umar bin Sa'ad's excuse to Ubaydullah not to fight) seems unlikely to me. The reliable biographers and historians have mutually agreed that Umar bin Sa'ad reached Karbala one day after Imam Husayn (a.s.) entered therein, and it was the day of third of Muharram (thus it proves that he was prepared for it from the very beginning).

Shaikh Mufeed, Ibn Aseer and others relate that Umar bin Sa'ad bin Abi Waqqas left Kufa towards Karbala the next day accompanied by an army of four thousand horsemen. Ibn Aseer says that the reason of Umar bin Sa'ad going to Karbala, was that Ubaydullah bin Ziyad had sent him on duty to Dashti, with a well-equipped army of four thousand, for the people of Daylam had gained control over it and secondly that Ubaydullah had given him authority over Ray. Umar bin Sa'ad had made Hammamul A'ayan as his encampment.

When the matter of Imam Husayn (a.s.) reached here, Ubaydullah called Umar bin Sa'ad and said, "Go and confront Husayn and after accomplishing our task, return back to your position." Umar bin Sa'ad tried to excuse himself when Ubaydullah said, "Very well, then you may return back what has been conferred upon you."

When Ubaydullah said this Umar replied, "Give me respite for today so that I may take a decision", saying this he left and asked the opinion of his well-wishers, all of whom advised him to refrain from it. His nephew Hamza bin Mugheera bin Sha'bah came to him and said, "I request you in the name of Allah not to confront Husayn, for by doing this you will be sinning and severing the bonds of relationship with him. By Allah! Even if you have to leave this world, the wealth and the kingdom upon the earth, it is better for you than go to the presence of the Almighty Allah with the blood of Husayn upon your neck."

Umar replied that he would not do so and he spent the entire night pondering upon it saying, "Could I decline the governorship of Ray, while it is my dream, or should I return back blamed for killing Husayn? Should I kill him, then I will wind up in the hell from which there is no escape, while the governorship of Ray is the refreshment of my eyes."

Then he returned to Ubaydullah and said, "You have deputed me for this task and all the people have heard it. If you desire send me for this job, otherwise send someone else against Husayn from the noblemen of Kufa, who would be better than me", then he named some of them. Ubaydullah replied, "If I have to send someone else I will not ask your opinion, then now if you are ready to go to Karbala with the command over our army, do so, or else return back the post which we have conferred upon you." Hearing this Umar replied, "I myself will go", saying this he proceeded until he encamped opposite Imam

Husayn (a.s.).

The author says that what Imam Ali (a.s.) had predicted came out to be true. Sibte ibn Jawzi in his Tazkirah relates that the eminence of Imam Ali (a.s.) became apparent here. One day he met Umar bin Sa'ad, who was a young lad at that time, and said,

“Woe be to you O son of Sa'ad! What would be your state at the moment when you will be standing between Paradise and hell and you shall choose the hell.”

When Umar reached Karbala, he halted at Ninawa.

(Irshad) When Umar bin Sa'ad reached Karbala, he called Urwah bin Qays Ahmasi and said, “Go to Husayn and ask him as to why he has come here and what he desires.” He replied that he was ashamed to go, for he was among those who had written to the Imam inviting him to come. Then when Umar put the same offer to whomsoever in his army, they all refused, for they were among those who had written to Imam. Then Kaseer bin Abdullah Sha'abi, who was a brave man and would never turn his face away from any task, arose and said, “I shall go and if you desire I shall kill him.”

Umar replied, “I do not desire his murder, then go to him and ask him the reason as to why he has come here.” Kaseer went until Abu Samamah Saedi saw him and said, “May Allah reconcile you O Aba Abdillah! The man is coming towards you, who is the worst among the dwellers of this world and who is the boldest and who had shed the most blood among them.”

Then Abu Samamah himself arose and went up to him and told him to keep his sword down. He refused to do so and said, “I am only a messenger, then if you desire, I shall convey it to you or else I shall return back.” Abu Samamah said, “In that case I shall keep my hand over the hilt of your sword then you may deliver your message.” He said, “No, I shall not let your hand reach there.” Abu Samamah said, “Then deliver your message to me and I shall convey it to Husayn, but I shall not let you go to him for you are a wicked man.” Then they started abusing one another until Kaseer returned back to Umar bin Sa'ad and informed him.

Umar called for Qurrah bin Qays Hanzali and said, “Woe be to you! Go to Husayn and ask him as to why he has come here and what he desires.” When Imam saw Qurrah he asked,

“Does anyone know this man?”

Habib bin Mazahir replied, “Yes, he is from the Hanzala clan of Tameem, and is the son of our sister. I had known him to be a believer and had never thought that he would come here like this.” Qurrah came and saluted the Imam and delivered the message of Umar. Imam replied,

“The people of your town have written to me and requested me to come here. Then if you hate my presence I shall return back.”

Then Habib bin Mazahir said, “Woe be to you O Qurrah! Are you returning back to the oppressive ones? Then assist this man because of whose Fathers Allah will favor you.” Qurrah replied, “I shall return back and convey Imam’s message to Umar and think over it.” He returned back and conveyed to Umar what Imam had told him. Then Umar said, “I hope that Allah will spare me from fighting him.”

Then he wrote to Ubaydullah: “In the Name of Allah the Beneficent the Merciful. Now then! When I reached my destination, I sent a messenger towards Husayn asking him as to why he came here and what he desired. He replied that the people of this town had written to him and sent messengers inviting him, hence he has come here. He says that if these people do not like my presence and have turned against their words, which were conveyed to me by their messengers, I shall return back.” Hassan bin A’ez Asabi says, that I was present there when Umar’s letter reached Ubaydullah. When Ubaydullah read the letter, he said, “When he has got trapped in our claws, he hopes to escape, now there is no escape.”

Then he wrote back to Umar bin Sa’ad: “Now then! I have received your letter, and I have understood whatever you have written therein. Offer a proposal to Husayn that he and his companions should take the pledge of allegiance to Yazid. Then if he does so, we shall see what is to be done. Greetings.” When Umar received the letter he said, “I had feared that Ubaydullah would not seek fairness.”

Muhammad bin Abi Talib says, that Umar bin Sa’ad did not convey this proposal of Ubaydullah bin Ziyad to Imam Husayn (a.s.), for he knew that the Imam would never pledge his allegiance to Yazid. Then Ubaydullah ordered all men to gather at the great mosque of Kufa. Then he came out, mounted the pulpit and said, “O people! You have very well tested the family of Abu Sufyan, and you have found them such as you desired them (to be). This is the commander of the faithful Yazid, who is well-behaved, a person with a pleasant countenance and kind to his subjects. He bestows rights upon everyone and the roads are safe in his kingdom. And similar was his father Mu’awiyah in his own time. And after him his son Yazid too respects the slaves of Allah and makes them rich with wealth and honors them. He has increased your rights by a hundred times and has commanded me to increase it further and prepare you to fight his enemy Husayn. Then listen to him and obey his orders.” Saying this he alighted the pulpit and distributed abundant gifts among people and dispatched them to assist Umar bin Sa’ad against Husayn.

(Manaqib) Ubaydullah started dispatching troops to Karbala until twenty thousand horsemen (Malhoof) gathered with Umar bin Sa’ad till the sixth of Muharram. (Tasleeyatul Majalis) Then Ubaydullah sent someone to Shabas bin Raba’ee saying, “Come to me so that I may dispatch you to fight Husayn.” He pretended to be sick and excused himself.

Ubaydullah sent him a letter stating: “Now then! My messenger has informed me that you pretend to be sick, and I fear lest you be one of those who

“when they meet with those who believe, they say ‘we believe’, but when they go apart to their

devils, they say, 'surely we are with you, verily we did but mock'" (Surah al-Baqarah, 2: 14)

Then if you persist in our obedience, hasten to come to us.”

Shabas came after the Prayers of Isha, so that Ubaydullah may not see his face, which was free of any illness. When Shabas came, Ubaydullah welcomed him and made him sit near him and said, “I desire that you go to fight that man (Husayn) and thus assist Umar bin Sa’ad.” Shabas replied that he would surely do so (Manaqib) and he dispatched him with an army of one thousand horse-men.

(Irshad, Tabari) Then Ubaydullah wrote to Umar bin Sa’ad: “Now then! Prevent Husayn and his companions from getting water. They should not get a single drop of water as was done with (Caliph) Usman bin Affan.”

Umar bin Sa’ad immediately sent ‘Amr bin Hajjaj with five hundred horse-men to go to the bank of the river Euphrates and block the supply of water for Imam and his companions. They did not allow them to take even a single drop of water, and that was three days before the martyrdom of Imam Husayn (i.e. the seventh of Muharram)

(Tabari) Ubaydullah bin Haseen Azdi, who was registered (in the army) of the clan of Bajila, called out in a loud voice (Irshad): “O Husayn! Do you see this water similar to the heavens? By Allah! You shall not taste even a drop of it until you perish of thirst.” Imam Husayn (a.s.) replied,

“O Allah! Make him die of thirst and never forgive him.”

Hameed bin Muslim says: By Allah! Later I visited him during his illness. By Allah, besides Whom there is no Deity, I saw him drinking water until it reached his stomach and he vomited it. Then he shouted “Thirst, thirst” and drank water until it reached his throat and he was never satiated, he remained in that state until he died (May Allah’s curse be upon him).

1. The author in his note says that according to me the right name is Nafe’ bin Hilal bin Nafe’, while the historians have erroneously mentioned it as Hilal bin Nafe’ because of the repetition of the name Nafe’ as is quoted in Manhajul Maqal etc...

2. Nakeseen or the violators of oath, referred to by Imam Ali (a.s.) to the group who fought against him at Jamal, derived from the Qur’anic verse “So whoever violates his oath (nakasa), does violate it only to the injury of his (own) self” (Sura al Fath: 10). Qaseteen or the deviators, referred to by Imam Ali (a.s.) to the group who fought against him at Siffīn, derived from the Qur’anic verse “And as for the deviators (Qasetoon), they shall be a fuel for the hell” (Sura al Jinn: 15). Mareqeen or those who missed the religion, referred to by Imam Ali (a.s.) to the group of Kharijites who fought against him at Naharwan, derived from a Prophetic Tradition.

Imam Husayn (a.s.) in Karbala'

It is written in Biharul Anwar, that Ubaydullah bin Ziyad kept dispatching troops one after the other to Umar bin Sa'ad (in Karbala) until he had thirty thousand horsemen and foot-soldiers with him. Then Ubaydullah wrote to Umar: "I have not left any excuse for you with respect to the (quantity of) army. Then remember to inform me, every morning and evening, about your affairs." Ubaydullah had started inciting Umar (for battle) from the sixth of Muharram.

Habib bin Mazahir came to Imam Husayn (a.s.) and told him, "O son of the Prophet of Allah (S)! Nearby there is a branch of the tribe of Bani Asad. If you permit, I shall go to them and invite them to assist you, perhaps Allah will defend you through them." Imam gave him permission and Habib, in the darkness of the night, disguised himself and went towards them. They recognized him and inquired from him as to what he desired. Habib replied, "I have brought the best gift for you. I have come to you to invite you to assist the grandson of our Prophet. He is here with a group of believers, each one of whom is better than a thousand men, and they shall not leave him, betray him nor surrender him (to the enemies).

Then Umar bin Sa'ad has surrounded them, you are my tribesmen, hence I invite you towards welfare. Then today pay heed to my words and assist him, so as to gain honor in this world as well as the Hereafter. I swear by Allah! Whoever among you is martyred in the way of Allah along with the grandson of the Prophet of Allah, then he will be in the lofty station among the friends of Muhammad (s.a.w.s.)"

Hearing this a man from among them, named Ubaydullah bin Basheer arose, and said, "I am the first one to accept this invitation." Then he recited the following Rajaz: "The nation knows that when the horsemen are ready to fight, I stand as a warrior, valorous, similar to a forest Lion." Then the men of the tribe gathered until ninety people prepared to go to assist Imam Husayn (a.s.).

At that moment, a man from among them went and apprised Umar bin Sa'ad about the situation and he sent Ibn Azraq with four hundred horsemen towards Bani Asad. When they (Bani Asad) were coming towards the army of Imam Husayn (a.s.), the horsemen of Umar bin Sa'ad stopped them on the bank of the river Euphrates. A quarrel started between them which turned into a fierce battle. Habib bin Mazahir called out to Azraq, "Woe be to you! Lift your hands off us", but Azraq refused to do so.

When the people of Bani Asad realized that they were incapable of resisting them, they returned back to their tribe. They left their place that very night fearing Umar bin Sa'ad. Habib returned to Imam (a.s.) and apprised him of the situation and Imam said,

"There is no Might and no Power except with Allah, the Most High, the Most Great."

Umar bin Sa'ad's horsemen retreated back and stopped the water supply for Imam Husayn (a.s.) and his companions, and intense thirst troubled them. Imam lifted up an arrow and went behind the tent of

the ladies, and measuring nine steps towards the West, started digging the ground. Sweet water emerged from therein, which Imam and his companions drank and filled their water skins, then the water disappeared and was never traceable.

When this news reached Ubaydullah bin Ziyad, he sent someone to Umar bin Sa'ad saying, "I have received information that Husayn digs wells and drinks from therein along with his companions? Then when this letter reaches you, beware and try as much as possible to stop them from digging the well and drinking water. Then pester them as was done with (Caliph) Usman bin Affan." When this letter reached Umar bin Sa'ad, he increased his persecution upon them.

Muhammad bin Talha and Ali bin Isa Irbili relate, that when thirst intensified, a man from among Imam's companions, named Yazid bin Haseen Hamadani, who was a devout man, came to Imam Husayn (a.s.) and said, "O son of the Prophet of Allah! Permit me to go to Umar bin Sa'ad and speak to him regarding (blockage of) water, perhaps he may abstain from it."

Imam agreed and Yazid bin Haseen Hamadani came to Umar bin Sa'ad but did not salute him. Umar said, "O brother from Hamadan! Do you not consider me to be a Muslim, for you have not saluted me"? Yazid replied, "If you had been a Muslim, as you say, then you would not have come to kill the progeny of the Prophet of Allah.

Then you would not have stopped the water of Euphrates from him, his brothers, his women-folk and his family, the water, which the pigs and the wild hogs drink, so that they may perish of thirst. You do not let them partake from it and then claim that you recognize Allah and His Prophet"?

Umar bin Sa'ad bowed his head (in shame) and said, "O brother from Hamadan! I am well aware that persecuting them is unlawful. But Ubaydullah, left the entire community, and chose me for a very difficult task and I left for it at that very moment. By Allah! I cannot understand, and am stopped at a dangerous turn, which I do not hold dear. Should I leave the ruler ship of Ray, which I desire, or I should return, with the blood of Imam upon myself, and his murder would be a cause of entering the fire (of hell) which is unavoidable, and the kingdom of Ray is the coolness of my eyes."

Abu Ja'far Tabari and Abul Faraj Isfahani says that when the thirst of Imam Husayn (a.s.) and his companions increased, he called for his brother Abbas bin Ali (a.s.) and sent him with a group of thirty horsemen and twenty foot soldiers with twenty water skins to the river. They reached the water in the night and Nafe' bin Hilal Bajali was in the forefront carrying a standard. 'Amr bin Hajjaj Zubaydi saw him and asked as to who he was. Nafe' disclosed his identity, to which 'Amr said, "Welcome O brother! What have you come here for"?

Nafe' replied, "I have come to partake the water which you have blocked from us." 'Amr said, "Go ahead and drink it with pleasure." Nafe' said, "By Allah! I shall not drink even a drop from it until Imam and his companions (whom you see) are thirsty."

Hearing this the men with 'Amr bin Hajjaj turned towards them and 'Amr said, "There is no way, we have been appointed for this very reason so as to stop them from reaching the water." When the men of Nafe' came closer, he told the foot soldiers to fill their water skins. They filled their water-skins quickly and 'Amr bin Hajjaj and his men attacked them.

Then Abbas bin Ali (a.s.) and Nafe' bin Hilal attacked them and pushed them to their ranks. Then they said, "Go, we have stopped them." 'Amr bin Hajjaj and his men returned back and some of them were driven back. A man named Sada', who was from among the men of 'Amr, was wounded by Nafe' with a spear. He considered the wound to be minor and did not attend to it, but later his wound opened up and he succumbed to it. Thus the companions of Imam took the water skins to him.

(Tabari) Imam Husayn (a.s.) sent 'Amr bin Qartah Ansari to Umar bin Sa'ad saying, "Come to meet me tonight between the two armies." Umar came with twenty horsemen, while Imam too went accompanied with the same amount of men. When they reached face to face, Imam told his companions to move far away and Umar too ordered his companions to do so.

Both the groups moved away and they started talking to one another until one part of the night passed away. Then they returned back to their armies and no one knew as to what was discussed between them. But the sane ones said that the Imam told Umar bin Sa'ad, "Accompany me in revolting against Yazid and leave his ranks." Umar replied, "My house shall be destroyed (if I do so)."

Imam said,

"I shall build it (back) for you."

He said, "My properties shall be confiscated", and Imam said,

"I shall give you better than that from my property in Hijaz."

But Umar was not pleased by it. And these reports were being discussed among men, when they had heard and knew nothing.

Shaikh Mufeed relates that Imam sent someone to Umar bin Sa'ad saying that he wanted to meet him. Then they met at night and spoke to each other for a long time. Then Umar bin Sa'ad returned to his place and wrote to Ubaydullah, "Now then! Allah has extinguished the fire (of hatred) and united men on one opinion and has set right the affairs of the Nation (Ummah).

Husayn has promised me that he will return back to the place where he came from, or go away to an Islamic border-town and lead a life any other normal Muslim. Or that he would go to Yazid and offer him his hand and the disagreement between them may be straightened. And this proposal is that what you like and wherein lies the straightness of the Nation."

Abul Faraj writes that Umar sent a messenger to Ubaydullah with the proposal and informed him that, "If

a Dailami had desired this from you and you would not yield to it, you would have committed injustice.”

Tabari and Ibn Aseer relate from Uqba bin Sam’an that he says that: I accompanied Imam Husayn (a.s.) from Madina to Makkah and from Makkah to Iraq. And there was not a single speech of his which I had not heard, whether in Madina, Makkah or on the way to Iraq, and among his ranks, until he was martyred. By Allah! The report, which is renowned among men that Imam Husayn (a.s.) had agreed to go to Syria and place his hand in the hand of Yazid, or go away to any Islamic border-town, had never ever been said by him. But he had said that, “Leave me so that I may go around upon this extensive earth, until I witness where the state of affairs of the people reaches.”

Shimr bin Ziljawshan’s arrival at Karbala and the events on the night of ninth Muharram

When the letter of Umar bin Sa’ad reached Ubaydullah, he read it and said, (Irshad) “This letter is from the man who is a well wisher of the chief and is merciful towards his community.” Hearing this Shimr bin Ziljawshan arose and said, “Will you agree to his demands when he (Imam Husayn) has encamped in your province near you? By Allah! If he goes away from your domain without giving his hand in yours (submitting to you), then he will turn powerful, while you will become weak and distraught. Then do not agree to what he says for it is the sign of impotency. Do command that he along with his companions may submit to you, then if you punish them, you are worthy of it, and have the right to do so.”

Ubaydullah replied, “Verily your opinion is very fair. Take my letter to Umar bin Sa’ad, so that he may convey my orders to Husayn and his companions that they may submit to my orders without any conditions or stipulations. Then if they agree to it, he should dispatch them alive to me, and if they disagree, he should fight them. Then if Umar bin Sa’ad agrees to do so, you should obey him, but if he disagrees, you shall be the commander in chief of the army. Then cut off his (Husayn’s) head and dispatch it over to me.”

Then he wrote to Umar bin Sa’ad, “Now then! I had not sent you to Husayn so that you may defend him and be negligent towards him. Nor to offer him assurance of safety and to make lame excuses and intercede on his behalf. Then see, if Husayn and his companions submit to my command, dispatch them over to me without battle. And if he disagrees, attack him and kill him. Then separate every limb of his for he is worth it.

Then again when you have killed him leave the horses to trample upon his back and chest, for he is worthy of it and is an ungrateful man and an oppressor (Allah’s refuge). Although I know that doing so after his death would not effect him, but I have pledged to myself that if I kill him I shall do so. Then if

you obey my command, I shall bestow gifts upon you due to the observant and obedient one. And if you disagree, alienate yourself from my army and give the charge to Shimr bin Ziljawshan, whom I have ordered to do so. Greetings.”

Abul Faraj relates that Ubaydullah sent a message towards Umar bin Sa’ad that, “O son of Sa’ad! You have been a man of ease and a profligate. Then fight the man (Imam Husayn) and use violence against him and do not yield to any of his requests until he submits to my command.”

It is related in Tareekh of Tabari that Azdi said, that Haris bin Hasirah relates from Abdullah bin Shareek Amiri, that when Shimr had got the letter written, he arose along with Abdullah bin Abi Mahl, who was an uncle of Ummul Baneen (a.s.), daughter of Hizam bin Khalid, and the wife of the Commander of the faithful Imam Ali bin Abi Talib (a.s.). Ummul Baneen had four sons from Imam Ali (a.s.), viz. Abbas, Abdullah, Ja’far and Usman. Thus Abdullah bin Abi Mahl bin Hizam bin Khalid bin Rabi’ah bin Waheed bin Ka’ab bin Amir bin Kilab said, “May Allah rectify (the affairs for) the chief! Our nephews are along with Husayn, then if you deem fit, write down a document of security for them.” Ubaydullah said, “Very well”, then he ordered his scribe to write down the document of security for them.

Abdullah sent the letter to Karbala with one of his retainer named Kirman with the message that, “Your uncle (Abdullah bin Abi Mahl) has sent this document of security for you.” The youth replied, “Convey our greetings to our uncle and tell him that we are in no need of his security. Verily Allah’s security is better than that of the son of Sumayyah.”

Shimr brought the letter of Ubaydullah to Umar bin Sa’ad. When Umar read it he said, “Woe be upon you! What have you brought? May your house be ruined! May it be evil whatever you have brought me! By Allah! I know that you must have prevented him from doing that what I had written to him. And you have spoilt the matter, which could result in peace. By Allah! Husayn will not submit, for he has a noble soul.”

Shimr said, “So now tell me, what do you intend doing? Will you obey the orders of the chief and fight his enemy? If not, then hand over the charge to me.” Umar replied, “No, you shall not have this honor and you shall not get this position. I myself shall undertake this task and you shall be the commander of the foot soldiers.”

Thus Umar bin Sa’ad proceeded towards Imam Husayn (a.s.) on Thursday the night of the ninth of Muharram with his army.

Proposal of security to Abbas bin Ali (a.s.)

Shimr came and stood facing the companions of Imam Husayn (a.s.) and called out in a loud voice, “Where are the sons of our sister (of clan)”?

Hearing this Hazrat Abbas, Abdullah, Ja’far and Usman came out and asked him as to what he desired.

Shimr replied, "O sons of my sister! You are guaranteed security." They replied, "Woe be upon you and your security! You offer us security while the son of the Prophet is devoid of it"?

(Malhoof) In another narration it is quoted that Hazrat Abbas (a.s.) called out in a loud voice, "May your hands be amputated! What an evil security you have brought for us. O enemy of Allah! Do you desire that we should betray our brother and master Imam Husayn (a.s.) and obey the accursed sons of accursed fathers"?

Umar bin Sa'ad then addressed his army saying, "Arise, O army of Allah! Thus have glad tidings of Paradise." Then all the people mounted, and after the Prayer of Asr proceeded to attack Imam Husayn (a.s.).

(Kamil) It is related from Imam Ja'far as Sadiq (a.s.) that,

"Tasoo'ah (ninth) of Muharram is the day, when Imam Husayn (a.s.) and his companions were besieged at Karbala by the army of Syria from all sides and offloaded their luggage. The son of Marjanah (Ubaydullah bin Ziyad) and Umar bin Sa'ad were pleased at the large number of their army and they deemed Imam and his companions to be weak. They knew that Imam Husayn (a.s.) had no helpers or aides in Iraq. May my father be ransom upon the oppressed traveler."

When Umar bin Sa'ad ordered his troops to mount, they obeyed and advanced until they neared the tents of Imam Husayn (a.s.). (Irshad, Kamil, Tabari) Imam was seated in front of his tent reclining against his sword with head on his knees and was dozing off. When Hazrat Zaynab (a.s.) heard the hue and cry of the troops, she ran towards Imam and asked him, "O dear brother! Do you not hear this hue and cry advancing towards us"? Imam lifted his head up and said,

"I have just seen the Prophet of Allah (S) in a dream and he told me that tomorrow I shall be united with them."

Hearing this Hazrat Zaynab (a.s.) started beating her face and wailing. Imam Husayn (a.s.) said,

"There is no need for you to wail. O dear sister! Remain silent, may your Allah's mercy be upon you."

(Tabari, Irshad) Hazrat Abbas (a.s.) came to Imam Husayn (a.s.) and said, "O Master! These troops have come towards us." Imam arose and said, (Irshad, Tabari)

"O Abbas! May my life be your ransom! O dear brother! Mount and go to them and ask as to what has happened, what they intend and why have they come towards us."

Hazrat Abbas, accompanied by twenty soldiers including Zuhayr bin Qayn and Habib bin Mazahir, came towards them and said, "What has come up recently and what do you desire"? They replied, "An order has come forth from the commander that we order you either to submit or else we should fight you." Abbas replied, "Then wait so that I may go and deliver whatever you have said to Abu Abdullah." They

stopped (advancing further) and said, “Go to him and convey whatever we have told you and return back with his answer.” Hazrat Abbas (a.s.) speedily galloped towards Imam and conveyed to him their message, while his companions stood there talking with the troops.

Habib bin Mazahir told Zuhayr bin Qayn that, “If you desire to speak to them, do so, and if you desire I will talk to them.” Zuhayr replied, “Since you have started the talk, you may say.” Thus Habib bin Mazahir said, “By Allah! Tomorrow, on the day of Qiyamah, the worst among men to stand in the presence of Allah, will be the one who killed the Progeny of their Prophet (S), his family, his household and the virtuous people of his town, who stand up for the Midnight Prayers and remember Allah abundantly.” Urwah bin Qays replied, “Trouble yourself as much as you please.” Hearing this Zuhayr retorted, “O Urwah! Fear Allah, for I am your well wisher. I request you in the name of Allah O Urwah, that you will be among those assisting the astray and killing the devout.” Urwah replied, “You were not among the Shi’ah of that family but were in fact the follower of Caliph Usman.”

Zuhayr replied, “Does not my presence here convince you that I am one of their Shi’ah? By Allah! I am not among those who had written to the Imam nor sent my messenger to him and nor am I among those who had promised to assist him. But I met Imam on the way and then remembered the Prophet and positioned myself towards him. Then I realized that he was proceeding towards his enemy, hence I entered his ranks and resolved to assist him and be among his followers. And I should sacrifice my life for him, and thus guard the right of Allah and His Prophet, which you have abandoned.”

As regards Hazrat Abbas (a.s.), he returned back and conveyed whatever they had told him. Imam replied,

“Go and tell them if you can, to delay it until tomorrow, so that tonight we may worship our Lord and supplicate and repent, for Allah knows that I befriend Prayers, reading the Qur’an, supplicating abundantly and praying for forgiveness.”

Thus Hazrat Abbas went towards them and when he returned back to the Imam, a messenger of Umar bin Sa’ad was along with him. The messenger stopped from where his voice could be heard and said, (Irshad) “We have given you respite until tomorrow. Then if you submit, we shall take you to the commander Ubaydullah bin Ziyad, and if you refuse, we shall not leave you”, saying this he returned back.

Relating to the events of the night before

Ashura' (the tenth of Muharram)

(Irshad) Imam Husayn (a.s.) gathered his companions at night. Imam Ali Zainul Abedeen (a.s.) says that: I went closer to them so as to hear what they said, and at that time I was unwell. I heard Imam telling his companions that,

“I glorify Allah with the best glorification, and praise him in times of prosperity as well as misfortunes. O Allah! I praise You that You have likened Prophethood to be bestowed in our family, You taught us the Qur’an thus making us intellectuals in Religion, and conferred upon us the faculty of hearing and foresight and an enlightened heart. Thus enter us among the fold of your grateful servants.

Now then! I have not known any companion who are more faithful and devout than you, nor have I known any family who is more considerate, affectionate, favorable, and amiable than my family. Thus may Allah reward you well on my behalf. And I presume that the enemy will not spare even a single day, and I permit all of you to go away freely while I validate this for you.

I lift up from you the responsibility of the allegiance and oath (which you have sworn at my hands). The darkness of the night has enveloped you, thus free yourself from the whirlpool (hiding) in the waves of darkness. Then each of you may catch hold of the hand of each of my family members and disperse into the villages and cities, until Allah bestows relief upon you. For these people desire me only, and after having laid their hands upon me, they shall not pursue anyone else.”

Hearing this his brothers, sons, nephews and the sons of Abdullah bin Ja’far said, “We shall never do this so as to remain alive after you. May Allah never cause this to happen.” Hazrat Abbas bin Ali (a.s.) preceded in the declaration and others followed suit.

Then Imam turned towards the sons of Aqeel bin Abi Talib and said,

“The sacrifice of Muslim is sufficient for you, hence I permit you to go away.”

They replied, “Glory be to Allah! What will the people say? They will say that we have forsaken our chief, master and a cousin who was a best cousin. And that we did not shoot arrows alongside him, thrust spears and did not strike our swords besides him, and we would not know what to do (regarding this accusation). By Allah! We shall never ever do this. In fact we shall sacrifice our lives, wealth and our family for you. We shall fight alongside you until we reach the fate besides you. May life be ugly after you (if we remain alive).”

Then Muslim bin Ausaja arose and said, “Shall we forsake you? Then when we go to the presence of the Almighty, what excuse shall we present to Him regarding the fulfillment of your rights? No, By Allah! I shall pierce this lance of mine in the hearts of the enemies, and shall strike them with my sword until it’s

hilt remains in my hands, and if no weapon remains with me to fight with them, I shall attack them with stones. By Allah! We shall not lift our hands off you, until it is proved to Allah that we have honored the regard of the Prophet in respect of you. By Allah! Even if I know that I shall be killed and then made to rise again and then killed and burnt and my ashes be scattered around, and this shall happen seventy times, even then I shall not forsake you until I am killed in your obedience. Then how should I forsake this when I know that death is to come only once, after which a great blessing awaits me.”

Then Zuhayr bin Qayn arose and said, “By Allah! I hold dear that I should be killed then made to arise and again killed, and this should happen to me a thousand times, and thus Allah, the Mighty, the Sublime, may defend you and your family from being killed.”

Then all the other companions unanimously repeated the same. (Tabari) They said, “By Allah! We shall not abandon you, in fact our lives shall be sacrificed for your life. We shall defend you with our necks, faces and hands. Then we all shall die while having performed our duty.”

The following couplet best suits their discourses: “O my Master! Even if the throne of my greatness reaches the empyrean, I shall remain your servant and a beggar at your door, if I lift my heart and it’s love from you, then whom should I love and where should I take my heart”? May Allah reward them favorably with respect to Imam Husayn (a.s.)

Then Imam Husayn (a.s.) returned back to his tent.

“May Allah reward the youth who bore patiently, they being unique any where in the world. They were embodiment of excellent character and not bowls of milk blended with water, which can later turn into urine.”

Sayyid Ibn Tawoos relates, that it was said to Muhammad bin Bashir Hazramee that, “Your son has been arrested at the border of Ray.” He replied, “I leave him to Allah’s accountability. By my life! I do not like being alive after his arrest.” Imam Husayn (a.s.) heard his words and said,

“May your Allah have mercy upon you! I lift up the pledge of allegiance from you, you may go and attempt the release of your son.”

He replied, “If I separate from you, I will fall prey to the beasts”, to which the Imam replied,

“Then send these Yemeni garments with your other son, so that he may release him in lieu of these.”

And he handed over five garments costing a thousand gold dinars (An Islamic gold currency varying in weight, equivalent to approximately 20 dollars) to Muhammad bin Bashir.

Husayn bin Hamadan Hazeeni has related through his chain of authorities from Abu Hamza Sumali, while Sayyid Bahrani has related without quoting his chain of authorities from him, that he says that I heard from Imam Ali Zainul Abedeen (a.s.) that he said:

“On the night preceding his Martyrdom, my father gathered his family and companions and said, “O people of my family and my Shi’ah! Consider this night, which has come to you as a mounting Camel and save yourselves, for these people do not desire anyone else except me. Then after having killed me, they shall not pursue you. May Allah have mercy upon you! Save yourselves. Verily I lift the responsibility of the allegiance and pledge which you have taken at my hands.”

Hearing this his brothers, relatives and companions unanimously said, “By Allah O our Master! O Aba Abdillah! We shall never betray you, so that people may say that we had abandoned our Imam, our chief and master until he was martyred. Then we would seek excuses between ourselves and Allah. And we shall not leave you until we ransom ourselves upon you.”

Imam said, “Verily I shall be killed tomorrow and everyone from among yourselves too shall be killed with me, and none among you shall be spared.” To which they replied, “Praise be to Allah, that He has bestowed grace upon us to assist you, and has offered distinction to us to get martyred along with you. Then do we not like that we should be along with you in your elevated station (in Paradise) O son of the Prophet of Allah”?

Imam replied, “May Allah reward you favorably” then he prayed for them. When it dawned all of them were martyred.”

Then Qasim bin Hasan (a.s.) asked, “Am I too included in the list of the martyrs”? Hearing this Imam was moved and said,

“O my dear son! How do you consider death (martyrdom in the way of Allah) to be near you”?

Qasim replied, “It is sweeter than honey.” Imam said,

“Verily, by Allah! May your uncle be your ransom! You are one of them, who shall be martyred along with me after having fallen prey to a severity, and my (infant) son Abdullah (Ali Asghar) shall be martyred too.”

Hearing this Qasim asked, “O dear uncle! Then will the enemies reach the womenfolk so as to kill the suckling child Abdullah”? Husayn replied,

“Abdullah will be killed at that time when I, absorbed in intense thirst, will come back to the tent and ask for water or honey and nothing will be available. Then I will request my child to be brought to me so that I may kiss his lips (and thereby find relief). The child will be brought and placed in my hands, and a lewd man (from among the enemies) will shoot an arrow upon his neck and the child shall raise a cry. Then his blood will get filled in my palms and I shall raise my hands to the heavens and say: O Allah! I forebear and leave the accountability to You. The lances of the enemies will then be hurriedly thrown at me, while the fire in the trench dug behind the tents shall be roaring. Then I will attack them, the moment being the most bitter of my life. Then whatever Allah wills shall come forth.”

Saying this Imam started weeping and we too could not control our tears, the voice of lamenting arose from the tents of the Progeny of the Prophet of Allah (S).

Qutubuddin Rawandi relates from Abu Hamza Sumali that Imam Ali Zainul Abedeen (a.s.) said that I was along with my father (Imam Husayn) on the night preceding his martyrdom. Then he addressed his companions thus,

“Consider this night to be an armor for yourselves, for these people desire me and after having killed me they will not turn towards you, while you are pardoned and are capable.”

They replied, “By Allah! This shall never ever happen.”

Imam said,

“All of you will be killed tomorrow and no one will be spared.”

They replied, “Praise be to Allah who has bestowed grace upon us to be martyred along with you.” Then Imam prayed for them and told them to lift up their heads. They did so and saw their status in Paradise, and Imam showed them one after the other their places therein. Thus every one was forwarding his face and chest facing the swords, so as to enter the status in Paradise.

It is related in the Amali of Shaikh Saduq from Imam Ja’far as Sadiq (a.s.), who says that after the discourse of the Imam with his companions, he ordered a trench to be dug around his army. The trench was dug and filled with firewood. Then Imam ordered his son Ali Akbar (a.s.) to fetch water, accompanied by thirty horsemen and twenty-foot soldiers, while they were in the state of severe fright and Imam was reciting the following couplet:

“Time, shame on you as a friend, at the day’s dawning and the sun’s setting, how many a companion or seeker will be a corpse, time will not be satisfied with any substitute, the matter will rest with the Mighty One, and every living creature will have to journey along my path.”

Then he commanded his companions,

“Drink the water which is your last sustenance in this world, and perform your ablutions and take a bath. Wash your clothes, for these shall be your shrouds.”¹

(Irshad) Imam Ali Zainul Abedeen (a.s.) says that on the night preceding the martyrdom of my father, I was awake while my aunt Hazrat Zaynab (a.s.) was attending to me. My father was alone in his tent, while Jaun, the retainer of Abu Zarr Ghifari, was with him and was preparing his sword and putting it right. My father was reciting the following couplets:

“Time, shame on you as a friend, at the day’s dawning and the sun’s setting, how many a companion or seeker will be a corpse, time will not be satisfied with any substitute, the matter will rest with the Mighty

One, and every living creature will have to journey along my path.”

He repeated it twice or thrice and I understood what he meant and sorrow befell me but I bore it silently and realized that a calamity had befallen us. My aunt Zaynab (a.s.) heard it too, sensitiveness and anxiety being the qualities of women, she could not control herself and tearing her clothes ran bareheaded towards my father and said, “Woe unto this tragedy! I wish death overtakes me. Today my mother Fatima (a.s.), my father Ali (a.s.) and my brother Hasan (a.s.) have departed from me. O successor of the departed ones! O source of hope for the alive ones!”

Imam turned towards his sister and said,

“O dear sister! Do not let Shaitan take away your forbearance.”

His eyes became full of tears and then he said,

“If a sand grouse (a type of a bird) is freed at night, it will sleep in peace.”

Then she said, “Woe! Then will you be violently and helplessly killed? While this hurts my heart and is severe upon my life.” Then she started beating her face and tore off her collar and fell unconscious. Then Imam arose and sprinkled water [refer Note No. 52] over her face and said,

“O dear sister! Control yourself and desire consolation from Allah alone. And know that everyone upon the earth shall die, while the dwellers of the heavens too shall perish, except the Face (Self) of Allah. Allah who has created with His power, and will make them alive again, and they shall all return to Him, while Allah is Unique. My grandfather was better than me, my father was better than me, and my mother was better than me. It is obligatory upon me and all Muslims to follow the example of the Prophet of Allah (S).”

Then he consoled her with similar words and said,

“O dear sister! I request you on oath that when I am martyred, do not tear off your collar, nor beat your face or lament upon me.”

Then he brought Hazrat Zaynab (a.s.) and made her sit near me and then went to his companions. Then he commanded them to fasten their tents closer to one another and tie the tent-pegs together so as form a circle around them, and block the enemies entrance from three sides so that they could not confront them except from the front. Then Imam returned back to his tent and spent the entire night in Prayers, supplications and repentance in Allah’s Audience, and his companions followed his example too and started supplicating.

It is narrated that the voices of their supplication sounded like the humming of the bees. They were engrossed in genuflexion (Rukoo’ or bowing in Prayer), Sujood (prostration), standing and sitting. While this was the normal practice of Imam Husayn (a.s.), abundance of Prayers, the excellence of morals etc.

Imam was similar to what has been quoted by Imam al Mahdi (a.t.f.s.) in Ziyarate Nahiyah:

“The deliverer of the Holy Qur’an, and the arms of the nation (ummah),

And the one who endeavored in the way of (Allah’s) obedience,

Protector of the oath and covenant,

You hated the path of the transgressors,

A Bestower upon those in trouble,

One who prolonged the Rukoo’ and Prostration,

(you remained) Abstinent from the world,

You always viewed it with the sight of the one who has to leave it soon.”

Abu ‘Amr Ahmad bin Muhammad Qurtubi Marwani narrates in his book Iqdul Fareed, that people inquired from Imam Ali Zainul Abedeen (a.s.) as to why his father had a few children. To which Imam replied,

“I am astonished as to even how could such a few children have been born, when he would recite a thousand units of Prayers daily, where had he got the time to visit his wives”?

(Manaqib) It is related that when the time of Sahr came, Imam Husayn (a.s.) reclined his head upon a bed and dozed off. Then he awoke and said,

“Do you know what I just dreamt”?

People replied, “O son of the Prophet! What have you seen”?

Imam replied,

“I saw that some dogs have attacked me, while a pie-bald dog among them is more severe towards me. And I presume that the one who will kill me will be a leper among this nation. Then I saw my grandfather the Prophet of Allah (S), along with the group of his companions. He addressed me: O my dear son! You are a Martyr of the Progeny of Muhammad (S). The dwellers of the heavens and the heavenly Angels give glad tidings to you. Tonight you shall break your fast with me, thus hasten and do not delay. These Angels have come from the heavens so as to collect your blood and preserve it in a green bottle. Verily I have derived that my end is near and it is time to depart from this world, while there is no doubt in it.”

Tabari relates from Azdi, who relates from Abdullah bin Asim, who in turn relates from Zahhak bin Abdullah Mashriqi, who says that on the night of the tenth (of Muharram), Imam Husayn (a.s.) and all his companions spent the entire night in Prayers, repentance, supplications and lamenting. He says that a

contingent of guards passed by us when Imam Husayn (a.s.) was reciting the following verse of the Qur'an:

“Let not those who disbelieve think that our giving them respite is good for their selves, We only give respite to them that they may increase in sins, and for them is a disgraceful chastisement. It is not for Allah to leave the believers in the state in which you are, until He has distinguished the wicked from the fair ones.” (Surah aal-‘Imran, 3: 178-179)

When one of the horsemen guarding us heard this verse, he said, “By the Lord of the Ka’bah! Verily we are the fair ones (referred to in the above verse), who have been distinguished from you.” Zahhak says that I recognized that man and then asked Burayr bin Khuzayr whether he recognized him. He replied in the negative. I said, “He is Abu Harb Sabee’i Abdullah bin Shahr. He is a jester, a profligate while being of a noble descent, brave and a slayer. Sa’eed bin Qays had arrested him due to some crime of his.” Burayr bin Khuzayr turned towards him and said, “O evil-doer! (do you assume that) Allah has included you among the fair ones”?

He asked him as to who he was, to which Burayr revealed to him his identity. He said, “Verily we are Allah’s and verily unto Him shall we return. Thus I have perished O Burayr!” Burayr replied, “Do you repent over the great sin of your’s? By Allah! We all are the fair ones, while you all are the wicked ones.” He replied, “I too verify the truthfulness of your words.” Zahhak says that then I told him, “Then will not this intelligence of yours benefit you”? He replied, “May I be your ransom! (if I do so) Then who will accompany Yazeed bin Azrah Anzee, who is presently with me.” Hearing this Burayr said, “May Allah spoil your view and your policy! For verily you are a futile man in everything.” Zahhak says that then Abu Harb returned back and our guard that night was Azrah bin Qays Ahmasi, who was the commander of the horsemen.

Sayyid ibn Tawoos says that on that night twenty-two men from the ranks of Umar bin Sa’ad joined the companions of Imam Husayn (a.s.).

It is related in Iqdul Fareed regarding Imam Husayn (a.s.)’s request to Umar bin Sa’ad to accept one out of the three proposals, hearing which thirty two Kufans, who were in the ranks of Umar bin Sa’ad, told him, “The grandson of the Prophet of Allah is asking you one out of the three options, and you disagree.” Saying this they left his rank and came over to the Imam and fought along with him until all of them were martyred.

1. The above narration cannot be relied upon due to some basic reasons:

(1) There are numerous traditions which confirm that Imam Husayn (a.s.) and his companions were martyred thirsty, while majority of Shi’ah Ulama and historians have acknowledged that access to water was stopped since the seventh of Muharram.

(2) In the above report Imam Husayn (a.s.) commands his companions to drink the water as well as perform ablutions, take

a bath and wash the clothes. It seems quite strange that Imam should have commanded thus, although the children and womenfolk were thirsty, while according to the Islamic law, during scarcity of water, it is obligatory for one to save oneself and others, rather than purify.

(3) If there was water available in the tents of Imam Husayn (a.s.), then dispatching Hazrat Abbas (a.s.) to fetch water on the day of Ashura and his subsequent martyrdom seems illogical, while Imam Husayn (a.s.) taking his infant babe Ali Asghar (a.s.) to the battlefield requesting for water would also seem incredible.

(4) According to certain reports it is narrated that on the night of Ashura, Burayr bin Khuzayr Hamadani, a loyal companion of Imam Husayn (a.s.), tried to fetch water after a fierce fight with the enemies. He, accompanied by only three others, had to face the powerful contingent of Yazid's forces deputed to guard the river. A single water skin was finally brought to the tents and all the children crowded around it frantically trying to quench their thirst. Some were pressing themselves upon it while others falling upon it and suddenly the mouth of the water skin flung open and all the water flowed out on the earth. All the children started weeping and Burayr too could not control his tears. (Ref. Me'atayn fil Maqatalal Husayn – Allamah Gulam Hasnain Kantoori).

(5) In the above report of Shaikh Saduq, Imam commanded his companions to drink water, perform ablutions, have bath and wash clothes, but there is no direct reference that the companions finally did it or succeed in getting the water. Shaikh Muhammad Mahdi Mazandarani, in his book Ma'aliyas Sibtayn refutes the claim that there was water available. Thus it can be concluded that there was no water available in the tents of Imam Husayn (a.s.) since the seventh of Muharram. Allah knows best.

Relating to the events of the day of Ashura', the array of the two armies and Imam Husayn (a.s.)'s remonstrations amidst the people of Kufa

Imam Husayn (a.s.) recited the morning Prayers with his companions. After finishing the Prayers he stood up and delivered a short sermon. He praised and glorified Allah and said,

“Verily Allah, the Mighty, the Sublime, has intended that you be martyred as also myself, thus you should forebear.”

This narrative has been quoted by Mas'oodi in Isbatul Wasiyyah.

(Malhoof) Then Imam called for the Prophet's horse named Murtajaz and mounted it and prepared his companions for battle and positioned themselves.

(Irshad) There were thirty two horsemen and forty foot-soldiers along with him.

It is related from Imam Muhammad al Baqir (a.s.) that there were forty five horsemen and a hundred

foot-soldiers with him. Besides there are others reports regarding it.

It is related in Isbatul Wasiyyah that, “The number of the people with Imam on that day was sixty one. Allah, the Mighty, the Sublime, assisted his Religion with a thousand men from the beginning until the end.” When the Imam (a.s.) was questioned regarding its interpretation, he said that from among them (the thousand) three hundred and thirteen were among the companions of Taloot, three hundred and thirteen among the Prophet’s companions in the battle of Badr, three hundred and thirteen shall be among the companions of Imam al Mahdi (a.t.f.s.), while the remaining sixty one were martyred along with the Imam Husayn (a.s.) (in Karbala).”

(Irshad) Imam Husayn (a.s.) designated Zuhayr bin Qayn in charge of the right wing and Habib bin Mazahir in charge of the left wing, and handed over the standard of the army to his brother Abbas (a.s.). They positioned themselves in front of the tents, with their backs towards them. Then Imam commanded that the firewood, which was kept behind the tents, be put in the moat dug at night behind the tents and set it on fire, lest the enemies might attack from behind.

Umar bin Sa’ad arranged his troops on the morning of the tenth. (Kamil, Tabari). He appointed Abdullah bin Zuhayr Azdi in charge of (the unit of) Madina. Besides he designated Qays bin Ash’as in charge over the (unit of the) tribes of Rabi’ah and Kinda, Abdul Rahman bin Abu Sabarah Hanafi over Raba’, Mazhaj and Asad, Hurr bin Yazeed Riyahi over Tameem and Hamadan.

All of them escorted Umar in the martyrdom of Imam Husayn (a.s.) until the end except Hurr, who went over to the Imam and attained martyrdom along with him. Umar also designated ‘Amr bin Hajjaj Zubaydi in charge of the right wing, Shimr bin Ziljawshan in charge of the left wing, Urwah bin Qays Ahmasi as the chief of the horsemen, Shabas bin Rab’ee Yarboo’ee as chief of the foot-soldiers, and handed over the standard of the army to his retainer Durayd.

Abu Makhnaf relates from ‘Amr bin Murrah Jamali, who says that Abi Salah Hanafi told him, that a retainer of Abdul Rahman bin Abd Rabbah Ansari told him, that I was along with my master, when the army prepared themselves for battle and turned towards Imam Husayn (a.s.). Then Imam ordered a tent to be pitched and a water bag to be brought and a large cup be filled with water. He entered the tent and applied the Noorah (an admixture of lime and water used as a hair remover in the olden days).¹

My master Abdul Rahman and Burayr bin Khuzayr Hamadani were standing on the door of the tent of Imam besides one another and desired that each one of them would get the opportunity to apply the Noorah immediately after the Imam. Burayr joked with Abdul Rahman, to which he said, “Leave me alone, for this is no time for vain speech.”

Burayr replied, “Those acquainted with me know well that by Allah I have never resorted to vain gossips in my youth nor in my old age. But I am rejoicing over what is to come forth upon me. By Allah! There is no distance between us and the Hoorul Ein, except that the army might pierce their swords unto us and I befriend to be killed by their swords.”

Then when Imam completed applying, we went and applied the Noorah. Then Imam Husayn (a.s.) mounted his horse and called for the Qur'an and placed it in front of him. The companions of the Imam fought severely in front of him, and when I saw them falling upon the ground, I ran away (in fright) leaving them behind.

Abu Makhnaf relates from Abu Khalid Kabeli, and Shaikh Mufeed has related from our master Imam Ali Zainul Abedeen (a.s.) that when the army proceeded towards Imam Husayn (a.s.) in the morning, he raised his hands towards the heavens and said,

“O Allah! You are my support in all severities and are my hope in all adversities. And You are my support and reservoir in all unpleasantaries which befalls me. Whatever numerous grief comes to heart, remedies blocked, and friends (having) deserted, and enemies rejoicing, I have brought forth to You and complain to You regarding them, and I do not turn to anyone except You. And You warded them off and sufficed. You are the Master of all blessings and the Possessor of all virtues, and the last Resort of all desires.”

Then the army advanced towards Imam Husayn (a.s.) surrounding his tents.

(Tabari) Azdi says that Abdullah bin Asim has related from Abdullah bin Zahhak Mashriqi that he said, that when the army advanced towards us and saw the moat, which we had dug filled with fire, they could not attack us from behind. Suddenly a man, riding a horse and well-equipped with ammunition, advanced towards us and without uttering a word inspected the tents. Then he retreated back and called out, “O Husayn! You have hastened towards the fire before the day of Qiyamah (Allah's refuge).” Imam said,

“Is he Shimr bin Ziljawshan”?

The companions replied in the affirmative. (Irshad) Imam said,

“O son of a goat-herdess woman! You are more worthy of it.”

Muslim bin Awsaja attempted to shoot an arrow at him but Imam stopped him from doing so. Muslim said, “Please let me shoot at him, for this wretched man is one of the great oppressors and Allah has made it possible for me to kill him.” Imam replied,

“Do not shoot your arrow, I do not befriend that the battle may begin from my side.”

(Tabari) Imam Husayn (a.s.) possessed a horse named Lahiq, which he had given to his son Ali (Akbar) to ride. When the infantry advanced closer, Imam called for his Camel and mounted it while calling out in a loud voice, which was heard by most men:

“O people! Listen to what I say and do not make haste, so that I may fulfill the responsibility (to counsel you) which rests upon me and that I may submit my plea regarding my arrival towards you. Then if you

accept my plea and believe my words while giving me justice, then you shall be fortunate and there will be no excuse for you to fight with me. And if you do not accept my word and deal unjustly with me, then: (Tabari, Kamil)

'Muster therefore your designs and (gather) your accomplices, then let not your designs be dubious, then execute on me and give no respite (to me)' (Surah al-Yunus, 10:71).

And 'Verily my Protector is Allah Who sent down the Book (Qur'an) and He guards the virtuous ones' (Surah al-A'araaf, 7:196)."

When his sisters heard his words, they started weeping and wailing, along with his daughters. Imam sent his brother Abbas bin Ali (a.s.) along with his son Ali (Akbar) to console and quiet them. Then he said,

"By my life! They still have a lot more to weep."

And when they became silent (Irshad) Imam praised and glorified Allah and remembered Him as He ought to be remembered. Then he sent salutations upon the Holy Prophet (S), Angels and the other Prophets (a.s.). He spoke with such eloquence that no one had ever done so before him nor after him. Then he said,

Imam Husayn (a.s.)'s sermon on the day of Ashura'

"Now then! Consider my family, and ponder as to who I am and then admonish yourselves. Then do you consider that killing me and plundering my sanctity and respect is lawful for you? Am I not the grandson of your Prophet and the son of his Vicegerent and cousin, who was the foremost in believing and the bearer of witness upon everything that the Prophet had brought from Allah? Was not Hamza, the chief of Martyrs, the uncle of my father? Was not Ja'far, who flies with two wings in Paradise, my Uncle? Did not the Tradition of the Prophet reach you in which he has said about me and my brother that both of us are the chiefs of the youth of Paradise?"

"Then if you agree to what I say, and verily what I have said is nothing but the truth, then it is better, for by Allah, from the time I have realized that Allah dislikes the liars, I have never ever spoken a lie. Then if you do not believe to what I say, there are alive among you the companions of the Prophet. Go to them and ask them and they shall bear testimony to the truthfulness of my speech. Ask Jabir bin Abdullah Ansari, Abu Sa'eed Khudri, Sahl bin Sa'ad Sa'edi, Zayd bin Arqam and Anas bin Malik, they will tell you that they have heard this tradition from the Prophet of Allah regarding me and my brother. Is not this sufficient to refrain you from shedding my blood"?"

Then Shimr bin Ziljawshan, the accursed said, "I worship Allah (only) by lips (half heartedly), and do not understand what you say." Hearing this Habib bin Mazahir said, "I can see that you worship Allah with seventy types of doubts, and I bear testimony that you have spoken the truth and you cannot understand what the Imam says, for Allah has placed a seal (of ignorance) upon your heart."

Imam continued,

“Then if you doubt this, do you even doubt that I am the grandson of the Prophet of Allah (S)? By Allah! There is no other grandson of the Prophet in the east or the west except myself from among yourselves or anyone else. Woe be to you! Have I killed anyone from among you whose revenge you desire? Or have I usurped the wealth of anyone or hurt anyone whose retribution you desire from me?”

When no one answered him, he called out in a loud voice,

“O Shabas bin Rab’ee! O Hajjar bin Abjar! O Qays bin Ash’as! O Yazeed bin Haris! Have you not written letters to me saying that the fruits had ripened and the surrounding earth had blossomed, and to come to a huge army prepared for me”?

They replied that they had not written any such letters. Imam said,

“Glory be to Allah! Yes by Allah, you had written it.”

Then he continued,

“O people! Then now if you do not like my arrival, then leave me so that I may go away to a place of refuge.”

Qays bin Ash’as said, “We do not know what you say. Then submit yourselves to your cousins (Bani Umayyah), they shall deal with you in a manner which you like.” Imam replied,

“By Allah! I shall not give my hands in yours like a base man, nor shall I flee away like a slave.”

Then he called out in a loud voice,

“O servants of Allah! ‘And verily, I take refuge with my Lord and yours, lest you stone me (to death)’ (Surah ad-Dukhaan, 44:20) and I take refuge with my Lord and yours, from every arrogant, who does not believe in the day of reckoning.”

Then the Imam dismounted from his Camel and commanded Uqbah bin Sam’an to fasten its legs.

Zuhair bin Qayn’s address amidst the people of Kufa

(Tabari) Azdi says that As’ad Shami related to me from one of his tribesman named Kaseer bin Abdullah Sha’abi, who was present in Karbala, that when we laid siege upon Imam Husayn (a.s.), Zuhayr bin Qayn came towards us riding a horse with a thick tail, and he was well-equipped with arms.

He said, “Beware of the wrath of Allah. It is obligatory upon a Muslim to advise his brother Muslim. We are still brothers of one another and followers of the same Religion. Until the swords have not separated us, we are of the same creed, thus advising you is obligatory upon me. But when the swords come in

between us, the bond of brotherhood will break off, then we will be another nation and you another one. Allah the Almighty has tied us by means of the progeny of Prophet Muhammad (S) so that He may be aware as to what you and we do. We now invite you to assist him (Imam Husayn) and call upon you to abandon the unruly son of the unruly father Ubaydullah bin Ziyad, from whom you have witnessed and seen nothing except evil. They pierce rods into your eyes, amputate your hands and feet, they hang you upon the gallows and cut off your ears and nose. And they kill the virtuous and the intellectuals among you viz. Hujr bin Adi and his companions, Hani bin Urwah, and others similar to them.”

The narrator says that when they heard this speech, they started abusing Zuhayr and praising Ubaydullah and said, “By Allah! We shall not retreat back from here until we have killed your master and all those who are along with him or to dispatch him along with his companions to the commander Ubaydullah in peace.”

Then Zuhayr said, “O servants of Allah! The son of Fatima (a.s.) is more worthy for friendship and aid than the son of Sumayyah. If you do not assist him, then by Allah give him refuge and do not kill him. Take him to the presence of his cousin Yazid. By my life! Yazid will be pleased with you if you do not kill him.” Hearing this Shimr shot an arrow at him and said, “Be quite, may your voice be subdued! Verily you have exhausted us through your excessive speech.”

Zuhayr replied, “O son of a nomad! I am not speaking to you. Verily you are an animal and by Allah! I am of the opinion that you cannot even recite two verses of the Qur’an accurately. Then I give glad tidings to you of the disgrace and irksome wrath on the day of Qiyamah.” Shimr said, “Very soon Allah will kill you and your master.”

Zuhayr said, “Are you frightening me by death? By Allah! Dying with the Imam is more preferable in my eyes than immortality with you.” Then Zuhayr turned towards the other people and said, “O slaves of Allah! Beware lest these base oppressors and their accomplices may deceive you. By Allah! The intercession of Muhammad (S) shall not reach them, who will spill the blood of his Progeny and his family, and kill those who assist them or defend their sanctity.” Then a person called out to him saying, “Abu Abdullah (Imam Husayn) says that by my life O Zuhayr! Return back. Verily you have advised and admonished like the believer of the people of Fira’un had advised and admonished his community.”

Speech of Burayr bin Khuzayr

It is stated in Biharul Anwar that Muhammad bin Abu Talib says, that the army of Umar bin Sa’ad mounted their horses and came forward. Imam too mounted his horse, and accompanied with some of his companions, advanced towards them. He told Burayr bin Khuzayr, who was riding in his forefront, “You may speak with these people.” Thus Burayr came forward and said, “O people! Fear Allah, verily the trust of Prophet Muhammad (S) is present amongst you. They are his Progeny, Family, Daughters and the Household (Ahlul Bayt). Then say as to what is in your hearts and how do you desire treating them”?

They replied, “We desire that we hand him over to Ubaydullah bin Ziyad, so that he may decide as to what is to be done with him.” Burayr said, “Do you not agree to let them return to the place they came from? O people of Kufa! Have you forgotten the letters which you addressed to him, and the pledge which you had given him with Allah as the witness? Woe be to you! You invited the Household of your Prophet and pledged to sacrifice your life for him, and when they have come, you intend handing them over to the son of Ziyad, and have stopped the access of water to him? How badly have you treated the Progeny of your Prophet after his death. What has happened to you? May Allah not quench your thirst on the day of Qiyamah, for verily you are a band of thorough wicked men.”

Some men from among the people of Kufa said, “We do not understand as to what you speak.” Burayr replied, “Praise be to Allah, Who has made me fair-sighted among you. O Allah! I disassociate myself near You from their affairs. O Allah! Instill fear in them until they come to Your presence, thus You may be wrathful towards them.” Hearing this they started shooting arrows at him and Burayr retreated back. Imam proceeded further and stood in front of them and looked at their ranks as a calm torrent. He saw Umar bin Sa’ad standing amidst the noblemen of Kufa and said,

“Thanks is due to Allah, Who has created this world, and has made it an abode of mortality and decadence, and who changes it’s people from one state to another. Beguiled is the one who falls prey to the deceit of this world, and he is unfortunate who is misled by it. Let this world not beguile you, for it disappoints the one who relies upon it. The one who covets in it, she changes it to empty-handedness. I observe that you have gathered to accomplish the task which invites the wrath of Allah upon you. He has turned away His Face from you and has engulfed you in His wrath, and has turned away His blessings away from you. Thus our Lord is the best Lord, while you are the worst slaves. You have pledged to obey Allah and have believed in His Prophet Muhammad (s.a.w.s), even then you have attacked his Household and Progeny and intend killing them. (Irshad) Shaitan has gained control over you and made you forget Allah the Almighty. Woe be to you and your course and aims! Verily we are Allah’s and verily unto Him shall we return. This is a nation that has accepted infidelity after having accepted faith, thus be away O (men of) the oppressive nation”!

Then Umar bin Sa’ad said, “Woe be to you! Answer him, for he is the son of Ali. Then if he stands for the entire day facing you, his speech will not end nor will he be exhausted.” Then Shimr proceeded further and said, “O Husayn! What is this that you speak, explain to us so that we may understand.” Imam replied,

“The essence of my speech is that I exhort you to fear Allah and do not kill me. For my murder and destroying my sanctity is not valid upon you. For I am the son of the daughter of your Prophet (S) and my grandmother is Khadija (a.s.), the wife of your Prophet. You may have heard my grandfather say, that ‘Hasan and Husayn are the chiefs of the youth of Paradise.’”

It is stated in Biharul Anwar, that in Manaqib it is related through chain of authorities, that Abdullah bin Muhammad bin Sulayman bin Abdullah bin Hasan relates from his father, who in turn relates from his

father, from Abdullah that he said, that Umar bin Sa'ad prepared his army to attack Imam Husayn (a.s.) and arrayed the ranks and arranged them, and hoisted the standard at its appropriate places.

And after having selected persons to command the right and left wing, he turned towards his army men and ordered them to remain firm upon their places and get hold of Imam Husayn (a.s.). Then they surrounded Imam (a.s.) from all sides, he came out and went near them and signaled them to remain silent, but they refused to oblige. Then the Imam said,

“Woe be to you! What has happened to you that you do not remain silent and listen to what I say? I invite you to the path of righteousness. The one who obeys me shall be wise, while the one who disobeys me shall face perdition. All of you are disobeying me and not paying heed to my words, this is because your beliefs have become full of unlawful, and your hearts have been sealed. Woe be to you! Are you not just and are you unable to listen?”

Hearing this people started reprimanding each other for not keeping silent. Then Imam arose and delivered a sermon which will, Allah willing, be quoted hereafter (as has been related by Sayyid ibn Tawoos in Malhoof).

Then he called out, “Where is Umar bin Sa'ad”? Someone called him, but he disliked facing the Imam. Imam told him,

“O Umar! Do you intend killing me so that the illegitimate son of an illegitimate father will bestow the governorship of Ray and Jurjan to you? By Allah! Your desire shall never be fulfilled, and this will surely happen. Do whatever you desire, for you shall never gain delight after (killing) me, neither in this world nor in the Hereafter. It is as if I see your head over a lance in Kufa, and the children are throwing stones while aiming at it.”

Umar was highly enraged by the Imam's words, then he turned his face away from him and told his army, “What are you waiting for? Attack them, for they are nothing more than a morsel.”

Imam Husayn (a.s.)'s address to the people of Kufa

Sayyid ibn Tawoos relates that Imam Husayn (a.s.) mounted his Camel (while some are of the opinion that it was a horse) and signaled them to remain silent. Then he praised and glorified Allah and extolled Him such as was due to Him. He sent salutations upon the Angels, Prophets and Apostles (a.s.) with great eloquence. Then he said,

“O people! May you be ruined and afflicted. You enthusiastically invited us to assist you, and we hastened to do so. Then now you have unsheathed those very swords, which we had given to you, and you have kindled the fire for us which we ourselves had kindled for your enemies and ours. You have sided with your own enemies and have proceeded to fight your friends along with them, although they have not acted with justice with you nor do you expect any kindness and fairness from them. A hundred woes be

upon you! You have betrayed us at the time when the swords are still in their sheaths, the hearts in peace, opinions rightly apparent and free from error. But you are like the locusts, who have hastened towards battle, and are like the moths, who fall upon one another. May you be ruined O adorers of female slaves, those you have abandoned their ranks, those who have shun the Qur'an, those who have modified the right speech, the pillars of evil, O the ones enticed by Shaitan, and the severers of Divine codes! You side with them and betray us? Yes, verily treachery and breach of trust has been your ancient custom, which had been established by your fathers and the branches thereof have come forth from it. You are the filthy and unpleasant fruits of it which suffocates it's own grower and are pleasing to the oppressors. Beware! Now this illegitimate son of the illegitimate father (Ubaydullah bin Ziyad) has stationed me between unsheathing the swords or then bear humiliation, and far be it that we accept humiliation. Verily Allah, His Prophet, and the Sacred Laps which have nursed us, the modest and those who abhor disgrace, disagree to it that we bow down to the ignoble men, and they exhort us to exhaust being killed mainly in the battlefield over it. Beware I shall fight you, even when there are a few men with me, and although some have deserted me."

Here it seems appropriate to quote that which has been cited by Ibn Abil Hadeed Mu'tazili in his Sharhe Nahjul Balagha. He says in context to those who refuse to bow down in the face of tyranny and disgrace: "The Noble Master, who has taught the lesson of ardor and has exalted being honorably killed under the sword over humiliation is Abu Abdullah Husayn bin Ali bin Abi Talib (a.s.). Immunity was offered to him and his companions, but he did not accept disgrace" (then he quotes the previous sermon of Imam).

He (Ibn Abil Hadeed) continues that "I heard Abu Zayd Yahya bin Zayd Alawi, the leader of Basra say, that the couplets which were compiled by Abu Tamam in favor of Muhammad bin Hameed Ta'i fit well for Imam Husayn (a.s.): It was easy to skip death, but he was sent back towards it by the soul, who despised oppression, as if fear was apostasy, thus he remained firm in the whirlwind of death, he told death that there is resurrection under your sword, he wore the dress of death, the night had not yet appeared when it turned into a green silk brocade dress."

Sibt ibn Jawzee says, that my grandfather has quoted in Tabsirah, that Imam Husayn (a.s.) went towards Kufa for he saw the Divine laws of Islam being broken, hence he intended to make it's basic laws firm and strong. Then when they surrounded him from all sides and ordered him to bow down to the command of (Ubaydullah bin) Ziyad, he refused to do so and exalted Martyrdom over humiliation and disgrace, while the ardent souls are thus.

Then he quoted some couplets: "When they saw that some lives are humiliating for them and honorable death is not unlawful, they refused to taste the savor of such a life, which contains humiliation, then they died a death which was free from reproach, there is no astonishment that the accursed dogs of Arabs and non-Arabs devour the male Lion, for the guile of Wahshi was the reason for Hamza's death, while Ali was murdered by the sword of Ibn Muljim."

Here we quote some couplets composed in praise of Ahlul Bayt (a.s.) by Sayyid Hayder in lamentation of Imam Husayn (a.s.): “The nation coveted and enticed that he should be oppressed, but Allah and the swift sword refused it, how can he bow his head in front of baseness and humiliation, who has never submitted to anyone except the Almighty, he refused but to live a life of honor and to clean the battlefield so that he may be cast upon it and lie down, he solely fought along with the army, each component of his being a huge army itself, he married off the people’s souls to the sword, whose dower was death and henna blood.”

Then Imam Husayn (a.s.) recited the couplets of Farwah bin Maseek Muradi:

“Should we defeat our enemy, we will go on defeating them, but should we be defeated, it will be only once, tell those who rejoice in our affliction: wake up, for you too will end up like us, when death lifts it’s grip off the necks of some people, it surely will cling to others, then by Allah! you will not remain on the earth longer than the time needed to ride a horse, then the earth will wheel on you like a millstone and turn like a pivot, this has been handed over to me by my father (a.s.), who had got it from my grandfather (S),

‘Muster therefore your designs and (gather) your accomplices, then let not your designs be dubious, then execute on me and give no respite (to me).’ (Surah al-Yunus, 10: 71)

‘Verily I rely on Allah, my Lord and your Lord, there is no living creature, but He holds it by it’s forelocks (is in His control),’

‘Verily my Lord is on the Right Path.’ (Surah al-Hud, 11: 56)

O Allah! Hold back the rains of the heavens from them, and let them be entangled in the drought (similar as the time) of Prophet Yusuf (a.s.), and appoint a man of Bani Saqeesh (referred to Mukhtar bin Abu Ubaydah Saqafi) over them, who would pour the bitter cup into their throats. For they have belied and deserted us. You are our Lord, we rely upon You and we return towards You, and Your Audience is the conclusion (of everything).”

Then he alighted from his mount and sat on the horse of the Prophet, named Murtajaz, and started arraying the group of his companions.

(Malhoof) Umar bin Sa’ad came forward and shot an arrow towards the army of Imam and said, “Bear witness in the presence of the commander, that I was the first person to shoot an arrow.” Then those under his command started shooting arrows in large number which appeared like birds. Imam turned towards his companions and said,

“May Allah bestow His blessings upon you! Arise to face the inevitable death, and these arrows are the messengers from the army, which is proceeding towards you.”

Then they attacked them in the part of the day and a group of the companions of Imam were killed.

The narrators say that then Imam Husayn (a.s.) caught hold of his beard and said,

“Allah’s wrath became severe upon the Jews when they attributed a son to Him, and His anger descended upon the Christians when they made Him the third of the three gods, while His wrath descended upon the fire worshippers (Magicians) when they worshipped the sun and the moon instead of Him. And now the wrath of Allah shall befall this community, who has united to kill the grandson of the Prophet. Beware! By Allah! I shall not agree to their desires until I meet my Lord drenched in my blood.”

Our Master Imam Ja’far as Sadiq (a.s.) relates, that I have heard from my father Imam Muhammad al Baqir (a.s.) saying, that when Imam Husayn (a.s.) and Umar bin Sa’ad (may Allah’s curse be upon him) came face to face with one another and battle ensued, Allah sent victory (in the form of Angels) for Imam Husayn (a.s.), who were flapping their wings over his head. They gave him choice of victory over the enemies or Allah’s Audience, and he gave preference to Allah’s Audience.

The Noble master and the author of numerous books, Sayyid Abdullah bin Shubbar Hasani Kazmee has written in his book *Jilaul Uyoon*, that at that moment a group of the genie came to assist Imam Husayn (a.s.) and asked permission to fight, but he did not permit them and preferred Martyrdom with honor over the life of humiliation of this world. Salutations be upon him.

1. Refer Note No. 52

Praise of the battle of the companions of Imam Husayn (a.s.) and their Martyrdom (May Allah be pleased with them)

Abul Hasan Sa’eed bin Hibatullah, renowned as Qutubuddin Rawandi, relates through his chain of authorities from Imam Muhammad al Baqir (a.s.), that before his martyrdom, Imam Husayn (a.s.) told his companions that his grandfather the Holy Prophet (S) had told him,

“O my dear son! You shall be killed at Iraq, and it is a place where the Prophets, their successors and Apostles have met one another and it is called Amoorah. You shall be martyred at that place along with a group of your companions. Your battle is frigid and serene.” Thus have glad tidings that by Allah if they kill us, we shall go to the presence of our Prophet (S).

Abu Hamza Sumali, relates from Imam Ali Zainul Abedeen (a.s.) that he said:

On the night preceding his Martyrdom, my father gathered his family and companions and said, 'O people of my family and my Shi'ah! Consider this night, which has come to you as a mounting Camel and save yourselves, for these people do not desire anyone else except me. Then if they kill me, they shall not pursue you. May Allah have mercy upon you! Save yourselves. Verily I lift the responsibility of the allegiance and pledge which you have taken at my hands.'"

Hearing this his brothers, relatives and companions unanimously said, "By Allah O our Master! O Aba Abdillah! We shall never betray you, so that people may say that we had abandoned our Imam, our Chief and Master, until he was martyred. Then we would seek excuses between ourselves and Allah. And we shall not leave you until we ransom ourselves upon you." Imam said,

"Verily I shall be killed tomorrow and everyone from among yourselves too shall be killed with me, and none among you shall be spared."

To which they replied, "Praise be to Allah, that He has bestowed grace upon us to assist you, and has offered distinction to us to get martyred along with you. Then do we not endear that we should be along with you in your elevated station (in Paradise) O son of the Prophet of Allah"? Imam replied,

"May Allah reward you favorably"

then he prayed for them. When it dawned, all of them were martyred.

Shaikh Saduq relates from Salim bin Abu Ja'dah, who says that I heard Ka'ab al Ehbar say that, "It is stated in our books that a man from among the sons of Prophet Muhammad (s.a.w.s) would be killed, and they (the martyrs) would enter Paradise even before the sweat of the horses of his companions dry, while the Hoories will fondle them." Thus when Imam Hasan (a.s.) passed by us, we asked him as to was he the one referred to (regarding it in their books), and he replied in the negative, and then when Imam Husayn (a.s.) passed by us, we asked him the same question and he replied in the affirmative.

It is related that it was inquired from Imam Ja'far as Sadiq (a.s.) that, "Please relate to us the state and the self sacrifice of the companions of Imam Husayn (a.s.)." Imam replied,

"The veil had been lifted off their eyes and they saw their places in Paradise. Hence they excelled one another in sacrificing their lives, so as to hasten to meet the Hoories and be fondled by them and reach their places in Paradise."

This has been referred to in Ziyarat-e-Nahiyah. After quoting the names of the Martyrs, it is said,

"I bear witness that Allah lifted the veils off your eyes and presented you with spreaded beds and enormous gifts."

It is related through successive chain of narrators in Ma'aniyal Akhbar from Imam Muhammad at Taqi (a.s.), who relates from his Blessed Ancestors (a.s.) reaching Imam Ali Zainul Abedeen (a.s.), who says

that: When the matter of Imam Husayn (a.s.) turned severe, his fellow travelers saw him in a different state, unlike others. For as much as the severity increased, the color of their faces became pale and they would shiver, while their hearts would be frightful. But Imam Husayn (a.s.), and some of his distinguished companions were cheerful, at peace and tranquil. They were telling one another, “Do you not see, they do not fear death the least.”

Imam Husayn (a.s.) said,

“Forebear, O sons of noblemen! Death is nothing but a bridge, which would take you from the place of hardship and severity to the spacious Paradise and eternal bliss. Then who among you is such that does not desire to be free from the prison and hasten towards the palaces? While death for your enemies is such, that they shall be transferred from the palace to the prison and fall prey to the wrath of Allah. I have heard my father Imam Ali (a.s.), who relates from the Holy Prophet (s.a.w.s) that he said, that this world is a prison for the believers and Paradise for the disbelievers, while death is a bridge for them (believers) to enter Paradise and for them (disbelievers) to enter hell. I have not lied nor have I been told a lie.”

Regarding the pagans of Quraysh and their mutiny in astray and perdition, Allah says,

***“And indeed has come unto them some of the tidings wherein is restraint (from evil),
Consummate wisdom, but (they) availed not (of) the warnings.” (Surah al-Qamar 54:4-5)***

Similar was the case with the army of Umar bin Sa’ad. Then the repeated speeches of our Master Imam Husayn (a.s.) and his companions, counseling them, completing their proofs (to counsel them) and eliminating their error, but they were not benefited.

Hurr joins Imam Husayn (a.s.)

When Hurr saw that the people have resolved to kill Imam Husayn (a.s.), and when he heard Imam calling out:

“Is there none who would hasten to assist us in the name of Allah? Is there none who would defend the Household of the Prophet?”

Then Hurr told Umar bin Sa’ad, “O Umar! Then will you really fight this man”? He replied, “Yes, by Allah! The battle, which if goes smoothly, will result in the rolling of heads and cutting off the hands.” Hurr said, “Then is his proposal unacceptable to you”? Umar replied, “If the situation would have been in my hands, I would certainly have yielded to his request, but your commander will not accept it.”

Hurr then left him and stood alone far away from others, while his fellow traveler, named Qurrah bin Qays, was along with him. Hurr said, “O Qurrah! Have you fed your horse today”? He replied in the negative. Hurr said, “Then do you not desire quenching it’s thirst”? Qurrah says that I doubted that

perhaps he wanted to skip away from the battle and did not like that I should see him going away, hence I said, "I shall now be doing so." Hearing this Hurr moved away from there. Qurrah says that, "By Allah! If only Hurr had revealed to me what he intended, I too would have accompanied him to the presence of Imam Husayn (a.s.)." Then slowly Hurr started moving closer to Imam Husayn (a.s.).

Muhajir bin Aws told him, "O son of Yazid! What do you intend? Do you intend to lay siege"? Hurr did not answer him but was shivering. Muhajir said, "Verily your state seems dubious. I have never ever seen you in any battle in a similar state in which you are now. If I would have been questioned as to who is the most valorous among the Kufans, I would not hesitate to take your name. What is this state I presently see you in"? Hurr replied, "I find myself between Paradise and hell. And by Allah! I shall not exalt anything else over Paradise, even if I be cut into pieces or burnt." Then Hurr struck his horse (Malhoof) and turned to go towards Imam Husayn (a.s.)

Hurr had kept his hands on his head (like a prisoner) and was saying, "O Allah! I am returning towards You, thus You accept me, for I have put fear into the hearts of Your friends and the children of the Prophet's grandson."

(Irshad, Kamil) Tabari says that when he neared Imam Husayn (a.s.) and his companions, he overturned his shield and saluted them. Then he went to Imam Husayn (a.s.) and said, "May I be your ransom O son of the Prophet of Allah! I am the one who had stopped you from returning back and had accompanied you all along and had forced you to alight here. But I had not known that these people would directly refuse your proposal and bring you to this present state. By Allah! If I had known that they would do to you such, I would not have undertaken that what I have done. Hence now I apologize to Allah regarding that what I have done, then do you think that my repentance would be accepted"?

Imam Husayn (a.s.) replied,

"May Allah accept your repentance! Thus alight from your horse."

Hurr replied, "It is better for me to be mounted and serve you and fight with them, thus ultimately I will have to alight from my horse (when I am wounded)." Then Imam replied,

"May your Lord have mercy upon you, do as you desire."

Then he stood in front of Imam Husayn (a.s.) and said, "O Kufans! May your mothers be deprived of you! You invited the righteous slave of Allah, then when he came to you, you handed him over to the enemy, when you had intended to defend him with your lives? Then now you have begun to fight him so as to kill him. You have taken hold of him and seized his collar, and have surrounded him from all sides so that he may not be able to escape to the vast towns of Allah.

He is now left as a prisoner amongst you, then he cannot benefit himself nor can he ward off the evil from it. Then you have stopped him, along with his women-folk, his children and family, from the waters

of Euphrates, which is open for the Jews, Christians and Sabians, and the pigs and dogs of Iraq roll therein, while they would perish because of thirst? How badly have you behaved with the Progeny of Muhammad (S) after his death. May Allah not quench your thirst on the day of extreme thirst (Qiyamah)!” Hearing this some of the soldiers attacked him and started shooting arrows at him, then Hurr came and stood in front of Imam Husayn (a.s.)

It is quoted in Tazkirah of Sibti ibn Jawzi, that Imam Husayn (a.s.) then called out to Shabas bin Rab’ee, Hajjar bin Abjar, Qays bin Ash’as and Yazeed bin Hars and said,

“Did you not write letters to me?”

They replied, “We do not know what you say.” Hurr bin Yazeed, who was their leader, said, “Yes by Allah! We had written to you and we are the ones who have brought you here. Thus may Allah keep away vain and the vain-doers. By Allah! I shall not prefer this world over the Hereafter”, saying this he turned his horse and entered the ranks of Imam Husayn (a.s.). Imam said,

“Welcome! You are at liberty in this world as well as the Hereafter.”

(Ibn Nima) It is related that Hurr told Imam Husayn (a.s.) that, “When Ubaydullah commanded me to come towards you and I came out from the palace, I heard a voice calling out at me from behind saying: Have glad tidings of goodness O Hurr! I turned around to see but there was none visible. Then I wondered that by Allah, what glad tidings is this, for I am proceeding to a combat with Imam Husayn (a.s.), and I had not yet intended assisting you.” Imam replied,

“But now you have (ultimately) reached goodness.”

Then Umar bin Sa’ad called out, “O Durayd! Bring the standard closer.” When he brought it closer, Umar fixed an arrow in his bow and shot it saying, “Be a witness that I am the one to shoot the first arrow.” Then others followed suit and challenged for combat.

Muhammad bin Abu Talib says that there was none among the companions of Imam Husayn (a.s.), who was not wounded by it. It is said that after the rain of arrows, only a few companions of Imam (a.s.) survived, while fifty companions attained martyrdom.

(Tabari) Azdi says that Abu Janab, from the clan of Bani Kalb, related to me that in our tribe there was a man named Abdullah bin Umayr, from the clan of Bani Aleem. He had started living in Kufa and owned a house on the head of the well of Bani Ja’ad, from the tribe of Hamadan. His wife, who was from the clan of ‘Amr bin Qasit, was named Umm Wahab, the daughter of Abd. He saw an army parading in Nukhaylah preparing for the battle against Imam Husayn (a.s.), the grandson of the Prophet of Allah (S). Abdullah says that, “By Allah! I had an intense desire to fight against the polytheists. But now I desire fighting those who have decided to fight the grandson of the Prophet. While my reward with Allah would not be less than that for fighting against the polytheists.”

Then he went to his wife and related to her what he had heard and also informed her his desire. She replied, “Verily whatever you have decided is right. May your Allah guide you towards righteousness in all your matters, go and take me too along with you.” He then withdrew and reached Imam Husayn (a.s.) and remained with him until Umar bin Sa’ad shot the arrows towards them and his army followed suit.

Then Yasar, the retainer of Ziyad, and Salim, the retainer of Ubaydullah bin Ziyad, stepped into the battlefield and called out for combat. Hearing this Habib bin Mazahir and Burayr (bin Khuzayr) stood up to reply, but Imam Husayn (a.s.) signaled them to sit down. Then Abdullah bin Umayr Kalbi stood up and asked permission to fight them. Imam saw him to be a tawny man with a tall stature, sturdy arms and broad shoulders, he said,

“In my opinion he is a fatal match, then you may leave if you desire meeting his challenge.”

When Abdullah went towards them, they asked, “Who are you”? Abdullah related to them his lineage and they said, “We do not recognize you. Zuhayr bin Qayn, Habib bin Mazahir or Buzayr bin Khuzayr should have come.” Yasar was standing with a naked sword near Salim. Abdullah said, “O illegitimate son! Do you disdain fighting one man? Whoever shall come to fight you shall surely be better than you”, saying this he attacked Yasar instantly and striking him with his sword killed him.

When he was engaged in striking at him, Salim attacked him. Someone called out to him saying, “This slave is lingering behind you.” Abdullah was heedless until Salim galloped upon him and he struck at him with his sword. Abdullah stretched his left hand forward, the fingers of which got cut. Then Abdullah attacked him and killed him.

Then Abdullah recited the Rajaz, having killed both of them: “If you do not know me, I am from the Bani Kalb, it is sufficient for me that my family is from Bani Ulaym, I am a warrior and a man with a strong nerve, and am not the one who shrieks at the time of anxiety, O Umm Wahab! I am answerable to you in respect of the sword and spear of a man who believes in Allah.”

His wife Umm Wahab picked up a peg of a tent in her hand and advanced towards her husband calling out: “May my parents be your ransom! Fight in the way of the pure progeny of Prophet Muhammad (S).” Abdullah advanced towards her to send her back to the tents, but she caught hold of his shirt and said, “I shall not leave you until I am killed along with you.” Imam Husayn (a.s.) called out to her,

“May you be rewarded fairly on account of the Household of the Prophet, return back. May Allah’s mercy be upon you! Come to the ladies for Jihad is not obligatory upon women.” Hearing this she returned back.

(Irshad, Tabari, Kamil) Then ‘Amr bin Hajjaj, with his army, attacked the right wing of the companions of Imam Husayn (a.s.). When they came near, Imam’s companions knelt down pointing their spears towards them. Their horses were afraid to advance towards the spears and retreated back. Then Imam’s companions shot arrows towards them killing some of them while wounding others.

(Tabari, Kamil) A person from among the (clan of) Bani Tameem, named Abdullah bin Hawzah, advanced further until he came face to face with Imam Husayn (a.s.) and called out to him. Imam replied,

“What do you desire”?

The accursed replied, “May you get the good news of the (hell) fire.” (Allah’s refuge) Imam replied,

“No, it is not as you say. I am proceeding to the presence of the Merciful Lord and the intercessor, who is obeyed.”

Then he inquired as to who he was, and was told that he was the son of Hawzah. Imam said,

“O Allah! Send him to the fire (of hell).”

Suddenly his horse was aroused and threw him down. (Irshad). But his left foot got entangled in the stirrup while his right foot was raised in the air. Then Muslim bin Awsaja attacked and cut his right foot. The horse started running with him with his head hitting against the stones and trees of the desert until he died. Thus his spirit hastened towards (the fire of) hell.

(Tabari) Azdi relates from Ata‘a bin Saeb, who relates from Abdul Jabbar bin Wael, from his brother Masrooq bin Wael that I was along with the army, who had advanced towards Imam Husayn (a.s.). I requested to be in the forefront so as to get the head of Imam and thus earn honor in the presence of Ubaydullah bin Ziyad. When we reached him, a person from amongst us named Ibn Hawzah advanced further and said, “Is Husayn amongst you”? But Imam did not answer him.

When he repeated it thrice, Imam said,

“Yes, here is Husayn, what do you desire”?

He said, “O Husayn! Take glad tidings of (hell) fire” (Allah’s refuge). Imam said,

“Verily you speak a lie, I am proceeding towards the forgiving Lord and an intercessor, who is obeyed. Who are you”?

He replied that he was the son of Hawzah. The narrator says that then Imam lifted his hands towards the heavens such high, that we could see the whiteness of his underarms from below his clothes, and said,

“O Lord! Hasten him towards the fire (of hell).”

Hearing this Ibn Hawzah was enraged and desired to gallop his horse towards Imam, but there was a moat in between them. Suddenly his foot got entangled in the stirrup and the horse dragged him until he fell off. Then his leg, peduncle and thigh separated, while the other half of his body lay suspended on the stirrup. Seeing this Masrooq returned and hid behind the horsemen. The narrator further says that I

questioned him (Masrooq) regarding his return and he replied that, "I have seen such (wonders) from this family that I shall never ever fight them."

Martyrdom of Burayr bin Khuzayr

(Tabari) Thus the battle started. Azdi says that Yusuf bin Yazeed related to me from Afeef bin Zuhayr bin Abi Akhnas, who was present at Karbala. He says that Yazeed bin Ma'qal, who was from the tribe of Bani Umayrah bin Rabi'ah, which is a branch of Bani Salimah of Abdal Qays, came forward.

He told Burayr, "O Burayr bin Khuzayr! Do you see as to what Allah has done to you." Burayr replied, "By Allah! Allah has dealt fairly with me and has brought forth evil for you." Yazeed said, "You speak a lie, and you never lied before. Do you remember once when I was walking along with you in Bani Lawzan, you told me that Usman bin Affan had killed himself, while Mu'awiyah bin Abu Sufyan was a misguided man and the one who leads others astray, while the true and Righteous Imam and guide is Ali bin Abi Talib"?

Burayr replied, "I bear witness that this is (still) my belief." Yazeed bin Ma'qal said, "I bear witness that you are among the astray." Then Burayr said, "Then do you desire that we imprecate one another, while invoking the curse of Allah upon the one who lies. Then the one on the right path should kill the one who is upon the wrong, then I shall come out to fight with you."

The narrator says that both of them came out into the battlefield and lifting their hands invoked the curse of Allah upon the liar and that the righteous one should kill the evil. Then they started fighting one another. There were exchange of swords between them, when Yazeed bin Ma'qal dealt a light and ineffective blow on Burayr. Then Burayr dealt a blow upon his head, which cut his head and reached his brain. He rolled down upon the ground like a ball, while the sword of Burayr was stuck in his head, and he was lifting it up and down to pull it out.

Then Razee bin Manqaz Abadi attacked Burayr and grappled him. Both of them struggled until Burayr threw him down and sat on his chest. Then Razee called out, "Where are my defenders"? Hearing this Ka'ab bin Jabir bin 'Amr Azdi advanced to assist him, when I said, "This is Burayr bin Khuzayr, the reciter of the Qur'an, who taught us the Qur'an in the Mosque."

He attacked Burayr with his spear. When Burayr felt the point of the spear, he threw himself upon him and bit his nose. But Ka'ab sunk his spear into him and drew it till his heart, while the entire point of the spear entered his back. Then he hit him on the head and started attacking him with his sword until he killed him (May Allah's Mercy and Blessings be upon him).

Afeef bin Zuhayr bin Abi Akhnas says, that it is as if I see Razee, who was scattered on the ground, arising while brushing off the dust from his cloak and telling Ka'ab that, "O brother (from the clan) of Azd! You have favored me and I shall never forget it."

Yusuf bin Yazeed says, that I asked Afeef whether he had really witnessed it with his own eyes, to which he replied that, "I have seen it with my own eyes and heard it with my own ears."

When Ka'ab bin Jabir returned back, his wife, and his sister, Nawar bint Jabir told him, "You have sided with the opponents of the son of Fatima (a.s.), and have killed the chief of the Qur'an Reciters? By Allah! I shall never ever speak to you from now on." And Ka'ab bin Jabir recited the following couplets: "You ask regarding me and shall be informed regarding the morning of Imam Husayn (a.s.), when the spears were being thrust, that did not I commit the act which you despise? When it could not be imagined that day as to what I would do, I had with me my spear, which did not falter and a white shining sword, which was sharp-edged and fierce, then I unsheathed it and attacked a group, whose Religion was not the same as mine, which was the obedience to the son of Harb, when I had not witnessed anyone similar to them in their age before them, who had fought fiercely in the battle, they are those who safeguard their honor, then they bore patiently against the spears and swords and stepped into the battlefield, I wish this had profited them, then when you meet Ubaydullah, give him this message that I am obedient to the Caliph and compliant of his words, then it is I who killed Burayr and favored the son of Manqaz, when he called for assistance."

Martyrdom of 'Amr bin Qartah Ansari

Then 'Amr bin Qartah advanced and attacked, while defending Imam Husayn (a.s.), and he was saying: "The battalion of Ansar knows that I am a protector of the territory of promise, I strike with a sharp-edged sword similar to a youth, my self and household is lowly in front of Husayn."

Here Imam Husayn (a.s.) is considered more than one's household, thus vilifying Umar bin Sa'ad, who while talking to Imam had said that,

"My house shall be destroyed etc." (as related in Section 15 of this book).

Sayyid ibn Tawoos relates, that after the martyrdom of Muslim bin Awsaja, 'Amr bin Qartah Ansari came forward and pleaded with Imam to permit him to go to the battlefield. When Imam permitted him, he attacked with such force, which was similar to that of the one who yearns for Paradise. Thus he strived to serve the Master of Heavens, until he killed a group of people from the army of Ubaydullah bin Ziyad.

There was no arrow, which would advance towards Imam, except that he stopped it with his hands, and there was no sword which would come towards Imam, except that he took it upon himself. Then Imam did not receive any wounds until 'Amr was alive. When he was totally wounded, he turned towards Imam and said, "O son of the Prophet of Allah! Have I fulfilled my (duty of) obedience"? Imam replied,

"Verily yes, you shall be the one to go to Paradise before me. Then offer my salutations to the Prophet of Allah (S) and tell him that I am on my way following you."

Then 'Amr fought bravely until he attained martyrdom (May Allah's Mercy and Blessings be upon him).

(Tabari, Kamil) It is related that 'Amr's brother, Ali bin Qartah, was in the army of Umar bin Sa'ad. When he saw his brother fall, he called out, "O Husayn! O liar and the son of a liar"! (Allah's refuge) "You have misguided my brother and deceived him until you killed him." Imam replied,

"Allah did not mislead your brother, in fact he was bestowed with guidance, while it is you who are misguided."

The accursed said, "May Allah kill me if I do not kill you or die while struggling against you." Saying this he attacked Imam and Nafe' bin Hilal Muradi came and stood facing him. Then he attacked him with a spear and threw him upon the ground, his companions came to his rescue and took him away. Then he treated his wounds and was cured.

(Tabari) Azdi says that Nazr bin Saleh Abu Zuhayr Abasi says that when Hurr bin Yazeed went and united with Imam Husayn (a.s.), a man from Bani Tameem, named Yazeed bin Sufyan said, "By Allah! If my sight falls upon Hurr, I shall kill him with my spear." When the two armies were attacking and killing one another, Hurr was attacking in the forefront, while reciting the words of Antara: "With my charger's neck and breast I will launch myself at them again and again, until (the beast is) clothed in blood." And he was reciting the following Rajaz: "I am Hurr, a host to the guest, I strike your necks with a swift sword, in defense of the one, who has alighted at the ground of Kheef (in Mina), while I do not regret over it."

The narrator says that the tail and brows of his horse were wounded by swords, and blood was flowing through it. Haseen bin Tameem, the head of the police force of Ibn Ziyad, who had dispatched him to assist Umar bin Sa'ad and made him the commander of the police under the command of Yazeed bin Sufyan, told Yazeed bin Sufyan, "This is Hurr bin Yazeed, whom you desire." He then advanced towards Hurr and said, "O Hurr bin Yazeed! Do you desire combat"? Hurr replied in the affirmative and he came towards him. Haseen said that, "By Allah! It is as if his life was in the hands of Hurr, who instantly killed him."

Hisham bin Muhammad relates from Abu Makhnaf, who says that Yahya bin Hani bin Urwah told me, that on the tenth (of Muharram), Hilal bin Nafe' was attacking, while reciting the following couplets: "I am the son of Hilal! My Religion is the Religion of Ali"! A man named Mazahim bin Hurays came towards him and said, "I am upon the Creed of Usman." Nafe' replied, "However, you are upon the creed of the Shaitan", saying this he attacked him and ultimately killed him.

Then 'Amr bin Hajjaj turned towards the army and called out, "O foolish men! Do you know whom you have been fighting with? You are fighting the valorous Kufans, who are ready to sacrifice their lives. Thus no one should go to fight single-handedly with them, for they are only a few left and a short time remains. By Allah! Even if you attack them with mere stones, they shall perish." Then Umar bin Sa'ad said, "Verily whatever you have said is true and his opinion is accepted." Then he declared that no one should go for a single combat with them.

It is narrated that ‘Amr bin Hajjaj advanced towards the companions of Imam Husayn (a.s.) and said, “O Kufans! Hold steadfastly to those who listen to you and your community, and do not hesitate to kill the man who has turned out of the Religion and has disobeyed the Imam.” Imam Husayn (a.s.) said,

“O ‘Amr bin Hajjaj! Do you incite people against me? Have we turned away from the Religion, while you are steadfast upon it? By Allah! When you die with these (evils) deeds of yours, you shall then know as to who has turned away from the Religion, and who is worthy of (the fire of) hell.”

Martyrdom of Muslim bin Awsaja

Then ‘Amr bin Hajjaj attacked the right wing of the companions of Imam Husayn (a.s.), along with the right wing of the army of Umar bin Sa’ad, from the side of the Euphrates and they fought for sometime. Muslim bin Awsaja Asadi was the first one among the companions of Imam Husayn (a.s.) to attain martyrdom. Then ‘Amr bin Hajjaj and his companions returned back.

(Manaqib) It should be noted that Muslim bin Awsaja was the agent of Muslim bin Aqeel (a.s.) in Kufa. He was given the charge to collect the funds, buy ammunitions and accept allegiance (on behalf of Imam Husayn).

Muslim fought valiantly in the battle of Karbala, while reciting the following Rajaz: “If you inquire about me, (know that) I am a male Lion, (I am) from the chiefs and notables of the branch of Bani Asad, thus the one who oppresses us has deviated from the Right Path and from the Religion of the Self Sufficient, Omnipotent (Lord).”

He fought abundantly with the enemies and forbore upon the fight of the army until he fell down.

The narrator says that when the clouds of sand sank, Muslim was seen smeared in blood. Imam Husayn (a.s.) went to his head, when he was yet alive. Imam said,

“May your Lord have mercy upon you, O Muslim bin Awsaja! Of the believers are the men who are true to what they covenanted with Allah, of them is he who fulfilled his vow and of them is he who awaits (its fulfillment), and they have changed not in the least” (Surah al-Ahzaab, 33:23).

Then Habib bin Mazahir came to him and said, “It is very unpleasant for me to see you smeared in mud and blood O Muslim! May you receive the glad tidings of Paradise.” Then Muslim replied in a soft voice, “May your Allah give you glad tidings of fairness too.” Habib said, “If I had not known that I too would have to follow your path (of Martyrdom) and reach you, it would have been my pleasure to ask you to will to me regarding your heart’s desire, until I fulfill the rights of your relatives and your co-religionists.”

Muslim replied, “I recommend this Master for you”, he said pointing towards Imam Husayn (a.s.), “then you should ransom your life over him.” Habib replied, “By the Lord of Ka’bah! I shall surely do that.” It was not late when he died in their hands. (May Allah’s Mercy and Blessings be upon him). And one of

his slave girls was heard calling out, "O son of Awsaja! O master!"

The companions of 'Amr bin Hajjaj applauded, "We have killed Muslim bin Awsaja." Then Shabas turned towards his associates and said, "May your mothers mourn over you! You kill yourselves with your own hands and are separating from your own selves for the sake of others. Then you are rejoicing because you have killed Muslim bin Awsaja? By Him in whom I believe! I have seen him (Muslim) in the battlefield with honor for the Muslims. I have seen him in the battle in the plain of Azarbayjan at the time when no Muslim had moved from the places, he had already killed six polytheists. And when such a man dies, you rejoice over it"? The murderers of Muslim bin Awsaja were Muslim bin Abdullah Zababi and Abdul Rahman bin Abi Khashkar Bajali.

Then Shimr attacked the left wing of the Imam's army. They stood in front of him and his army and pushed them back with their lances. Then Imam and his companions were attacked from all sides and Abdullah bin Umayr Kalbi, who had previously killed two men, was martyred. Hani bin Sabat Hazrami and Bukayr bin Hayy Tamimi killed him (May Allah's Mercy and Blessings be upon him) and he was the second Martyr among the companions of Imam. Then the companions of Imam fought valiantly with the Kufan army. Their horsemen, being thirty-two, attacked the Kufan army from all sides and split all of them.

It is as if Abu Tufayl says regarding them: "What an army is this, similar to the waves, similar to the powerful beasts like Leopards and Lions, there are the old, the youth and the chiefs, who are mounted upon the Horses, escaping from whose midst is very hard, when the rays of the sun sets below their standard, it's powers dims the eyes, their slogan is similar to that of the Prophet, while their standards by which Allah, the Beneficent avenges the schemers."

It is as if it is said regarding them: "Astonishment that the clear-cut swords and spears see months in the hands of this group, and they are men, and astonishment that the fire burns upon their palms even though their hands are oceans."

(Tabari) When Urwa bin Qays, who was the commander of the horsemen, saw this situation that his horses were split from all sides, he sent Abdul Rahman bin Haseen to Umar bin Sa'ad with the message that, "Do you not see that since today morning my horsemen have been dragging along with these little group of men? Dispatch the foot-soldiers and the archers towards them." Then Umar bin Sa'ad turned towards Shabas bin Raba'ee and said, "Will you attack Husayn"? Shabas replied, "Glory be to Allah! Do you intend sending the chief of the towns and the master of the Kufans with the archers? Do you not find anyone else who could do this job"?

Shabas disliked fighting Imam Husayn (a.s.). Abu Zuhayr Abasi says that during the period of the caliphate of Mus'ab bin Zubayr, I heard him (Shabas) say that, "Allah will never bestow goodness upon the people of Kufa and will not reach them towards felicity. It is not surprising that we fought in the ranks of Ali bin Abi Talib (a.s.) and after him with his son (Imam Hasan) against the children of Abu Sufyan for

five years. Then we pounced upon his son Husayn, who was the best from among the dwellers of the earth, and we fought against him in the ranks of the children of Mu'awiyah and the son of Sumayyah, the adulteress. Disgrace, and what a disgrace”!

Then Umar bin Sa'ad called for Haseen bin Tameem and dispatched him with the foot soldiers and five hundred archers. They proceeded further until they reached Imam Husayn (a.s.) and his companions. Then they shot their arrows towards them and impoverished their horses and all of them came on foot.

Azdi says that Nameer bin Wahlah relates from Ayyub bin Mashrah Haywane, that he always said that, “By Allah! I was the one who impoverished the horse of Hurr bin Yazid. I shot an arrow which pierced its belly, it gave a cry and rolled up itself (on the ground). Suddenly Hurr charged like a Lion and leapt upon them with his sword in hand saying: “Even though you have cut off the legs of my horse, I am more valorous than a male lion.” By Allah! I have not seen anyone like him, who inflicted the ranks.”

The chiefs of his clan asked him, “Have you killed Hurr”? He replied, “No, by Allah! I have not killed him. Rather another person had killed him and I did not desire killing him.” Abu Wadak asked him the reason, to which he replied, “For he was included among the devout men. By Allah! If this deed of mine be a sin, then if I have to go to the presence of Allah with the responsibility of injury and presence in the army it is easy, than that I go to his presence with the sin of their murder upon my neck.”

Abu Wadak said, “You too shall go to the presence of Allah with the sin of their murder. Then tell me, that if you pursued one of their horses and shot an arrow towards another, then you stood facing them and repeated this act of yours numerous times, and you encouraged your fellow army-men.

Then if you were attacked and you had to flee away while some of your companions followed your example, resulting in the collaboration of you all with them in their murder, then all of you are equal partners in their blood.” Nameer said, “O Abu Wadak! You are disheartening us from the mercy of Allah. Then on the day of Qiyamah if you had been in charge of our accounts, may Allah not forgive you if you do not forgive us.”

It is better that we relate regarding them: “Does this nation desire the intercession of the Grandfather (of Husayn) on the day of Qiyamah after having murdered Husayn, no never, by Allah! They will find no intercessor and they will be engulfed in the wrath in Qiyamah.”

(Tabari) They fought with them valiantly until the noon. The Kufan army could not attack from any other side except one, because their tents were joint together. When Umar bin Sa'ad saw this, he ordered his men to attack the tents from the left and right sides, to dig them up and to surround them. Three four persons from among the companions of Imam Husayn (a.s.) stood up to guard the tents.

Then they would attack the invaders from in between the tents and whoever would come to dig the tent or plunder it, would be killed or they would shoot an arrow and injure him. Then Umar bin Sa'ad ordered, “Do not go near the tents, nor dig or plunder them, rather burn them.” Then they burnt the tents and held

back their hands from digging or plundering them.

Imam Husayn (a.s.) said,

“Let them burn the tents, for if they do so, the fire will act as a prevention against them.”

It happened as said, and a group of them fought with them from one side.

(Tabari) The wife of (Abdullah bin) Umayr Kalbi ran out into the battlefield and sat at the head of her husband (who was already martyred, as has been related earlier) cleaning the dust from him, and said, “May Paradise be pleasant for you.” When Shimr saw her, he commanded his retainer named Rustam, “Hit her upon the head.” He dealt a blow upon her head which split open, and she attained martyrdom at that very spot. (May Allah’s Mercy and Blessings be upon her).

Then Shimr bin Ziljawshan attacked until he reached a particular tent of Imam Husayn (a.s.) and striking it with his lance said, “Bring me fire, so that I may burn it along with what it contains.” Hearing this the womenfolk started shrieking and came out of the tents in panic.

Then Imam Husayn (a.s.) called out in a loud voice saying,

“O son of Ziljawshan! Do you ask for fire to be brought so as to burn the tent along with my family? May Allah burn you in the fire (of hell).”

Azdi says that Sulayman bin Abi Rashid relates from Hameed bin Muslim that he said, that I told Shimr bin Ziljawshan, “Glory be to Allah! This does not suit you. Do you desire tasting the wrath of Allah by killing the children and ladies? By Allah! The commander will be pleased with you only with the killing of the men.”

Then Shimr asked me as to who I was. And I said, “I shall not disclose who I am.” I said this, for by Allah, I feared lest he would malign me in the presence of the sovereign. Then a man came to him, whose orders he obeyed more than of Shabas bin Rabee’, and said, “I have not heard a more evil speech from you before, nor have I seen a more degraded situation that you have placed yourself in. Then have you now started frightening the women”?

I saw that hearing this Shimr was ashamed of himself and retreated back. Then Zuhayr bin Qayn attacked him and his companions with a group of his ten companions until they had pushed them away from the tents and they went far away, and they killed Abu Uzrah Zababi, one of the companions of Shimr, seeing this the entire army attacked them putting them to loss. Many of the companions of Imam started falling down, and if one or two of them fell it (their loss) would be easily visible, while those of the enemies would not, because of their large numbers.

Reminding for Prayers by Abu Samamah Saedi and the Martyrdom of Habib bin Mazahir

(Tabari) When Abu Samamah ‘Amr bin Abdullah Saedi saw his companions being killed one after the other, he turned towards Imam Husayn (a.s.) and said, “O Aba Abdillah! May I be your ransom! I see that this army has advanced closer to you. But Allah willing, they shall not be able to kill you until they have killed us. And I desire that I go to the presence of Almighty Allah having recited the Prayers (in your lead), whose time has already approached.” Then Imam lifted up his head and said,

“You have reminded the (time of) Prayers, may Allah join you with the worshippers and the reciters, and verily this is the prime time for Prayers.”

Then he said,

“Tell them to lift their hands off us until we have finished reciting the Prayers.”

Hearing this Haseen bin Tameem said, “Your Prayers are not accepted.” Habib bin Mazahir replied, “You think that the Prayers of the Progeny of the Prophet of Allah is not accepted, while the Prayers of you, a wine-bibber, is accepted”?

Then Haseen bin Tameem attacked him and Habib bin Mazahir came to meet his challenge. Habib dealt a blow on the front of his head, which sank in and Habib threw him down (from his horse). Then his companions came to his rescue and took him away. Habib bin Mazahir then said, “I swear that if we would have been similar to you in quantity or even half of that, you would have turned your back from us, O men of ill origin and impotents”!

That day Habib was saying: “I am Habib and my father is Mazahir, who is a horseman of the battlefield when it is fierce, you are well-equipped and large in quantity, but we are more obedient, forbearing (than you), our proofs are exalted while truth apparent, and (we are) more pious and penitent than you.”

Habib bin Mazahir attacked severely (Malhoof) until he had killed sixty-two men. (Tabari) Then a man from the clan of Tameem attacked him and dealt a blow with his sword on his head and killed him (May Allah’s Mercy and Blessings be upon him). The name of his murderer was Budayl bin Sareem, who was from Bani Aqafan. Then another man from the clan of Tameem attacked him with a lance and threw him on the ground. When he tried to stand up, Haseen bin Tameem struck him on the head with his sword and he (again) fell down, then the person from Bani Tameem alighted from his horse and cut off his head.

Seeing this Haseen said, “I too am a partner in his murder along with you”, to which he said, “By Allah! No one except me has killed him.” Haseen said, “Then give me his head so that I may hang it in the neck of my horse so that people may see and understand that I too have participated in his murder.

Then you may take it back and carry it to the presence of Ubaydullah bin Ziyad, for I am not desirous of the reward (which he will offer you in lieu of the murder of Habib).”

The man refused to do so until his people made him agree. Then he gave the head of Habib to Haseen, who hung it in the neck of his horse and started taking the rounds in the ranks, and then returned it back.

The Tamimi man placed the head of Habib on his horse and carried it to the palace of Ubaydullah bin Ziyad. The son of Habib named Qasim, who was nearing adolescence, saw the head of his father and recognized it, he followed him and went inside the palace and came out with him until his sight fell on him. He said, “O dear son! Why are you following me”? The child replied that there was nothing. The person told him, “What is the matter, tell me”?

To which the child said, “This head which is with you is that of my father. Give it to me so that I may bury it”. The man said, “O dear son! The commander would not be pleased to it’s burial and I desire that the commander reward me amply for this.” The child replied, “But Allah will give you a bad punishment for what you did. For by Allah, you have killed such a man who was better than you”, saying this the child started weeping.

Days passed by and the boy grew up. He had no other grief except to remain in pursuit of the murderer of his father so as to get him unaware and revenge the death of his father. At the time of Mus’ab bin Zubayr, in the battle of Bajmira’, this boy entered his army. He saw his father’s killer in a tent and followed him and waited in ambush for him. He entered his tent, when he was taking a nap in the afternoon, and striking him with his sword killed him.

Azdi says that when Habib bin Mazahir was killed, Imam Husayn (a.s.) was bent. Then he said,

“I surrender myself and my faithful companions to Allah’s accountability.”

It is stated in some books of Martyrdom (Maqatil) that the Imam said,

“Your achievement is due to Allah O Habib! You were a man of distinction, that you completed reciting the entire Qur’an in one (single) night.”

Martyrdom of Hurr bin Yazid

The narrator says that Hurr started reciting the following Rajaz: “I have sworn not to be killed until I do not kill, and I shall not be wounded except by advancing further, I will attack them with a sharp-edged sword, I shall not retreat back nor will I flee (from the battlefield).”

Furthermore he recited the following couplets: “I am Hurr, a host to the guest, I strike your necks with a swift sword, in defense of the one who has alighted at the ground of Kheef (in Mina), while I do not

regret over it.”

He held such a sword in his hand whose edge was raining death. It is as if Ibn Mu'taz says about him, “I possess a sword which radiates death, then it is not unsheathed, except that it starts spilling the blood.”

Hurr, along with his companion Zuhayr bin Qayn, attacked obviously. If while fighting, one of them would get surrounded by the enemies, the other would come to his defense and rescue him. They continued doing so until the foot soldiers attacked Hurr from all sides and killed him. (May Allah's Mercy and Blessings be upon him)

Ubaydullah bin 'Amr Badi, who was from the clan of Bani Kinda, says that, “Do not forget Sa'eed bin Abdullah nor Hurr, who along with Zuhayr aided at the need of the hour.”

Fattal Naishapuri, in his Rawzatul Wa'ezeen, while quoting the Martyrdom of Hurr bin Yazeed says, that when Imam Husayn (a.s.) came to the head of Hurr, blood was flowing from him. He said,

“Well done O Hurr! You are at liberty in this world as well as the hereafter, as your mother has named you.”

Then he recited the following couplets: “What a best Hurr is the Hurr of Bani Riyah, and the best Hurr during the exchange of spears, the best Hurr who was generous with regard to his life when Husayn called out in the morning.”

Shaikh Saduq too relates similarly from Imam Ja'far as Sadiq (a.s.).

Shaikh Abu Ali in Muntahal Maqal says that Hurr bin Yazid bin Najiyah bin Sa'eed is from (the clan of) Bani Yarboo'.

Sayyid Ne'matullah Jazaeri Tustari writes in his Anware No'maniyyah, that a group of trustworthy men narrated to me that when Shah Isma'il Safawi gained control over Baghdad, he came to visit the Shrine of Imam Husayn (a.s.) in Karbala. He heard some people vilifying Hurr and hence came to the head of his grave and ordered it to be exhumed. People witnessed that Hurr was sleeping in his grave freshly drenched in his blood, and a kerchief was tied on his forehead.

Shah Isma'il tried to unfasten the kerchief from his forehead, which according to the historical reports was tied by Imam Husayn (a.s.). When the kerchief was untied, fresh blood started pouring out until the grave was filled with it. Then when the kerchief was tied at its place, the blood stopped. Then again they tried to untie that kerchief, but blood started pouring out. They tried to stop the blood by other means, but could not do so until they ultimately tied the same kerchief. Thus the fine status of Hurr was confirmed to them, and Shah ordered a mausoleum to be erected on his grave and appointed a servant to look after it.

The Honorable Traditionist Shaikh Muhammad bin Hasan Hurr Ameli, the author of Wasaelush Shi'ah,

was from the progeny of Hurr bin Yazeed ar Riyahi, as has been quoted by Shaikh Ahmad in his Durrul Mulook.

(Tabari) Abu Samamah Saedi killed his cousin, who bore enmity with him, and then recited the Zuhr Prayers in the method of Salat al Khawf¹ in Imam Husayn (a.s.)'s lead.

(Malhoof) It is stated in another narration that Imam told Zuhayr bin Qayn and Sa'eed bin Abdullah to stand in front of him so that he may lead the Zuhr Prayers. They did so while Imam lead the Prayers with half of his companions.

It is related that Sa'eed bin Abdullah Hanafi stood in front of the Imam and thus became the target of their arrows. Wherever Imam would turn, Sa'eed would stand in front of him until he was totally wounded and then fell down. He said, "O Allah! Send your curse upon them similar to the tribes of Ad and Thamood. O Allah! Deliver my greetings to Your Prophet, and make him aware about the pain and wounds that I have borne, for I crave Your reward while defending the progeny of Your Prophet." Saying this he breathed his last (May Allah's Mercy and Blessings be upon him). Thirteen wounds of arrows were upon his body, apart from the wounds of lances and swords.

Ibn Nima says that some say that Imam Husayn (a.s.) and his companions recited the Prayers individually with signs.

Tabari, Ibn Aseer and others state that after finishing the Zuhr Prayers, they attacked fiercely and neared Imam Husayn (a.s.). Then Sa'eed stood armoring the Imam and defended him from all sides thus becoming a target of the enemies. Arrows started coming from all sides until he fell down. It is written in the related salutations of the Martyrs: Peace be upon Sa'eed bin Abdullah Hanafi, who, when Imam gave them permission to leave him, said, "No, by Allah! We shall not leave you alone." Then you faced your death and defended your Imam, and you witnessed the grace of Allah in the place of residence. May Allah gather us along with you in the ranks of the martyrs. And may Allah provide us your friendship in the exalted position of the magnificent ones.

We say: Reflect upon these words which prove the exalted status possessed by this Felicitous Martyr, and other martyrs of Karbala, which is beyond the imagination of the intelligent ones. While this is enough (proof) of their grace.

Ibn Nima too has related the martyrdom of the above referred Sa'eed in the words of Tabari and Ibn Aseer. Then he says that then Umar bin Sa'ad sent 'Amr bin Hajjaj with the archers. They shot arrows towards the remaining companions of Imam Husayn (a.s.) and killed their horses. The situation reached such that Imam had no horsemen left with him, and he said,

"Will the young horses be under the banner of others besides us, when we are the chiefs of their masters? Then when a calamity desires entering our town, we possess the power to turn it away, no one walks in the width of the porch with a shining sword, and none from among our group guards him."

(Tabari) Zuhayr bin Qayn fought valiantly and he was saying, "I am Zuhayr and am the son of Qayn, I will bar you from Husayn with my sword, for he is one of the two grandsons of the Prophet who is a virtuous and chaste Progeny, there is no lie in that he is the Prophet, I shall kill you and shall not regret over it, and I wish my self could be divided into two (so that I may fight with you twofold)."

(Tabari) Then Zuhayr placed his hand upon the shoulder of Imam Husayn (a.s.) and said, "Proceed further, for you are a guided one and are a guide. Today you shall meet your grandfather the Prophet and (Imam) Hasan and Murtaḥa Ali (a.s.), and a well-equipped young man with two wings, Ja'far your uncle, and Hamza the alive martyred Lion of Allah."

(Maqtal of Muhammad bin Abi Talib) Then he attacked until he killed one hundred and twenty men. (Tasleeyatul Majalis, Tabari, Kamil) Then Kaseer bin Abdullah Sha'abi and Muhajir bin Aws Tamimi attacked him and threw him upon the ground. (May Allah's Mercy and Blessing be upon him). When Zuhayr fell from his horse, Imam Husayn (a.s.) said,

"O Zuhayr! May Allah not keep you away from Himself, and may Allah send his wrath upon your killers as He did to those who were turned into monkeys and pigs."

Martyrdom of Nafe' bin Hilal

Naf'e bin Hilal Jamali (or Bajali) had engraved his name on his arrows and dipped them in poison and shot them one after the other towards the enemies saying, "I shoot these arrows whose teeth contains signs, while it will not benefit those who fear, they are smeared in poison which keeps the enemies in motion, and it's striking fills the earth with blood."

He shot the arrows one after the other until they were exhausted and his quiver became empty. Then he placed his hand upon his sword and said, "I am a youth of the Yemeni tribe of Bajalah, I follow the Religion of Husayn and Ali, I shall be martyred today and this being my heart's desire, and I shall meet my actions."

Tabari says that he killed twelve men from the companions of Umar bin Sa'ad, apart from those whom he wounded, until both his arms were severed. Then he was arrested by Shimr, who called his companions to drag him to Umar bin Sa'ad. Umar bin Sa'ad told him, "Woe be to you! What have you done to yourself"? Nafe' replied, "Verily my Allah knows my intentions." The narrator says that blood was flowing on his beard while he was saying, "By Allah! I have slain twelve men among you, excluding those whom I have wounded, while I do not reproach myself for this. And if my hands would have been present, and my wrists would have been there, you would not have arrested me."

Shimr told Umar bin Sa'ad, "May Allah straighten your affair, kill him." Umar replied, "You have brought him, then kill him if you desire." Hearing this Shimr unsheathed his sword and Nafe' said, "If you are a Muslim, you would have despised meeting Allah with our blood upon your neck. Praise be to Allah, who

has destined our death at the hands of the most accursed of the creation.” Then the accursed (Shimr) killed him. (May Allah’s Mercy and Blessing be upon him).

Then Shimr attacked the army of Imam while saying, “Leave him, O Lion of Allah, leave Shimr, so that he may strike at them with his sword and will not flee, and he is a bitter tree and a fatal poison for you.”

Martyrdom of Abdullah and Abdul Rahman Ghifari

When the companions of Imam Husayn (a.s.) perceived their loss and realized that they themselves were incapable of defending the Imam and his relatives, they hastened to lay their lives in the presence of Imam Husayn (a.s.). Then Abdullah and Abdul Rahman, the sons of Urwa Ghifari, came to the Imam and said, “Peace be upon you O Aba Abdillah! The enemy has reached us and have hastened towards you from all sides, hence we desire to be killed before you and sacrifice our lives for you.” Imam replied,

“Welcome! Come closer to me.”

They came closer to the Imam and started fighting with the enemies in his side. One of them said, “Verily the Bani Ghifar and Khandaf, as also Bani Nizar knows, that I fight the adulterous group with my clear-cut and swift sword, O nation! defend the sons of noble fathers against the enemies with Eastern swords and sharp spears.”

(Tabari) The narrator says that two Jabirite men, named Sayf bin Haris and Malik bin Abd, who were cousins and foster brothers, came closer to Imam Husayn (a.s.) while they were weeping. Imam asked them,

“O sons of my brother! Why do you weep? By Allah! I desire that your eyes would be glowing.”

They replied, “May Allah make us your ransom! We do not weep on account of ourselves, rather we weep for you. We see that you have been surrounded, while we are incapable of defending you.” Imam replied,

“O sons of my brother! May Allah reward you fairly for this conscience and sympathy.”

(Manaqib) Then they advanced further saying, “Peace be upon you O son of the Prophet of Allah”, and Imam too replied their salutations. Then they attacked and were ultimately martyred. (May Allah’s Mercy and Blessings be upon them).

Martyrdom of Hanzalah bin As’ad Shabami

(Tabari, Kamil) Then Hanzalah bin As’ad Shabami came and stood in front of Imam Husayn (a.s.) (Malhoof) and started defending him with his face and neck from arrows, lances and swords (Tabari, Kamil) while calling out,

“O my people! Verily I fear (that it may fall) on you the like of that (what befell) the parties, the like of (what befell) the people of Noah and Ad and Samood and those (who came) after them, and Allah intends not injustice unto (His) servants. And O my people! I fear for you the Day of Calling out (each other). The Day on which you shall be turned back retreating, (when) for you there shall be no savior from (the wrath of) Allah, and whomsoever Allah allows to stray, for him shall not be any guide. (Surah al-Ghaafir 40:30-33)

O people! Do not kill Husayn, lest Allah may crush you with His wrath. While the one who lies is indeed disappointed.”

(Tabari, Kamil) Imam called out to him,

“O son of As’ad! May your Allah have mercy upon you! They have become worthy of the wrath from the time they have neglected your invitation towards right before the battle, and from the time they stood up against you, and considered lawful shedding the blood of your companions. Then what escape do they have, after having killed your virtuous brothers”?

Hanzalah said, “You have spoken the truth, may I be your ransom! It is now time to go to the other home and unite with the brothers.” (Tabari, Malhoof) Imam replied,

“Yes, go towards that which is better for you than the world and whatever it contains. Go towards the kingdom which will not wear out.”

Hearing this Hanzalah replied, “Peace be upon you O Aba Abdillah! May Allah’s blessings be upon you and your family. May Allah acquaint us with you in Paradise.” Imam replied,

“So be it.”

Then Hanzalah proceeded further (Malhoof) and fought valiantly and forbore the fear of battle, until he was martyred. (May Allah’s Mercy and Blessings be upon him).

(Tabari) Then the two Jabirite brothers advanced further saying, “Peace be upon you O son of the Prophet of Allah.” Imam replied,

“And Peace be upon you.”

They fought until they were martyred. (May Allah’s Mercy and Blessings be upon them).

Martyrdom of Shawzib and Abis

The narrator says that Abis bin Abi Shabib Shakiri came to Shawzib, who was his relative, and said, “What is your heart’s desire”? He replied, “What do I desire? I desire to fight alongside you, while defending the grandson of the Prophet of Allah (S), until I am martyred.” Abis replied, “I had desired the

same regarding you. Then proceed further towards the Imam so that he may include you among his companions as the other proceeding you have done, so that I too may consider you. And at this moment, if there would have been with me someone else nearer to me than you, I would have sent him to the battlefield before me, so as to mourn his death and earn abundant reward. This is the day of our last actions, for after today there will be no actions but only accounting.” Then Shawzib advanced further and saluted the Imam and fought, until he was martyred. (May Allah’s Mercy and Blessings be upon him).

Shakir is a clan of Yemen and a branch of the clan of Hamadan, which reaches Shakir bin Rabi’ah bin Malik. Abis himself was from the above clan, while Shawzib was his retainer, meaning that Shawzib was staying along with him or was his confederate and not his servant or a freed retainer, as is assumed by some. On the contrary, our Shaikh, the Traditionist (Husayn) Noori, the author of Mustadrakul Wasael, says that perhaps the status of Shawzib might be higher than that of Abis, for it is said regarding him, that he (Shawzib) was one of the foremost in Shia’ism.

(Tabari) Then Abis bin Abi Shabeeb told Imam Husayn (a.s.) that, “O Aba Abdillah! There is none upon the earth, among my relatives and others, who is more dear and beloved in my eyes than you. If I had the power to defend off oppression with anything more dear to me than my life, I would surely have done so. Peace be upon you O Aba Abdillah! I call upon Allah as my witness, that I am (steadfast) upon the path of your father and yourself.” Saying this he unsheathed his sword with a wound which was there on his forehead, and attacked the enemy.

Azdi says that Nameer bin Ramalah relates from Rabee’ bin Tameem Hamadani, who was present in the battle, that I saw Abis proceeding towards the battlefield and recognized him. I had seen him in numerous battles. He was a valorous man, hence I said, “O people! Behold this is a lion among the lions! He is the son of Abu Shabeeb! Thus no one should confront him.”

Thus Abis started calling out, “Is there no man among you”? Hearing this Umar bin Sa’ad said, “Pound him with stones.” Then people started hurling stones at him, and when Abis saw this, he removed his armor and helmet. Allah’s praise upon the one who said, “He fearlessly meets his neck with the clear-cut spears, and he considers his head to be a helmet, when the spears advance, he wears no other armor except that of chastity.”

And a Persian Poet has said, “He removed his armor saying that I am a moon and not a fish, and he removed his helmet saying that I am not a rooster, and he came out without any armor or helmet, to embrace death nakedly, similar to a bride.”

Then he attacked the enemies, (the narrator says that) it is as if I see him pushing back a group of two hundred men. Then they advanced towards him from all sides and killed him (May Allah’s Mercy and Blessings be upon him). I saw his head in the hands of a group of people who were quarreling among themselves that they had killed him. Then they came to Umar bin Sa’ad, who said, “Do not quarrel, for

he is not killed by any one man”, and dispersed them back.

Martyrdom of Abul Sha’sa Kindi

Azdi says that Fuzayl bin Khadeej Kindi narrated to me, that Abul Sha’sa Yazeed bin Ziyad (or Muhajir) Kindi, who was from the clan of Bani Bahdula, knelt down in front of Imam Husayn (a.s.) and shot a hundred arrows towards the enemies, out of which only five arrows missed the target, while he was a master archer. Whenever he shot an arrow, he exclaimed, “I am the son of Bahdula! A horseman of Arjalah”! Imam Husayn (a.s.) said regarding him,

“O Allah! Make firm his archery and offer Paradise to him as his reward.”

When he had exhausted all the arrows, he arose and said, “Only five of my arrows have gone waste, while it is known to me that I have killed five men.” Abul Sha’sa Kindi was among the group to be martyred formerly. On that day he was reciting the following Rajaz: “I am Yazid and my father is Muhajir, I am more valorous than a Lion of the thicket, and I strike the rebels expertly with the spear, O Lord! I am a helper of Husayn, and am the one to disassociate and separate from the son of Sa’ad, and my right hand possesses a clear-cut and destructive sword.”

Yazid bin Muhajir was one of those who had come along with Umar bin Sa’ad from Kufa to fight against Imam Husayn (a.s.), but when he saw that they refused to accept Imam’s plea, he entered the fold of Imam and fought for him and attained martyrdom (May Allah’s Mercy and Blessings be upon him).

Martyrdom of a collective number of companions of Imam

Husayn (a.s)

As regards Umar bin Khalid Saydawi, Jabir bin Haris Salmani, Sa’ad the retainer of Umar bin Khalid, and Mujme’ bin Abdullah Aezi, they came out with their swords in the beginning of the battle. They attacked the Kufan army and entered their ranks. The enemies too responded to their attack and surrounded them while separating them from their companions. Seeing this Abbas bin Ali (a.s.) hastened towards them and rescued them from their clutches. Then when again the enemies advanced further, they attacked them and fought, until they all attained martyrdom at one place. (May Allah’s Mercy and Blessings be upon them).

Martyrdom of Suwayd bin ‘Amr bin Abi Muta’

Azdi says that Zuhayr bin Abdul Rahman Khas’ami narrated to me that the last person (among the companions) to remain with Imam Husayn (a.s.) was Suwayd bin ‘Amr bin Abi Muta’. He fought with the enemies, until he was totally wounded and fell unconscious upon the ground among the martyrs. When he regained consciousness, he heard that Imam Husayn (a.s.) was martyred and he arose in flight.

They had taken away his sword, but he had a dagger with him and he lifted it up. He fought with them for sometime until he was martyred (May Allah's Mercy and Blessings be upon him). His murderers were Urwah bin Bata' Tughlabi and Zayd bin Raqqad, while he was the last martyr (in the battle of Karbala).

Sayyid ibn Tawoos, while praising him says, that he was a nobleman and recited Prayers abundantly. Then he fought like a ferocious lion and remained firm until he fell down (unconscious) among the martyrs.

I, (the author) say that there is difference of opinion in the narration of the Shi'ah and Sunni historians, traditionists and the authors of Maqtal, regarding the sequence of the martyrdom of the companions of Imam Husayn (a.s.), their total number, and their Rajaz. Some of them have discussed the former ones in the end and the latter ones in the beginning. Some have mentioned their names and Rajaz only, while still others have mentioned regarding the martyrdom of some and left some.

Till here I have relied upon the reports of the ancient reliable historians, thus a group of the martyrs have been left out, whose martyrdom have yet to be discussed. Henceforth I discuss their martyrdom on the sequence given by Shaikh Muhammad bin Ali bin Shahr Ashob, as quoted in his book Manaqib.

According to this sequence, first Hurr entered the battlefield followed by Burayr bin Khuzayr, while their martyrdoms have already been discussed. Then Wahab bin Abdullah bin Habbab Kalbi came out into the battlefield. His mother too was accompanying him on that day, who told him, "Arise O son! And defend the grandson of the Prophet of Allah (S)." Wahab replied, "Verily I shall not act miserly." Thus he came out into the battlefield while saying: "If you do not know me, I am from Bani Kalb, very soon you will see me and my sword, and will behold my attack and influence in battle, I will seek my revenge after the revenge of my companions, and I will ward off grief and affliction before my grief, to fight me in the battlefield is not a joke."

He attacked the Kufan army and killed a group among them one after the other. Then he returned back to his mother and wife and stood facing them and said, "O mother! Are you pleased now"? She replied, "I shall not be pleased until you attain martyrdom in the presence of Imam Husayn (a.s)." Then his wife said, "I request you in the name of Allah not to bereave me." Hearing this his mother said, "O dear son! Do not accept what she says, go and fight in the way of the grandson of the Prophet, so that he may intercede for you on the day of Qiyamah."

Wahab returned back saying: "I swear to you O Umm Wahab, to strike them with spears and sword, similar to the swordsmanship of a youth who believes in the Almighty, so as to give a taste of the bitter battle to this nation, I am valorous and a youth possessing a clear-cut sword, I am not fearful during battle, Allah, the Wise, is sufficient for me."

Then he lay siege until he had killed nineteen horsemen and twelve foot-soldiers. Both his hands were severed, seeing this his mother lifted a peg of the tent and ran towards him saying, "May my parents be your ransom! Strive in the way of the Household of the Prophet of Allah." Wahab proceeded further so

as to return her back to the tents, when she caught hold of his shirt and said, "I shall not return back until I am killed along with you." When Imam Husayn (a.s.) saw this he said,

"May Allah reward you favorably due to the right of my family! Return back to the ladies, may Allah have mercy upon you."

Hearing this the woman returned back and Wahab fought until he was martyred (May Allah's Mercy and Blessings be upon him).

The wife of Wahab came and sat at his head and started wiping the blood from the face of her husband. When Shimr saw her, he commanded his retainer to strike her with his club. He did so and she was the first woman to attain martyrdom in the ranks of Imam Husayn (a.s.) (May Allah's Mercy and Blessings be upon her).

It is stated in Rawzatul Wa'ezeen and Amali of Shakh Saduq, that formerly Wahab bin Wahab and his mother were Christians, and they had accepted Islam at the hands of Imam Husayn (a.s.). They accompanied the Imam to Karbala, and on the day of Ashura' Wahab mounted his horse, while a peg of the tent was in his hands. He fought until he had killed seven or eight men among the enemies. Then he was arrested and taken to Umar bin Sa'ad, who ordered him to be beheaded.

Allamah Majlisi says, that he saw in a narration that Wahab was formerly a Christian, then he along with his mother accepted Islam at the hands of Imam Husayn (a.s.). When he entered the battlefield, he put to sword twenty-four foot soldiers and twelve horsemen. Then he was arrested and brought to Umar bin Sa'ad who told him, "What a marvelous valor you possess."

Then he ordered him to be beheaded. He was beheaded and his head was thrown towards the tents of Imam Husayn (a.s.). His mother lifted his head up and kissed it, then she threw it towards the army of Umar bin Sa'ad, which hit a man and killed him. Then she lifted up a peg of the tents and killed two others until Imam Husayn (a.s.) saw her and said,

"O mother of Wahab! Return back. You and your son will be along with the Prophet of Allah, while Jihad is lifted off from the women."

Hearing this she returned back saying, "O Lord! Do not disappoint me." Imam told her,

"May your Lord not disappoint you, O mother of Wahab!"

Then 'Amr bin Khalid Azdi Saydawi came out into the battlefield and told Imam Husayn (a.s.), "O Aba Abdillah! I desire to be united with your companions, and I dislike to see you lonely and martyred." Imam replied,

"Go forth, and very soon we too shall join you."

He advanced further saying: “O self! Proceed towards the Beneficent Lord, with glad tidings of spirituality and sweet basil, today you shall receive favor for the virtues which you had performed, which is written down upon the Tablet near the Rewarder Lord, do not fear nor be frightful, for every living thing will face destruction, while patience has a more part in your peace, O group of Azd from Bani Qahtan.” Then he fought and was martyred (May Allah’s Mercy and Blessings be upon him).

It is narrated in Manaqib that then his son Khalid followed him saying: “Have patience upon the death of Bani Qahtan, so as to acquire pleasure of the Beneficent Lord of Grandeur, Glory and Demonstration, and of Eminence, Longevity and Benevolence, O dear father! You have reached Paradise in the palace of the best of pearls.” He advanced further and fought until he too was martyred (May Allah’s Mercy and Blessings be upon him).

After him Sa’ad bin Hanzalah Tamimi, who was from the noblemen in the army of Imam Husayn (a.s.), stepped into the battlefield saying: “Have patience upon the swords and spears, have patience upon it to enter Paradise, and reach the Hoor al Ein of delicacy, (like) the one who wishes victory and success, and it is not only doubt or guess, O self! Strive for tranquility and try to acquire righteousness.”

He lay siege and attacked severely and was ultimately martyred (May Allah’s Mercy and Blessings be upon him).

Then Umayr bin Abdullah Mazhaji came out reciting the following Rajaz: “The Bani Sa’ad and Mazhaj know, that during battle I am a ferocious Lion, I strike my sword upon the head of a well-equipped man, and throw the warrior upon the ground, and make him a morsel for the Wolf and a lame Hyena.” He continued fighting until Muslim Zababi and Abdullah Bajali killed him. (May Allah’s Mercy and Blessings be upon him).

Muslim bin Awsaja followed him, whose martyrdom has already been discussed.

Then Abdul Rahman Yaznee stepped into the battlefield saying: “I am the son of Abdullah from the progeny of Yazn, I am on the Religion of Husayn and Hasan, I strike you with the sword of a Yemeni youth, through which I desire the Audience of the Giver of Refuge.” And then attained martyrdom (May Allah’s Mercy and Blessings be upon him).

After him Yahya bin Saleem Mazani came out reciting the following Rajaz: “I will strike the army with a decisive sword, a swift sword which hastens towards the enemies, I am not inefficient nor frightful, and nor do I fear the approaching death.” And he too met with the same fate (May Allah’s Mercy and Blessings be upon him).

Qurrah bin Abi Qurrah Ghifari followed him reciting the following Rajaz: “The entire progeny of Ghifar rightly knows, as also the Bani Khandaf after the progeny of Nizar, that undoubtedly I am a Lion in the heat of the battle, and I pound and strike at the group of the adulterers with the sword, in defense of the Progeny of the Righteous.” He put to sword sixty-eight men, and was killed (May Allah’s Mercy and

Blessings be upon him).

Then Malik bin Anas Kahili stepped into the battlefield saying, “The children of Ali are adherents of Allah, while the children of Umayyah are adherents of Shaitan.” Then he killed fourteen men, while some say that he killed eighteen and was martyred (May Allah’s Mercy and Blessings be upon him).

I (the author) strongly perceive, that Malik bin Anas Kahili, referred to above, is none other than Anas bin Haris Kahili, the companion (of Prophet Muhammad [s.a.w.s.]). Ibn Aseer Jazari in Asadul Ghabah says that Anas bin Malik was one of the natives of Kufa. Ash’as bin Saleem relates from his father, who says that the Holy Prophet (S) once said,

“This son of mine (referring to Imam Husayn) would be killed at a place in Iraq, then whoever remains at that moment should assist him.”

Thus he was martyred along with Imam Husayn (a.s.).

Shaikh Ibn Nima in his Museerul Ehzan says that then Anas bin Haris Kahili came into the battlefield saying: “Our clan of Kahil along with Dawdan knows, as also Khandaf and Qays Aylan, that my nation is in trouble, O nation! Turn into a ferocious Lion, and welcome the nation with a swift sword, the Progeny of Ali are the followers of the Beneficent (Lord), while the progeny of Harb, the followers of Shaitan.”

I (the author) say that he is referred to as Kahili because of his ancestor Kahil. In the related Ziyarat-e-Nahiyah, it is stated thus: “Peace be upon Anas bin al Kahili as Asadi.”

Then ‘Amr bin Muta’ Jo’fi stepped out saying: “Today the striking of the sword is a pleasure for us, for the sake of Husayn the violent attack, by this means we desire success and refuge against the fire of hell, when there will be no expectation of refuge.” And he was killed (May Allah’s Mercy and Blessings be upon him).

He was followed by Jaun bin Malik, the freed retainer of Abu Zarr Ghifari. (Malhoof) He (Jaun) was a black retainer. Imam Husayn (a.s.) told him,

“I give you permission to leave, for you were in our midst in our times of happiness, then do not imprison yourself in our way.”

Jaun replied, “O son of the Prophet of Allah (S)! I have been feeding at your place during the days of happiness (and security), then how can I desert you in hardship? By Allah! The smell of my sweat is dirty, my lineage low, while my color is dark. Then permit me Paradise, so that my smell may turn into a pleasant fragrance, my lineage noble and my face may be illuminated. By Allah! No, I shall not desert you until this black blood of mine mixes with your pure blood.”

Then he came out into the battlefield saying: “How do the polytheists find the striking of a black sword, in defense of the children of Muhammad (S)? I will defend them with my words and my hands, while I

desire Paradise on the day of Qiyamah through this.” Then he was martyred (May Allah’s Mercy and Blessings be upon him).

(Malhoof) He (Jaun) killed twenty-five men and was martyred. Imam Husayn (a.s.) came and stood near his head and said,

“O Allah! Illuminate his face, fragrant his smell, include him among the devout ones and make him known near Your Muhammad (s.a.w.s).”

Imam Muhammad al Baqir (a.s.) relates that when people came to the plain of Karbala to bury the martyrs, they found the corpse of Jaun after ten days from which fragrance of Musk was emanating.

Then Anees bin Ma’qal Asbahi came out reciting: “I am Anees the son of Ma’qal, and my right hand possesses a clear-cut sword, which I raise upon the heads in the heat of the battle, in defense of Husayn the honorable, endowed with distinction, the son of the Prophet of Allah, who is the best of all Prophets.” He killed above twenty men and attained martyrdom (May Allah’s Mercy and Blessings be upon him).

He was followed by Yazeed bin Muhajir (Abul Sha’sa Kindi), whose martyrdom we have already discussed.

Then Hajjaj bin Masrooq Jo’fi, the Muezzin (Prayer caller) of Imam Husayn (a.s.), stepped into the battlefield saying: “Proceed forward O Husayn, who are a guide and a guided one! Today you shall meet your Grandfather the Prophet, and your Father Ali, the possessor of munificence, whom we recognize through the Revelation.” He put to sword twenty-five men and was killed (May Allah’s Mercy and Blessings be upon him).

Then Sa’eed bin Abdullah Hanafi, Habib bin Mazahir Asadi, Zuhayr bin Qayn Bajali and Nafe’ bin Hilal Jamali attained martyrdom (May Allah’s Mercy and Blessings be upon them). (Their martyrdom have already been discussed).

Janadah bin Haris Ansari followed them while reciting: “I am Janad and am the son of Haris, I am neither fearful nor impotent, until my heirs inherit from me, today my body will lay upon the earth.” And then he was martyred (May Allah’s Mercy and Blessings be upon him).

Then his son ‘Amr bin Janadah came out saying: “Strangle the neck of the son of Hind, and throw towards them this year the horsemen of Muhajereen and Ansar, who had dyed their spears in the heat of the battle against the polytheists during the days of Prophet Muhammad (S), and today they will be dyed with the blood of the adulterers, today they will be dyed with the blood of the base men, who have forsaken the Qur’an in defense of evil, they have come to avenge the blood of (the battle of) Badr, for which they have brought clear-cut swords and spears, I swear by my Lord, I will keep striking the mischievous people with my swift and clear-cut sword, it is rightly incumbent upon Azdi that daily he

should meet the enemy, and throw him down and attack while proceeding further.” Then he fought and was killed (May Allah’s Mercy and Blessings be upon him).

Thereafter a youth, whose father had already been killed, came out into the battlefield. His mother told him, “O dear son! Step out and fight in the presence of the grandson of the Prophet of Allah (S).” When the youth stepped out, Imam saw him and said,

“The father of this youth has been killed, perhaps his mother would not like him to come out into the battle.”

The youth replied, “Rather my mother has ordered me to do so.” Then he stepped into the battlefield reciting the following: “My Master is Husayn and what a Best Master, who is the delight of the heart of the conveyor of good deeds and a warner Prophet (S), Ali (a.s.) is his father and Fatima (a.s.) his mother, do you know anyone who is his co-equal? His countenance is like a shining star, and his forehead like a full moon bright.”

When he was martyred (May Allah’s Mercy and Blessings be upon him), his head was thrown towards the tents of Imam Husayn (a.s.). His mother lifted up his head and said, “Well done my dear son! O contentment of my heart! O coolness of my eyes”! Saying this she threw away his head towards a man who was killed by it. Then she lifted a peg of the tent and attacked them while saying: “I am a feeble and old maid of my master, whose (my) house is empty and who has turned frail and weak, but I will strike at you violently, in defense of the children of the Noble Fatima (a.s.).” She killed two men by it, seeing this Imam called her back and prayed for her.

I (the author) strongly perceive that the youth was none other than the son of Muslim bin Awsaja Asadi. For the report as stated in Rawzatul Ehab and Rawzatush Shohada, in context of the martyrdom of the son of Muslim bin Awsaja after the martyrdom of his father, is quite similar to this. (Allah knows best).

Then a Turkish retainer of Imam Husayn (a.s.), who was a memorizer (Hafiz) of the Qur’an, stepped out while reciting the following Rajaz: “The ocean will set on fire due to my striking with the sword and spear, and the atmosphere will become full of my shooting arrows, when the sword comes into my right hand, the heart of the envious bursts.”

He killed numerous men, and some say that he killed seventy men and then fell down from his horse. Imam Husayn (a.s.) came to him and wept and placed his cheek upon that of his retainer. He opened his eyes and saw the face of Imam (a.s.) and smiled and left for the heavenly abode (May Allah’s Mercy and Blessings be upon him).

He was followed by Malik bin Dawdan, who came out saying: “This stroke towards you is from Malik who is a ferocious Lion, the stroke of the one who defends the liberal and honorable people, and who desires reward from Allah, the Possessor of favor.” And then attained martyrdom (May Allah’s Mercy and Blessings be upon him).

Then Abu Samamah Saedi followed him while saying: “Condolence for the Progeny of Mustafa (S) and his daughters, due to the siege by the enemies of the son of Muhammad (S), the best of humans, condolence for Zahra (a.s.), the daughter of the Prophet and for her husband, who is a treasure of knowledge after the Prophet, condolence for the dwellers of the East and the West, and wail for the army of Husayn, the good doer, then who is there to reach my message to the Prophet and his daughter, that your son is fallen in trouble.” Then he fell a martyr. (May Allah’s Mercy and Blessings be upon him).

He was followed by Ibraheem bin Haseen Asadi, who was saying: “I will strike at your joints and calves with the sword, so that this nation spills my blood, and Abu Ishaq may attain martyrdom, by the nation I mean the mischievous sons of adulteress women.” Then he was killed (May Allah’s Mercy and Blessings be upon him).

Then ‘Amr bin Qartah followed, whose martyrdom we have already mentioned.

He was followed by Ahmad bin Muhammad Hashmi, who was reciting: “Today I shall test my ancestry and my Religion, through my clear-cut sword which is in my right hand, and I shall defend my Religion in battle with it.” And was ultimately killed (May Allah’s Mercy and Blessings be upon him).

It is quoted in Manaqib, that the group of companions of Imam Husayn (a.s.) who fell martyr in the first raid were:

(1) Na’eem bin Ajalan, (2) Imran bin Ka’ab bin Haris Ashja’ee, (3) Hanzalah bin ‘Amr Shaybani, (4) Qasit bin Zuhayr, (5) Kinanah bin Ateeq, (6) ‘Amr bin Mashee’ah, (7) Zarghamah bin Malik, (8) Amir bin Muslim, (9) Sayf bin Malik Namiri, (10) Abdul Rahman Arhabi, (11) Mujme’ A’ezi, (12) Habbab bin Haris, (13) ‘Amr Janda’ee, (14) Jallas bin ‘Amr Rasebee, (15) Sawar bin Abi Umayr Fahmi, (16) Ammar bin Abi Salamah Walani, (17) Mas’ood bin Hajjaj, (18) Abdullah bin Urwa Ghifari, (19) Zuhayr bin Basheer Khas’ami, (20) Ammar bin Hissan, (21) Abdullah bin Umayr, (22) Muslim bin Kaseer, (23) Zuhayr bin Saleem, (24) & (25) Abdullah and Ubaydullah sons of Zayd Basari, (26) Umroh, the retainer of Imam Husayn (a.s.), (27) & (28) two freed retainers of Imam Ali (a.s.), (29) Zahir ‘Amr, the Retainer of Ibn Humaq. (May Allah’s Mercy and Blessings be upon them).

In my (the author’s) opinion, the name of the (above referred) last person is quoted wrongly, while the correct one is Zahir, the Retainer of ‘Amr bin Humaq. Thus in the Ziyarat-e-Nahiyah, referring to the martyrs, and the related Ziyarat-e-Rajabiyah (as quoted in Misbahuz Zaer), it is quoted: “Peace be upon Zahir, the Retainer of ‘Amr bin Humaq Khuza’i.” Thus it is correct that the one referred to is the same.

The proficient Erudite Qazi Mo’man Misri says that ‘Amr bin Humaq was among the Emigrant companions (Muhajereen) of the Holy Prophet (S) and the Tabe’een for whom Paradise was proclaimed by the Prophet, and who remained (faithful) with Imam Ali (a.s.). ‘Amr remained alive after the death of Imam Ali (a.s.). Once when Mu’awiyah pursued him, he fled away to an island, along with him was another companion of Imam Ali (a.s.) named Zahir. Both of them dismounted at a valley and a snake bit

‘Amr at midnight.

When it dawned, a tumor appeared and ‘Amr told Zahir, “Move away from me, for I have heard my friend the Holy Prophet (S) saying that the genies and men will be involved in my murder, and very soon I will be killed.” They were talking when suddenly they saw the necks of horses, who were in pursuit of ‘Amr. ‘Amr told Zahir, “O Zahir! Hide yourself, and then when they have killed me and taken away my head and left my body, you may bury me.”

Zahir said, “No I shall not do so, but I will fight them with my arrows and when they are exhausted, I too will be killed along with you.” ‘Amr replied, “Do what I tell you to do. Allah will give you success in that.” Thus Zahir hid himself and the people came and killed him. Then they beheaded ‘Amr and took his head along with them, this being the first head in Islam, which was raised on a lance. When they returned back, Zahir came out of his hiding and buried ‘Amr, after that he remained alive until he was martyred along with Imam Husayn (a.s.) in Karbala.²

Thus it is proved through this narration that Zahir was from among the distinguished companions of Imam Ali (a.s.). He was equal in rank to ‘Amr bin Humaq Khuza’i, the companion of the Prophet of Allah (S) and the disciple of Imam Ali (a.s.). He was a virtuous slave (of Allah), whom excessive worship had made old, body feeble and his color pale. He had the good fortune of burying ‘Amr, his felicity was favored until he made assisting Imam Husayn (a.s.) his sustenance, and attained martyrdom.

And among the progeny of Zahir is Abu Ja’far Zahir bin Muhammad bin Sinan, who was from among the companions of Imam Moosa al Kazim (a.s.), Imam Ali ar Ridha’ (a.s.) and Imam Muhammad al Jawad (a.s.).

Furthermore it should be noted that the historians have quoted the names of some persons, who were present on the tenth of Muharram to assist Imam Husayn (a.s.), but they saved themselves and fled away.

(1) A retainer of Abdul Rahman bin Abd Rabbah Ansari. And as has been stated earlier that he said that, “When I saw the companions of Imam Husayn (a.s.) falling down I fled away (in fright) leaving them behind.”³

(3) Marqa’ bin Tamamah Asadi. Tabari and Ibn Aseer say that he had spread his quiver of arrows upon the ground while kneeling down, and was fighting until a group of people from his relatives came to him and offered him protection and told him to return back to them. He returned back with them, and Umar bin Sa’ad took him to the presence of Ubaydullah bin Ziyad and related to him regarding him. Ubaydullah banished him to Zarah. Firozabadi says that Zarah is a reed-bed and the name of an area in Misr and Tarabuloos, and is also a (name of the) mountain in Bahrayn, which has a water spring.

(5) Uqbah bin Sam’an. Tabari and Ibn Aseer say that Umar bin Sa’ad arrested him and he was a servant of Rabab (a.s.), the wife of Imam Husayn (a.s.) and daughter of Imru al Qays Kalbi and mother of

Sakinah (a.s.). When Umar inquired from him as to what position he held, he replied that he was a retainer and did not have authority, thus Umar released him.

(7) Zahhak bin Abdullah Mashriqi. We deem appropriate to relate about him. Loot bin Yahya Azdi says, that Abdullah bin Asim Hamadani has related to him that Zahhak bin Abdullah Mashriqi told him that: I along with Malik bin Nazr Arhabi came to the presence of Imam Husayn (a.s.). We saluted him and sat near him. Imam replied our salutations, then after welcoming us inquired as to why we came there. We replied, "We have come here to offer salutations to you and pray regarding your well-being, besides renewing our sight of you. Besides we have come to inform you that the people of Kufa have united to fight you, thus you may take your decision." Imam replied, "**Allah is sufficient and the best Judge for me.**" We related to him the vice of the people, then we made a farewell salute and prayed for his well-being, while asking his permission to leave. Imam said, "**Why do you not assist me**"? Malik bin Nazr replied that, "I am under debt and have children", while I said that, "I am indebted too even while having no children, then if you promise to excuse me at the time when my defending you would not be beneficial to you, I shall remain with you." Imam replied that, "**In that case you are free to do so**". Thus I remained behind with him.

Thus Zahhak bin Abdullah remained along with Imam Husayn (a.s.) till the day of Ashura', and he has related reports from him regarding the day and night of Ashura'. He further says that: When I saw that all the companions of the Imam have been martyred, while the enemies had laid their hands upon him and his family, and no one, except Suwayd bin 'Amr Khas'ami and Basheer bin 'Amr Hazramee was there. I came up to him and said, "O son of the Prophet of Allah! Do you remember what pact was made between us, and I had promised that until the fighters remain with you I shall fight along with them, if not I shall be free. And you had agreed to it." Imam replied,

"You have spoken the truth, but then how will you save yourself? Then if you can do so, you are at liberty."

At the time when the horses of the companions were being wounded, while arrows were being shot, I secretly hid my horse in one of the tents of the companions, and I defended on foot. Then I killed two persons in front of Imam and severed the hand of another. That day Imam told me several times,

"Do not sever the hands of anyone, may Allah not amputate your hands! May Allah reward you due to the Progeny of your Prophet."

Then when he gave me the permission, I went and brought my horse from the tent and sat on it. Then I spurned it until it stood on its feet and I rushed from the midst of the army. They gave me the way until I galloped away, while fifteen horsemen started pursuing me, until I reached the village of Shafiyah near the bank of Euphrates.

They came near me and when I turned around, Kaseer bin Abdullah Sha'abi, Ayyub bin Mushreh Haywani and Qays bin Abdullah Saedi recognized me. They said, "This is Zahhak bin Abdullah Mashriqi,

our cousin. We request you in the name of Allah to lift your hands off him.” Hearing this three men from among the Bani Tameem sided with them and others too followed suit, thus Allah saved me.

Abdullah bin Abbas rightly said, while being reprimanded for not siding with Imam Husayn (a.s.) (in Karbala), “Not a single person from among the companions (to be martyred in Karbala) could be deleted nor added. We knew them by their names even before meeting them.”

Muhammad bin Hanafiyah said, “Their [the companions of Imam Husayn (a.s.) (in Karbala)] names along with the names of their fathers was written with us. May my parents be their ransom, I wish I would have been along with them, I too would have reached the great achievement.”

The noble and trustworthy Shaikh Muhammad bin Hasan Saffar Qummi, who died in Qum in the year 290 A.H., relates in his book *Basaerud Darajat* from Huzayfa Ghifari, that when Imam Hasan (a.s.) entered into a peace treaty with Mu’awiyah and returned back to Madina, I was along with him. A Camel laden with load was along with him every time and Imam never let it go away from his sight. One day I inquired of him, “May I be your ransom O Aba Muhammad! What is this load which is never separated from you”? Imam replied,

“O Huzayfa! Do you not know what it contains”?

I replied in the negative. Imam Hasan (a.s.) replied,

“This is a register.”

I asked him as to what register was it. He replied,

“It is a register containing the names of our Shi’ah.”

I asked, “Please show me my name in it.” Imam told me to come the next morning. I went in the morning accompanied by my nephew, who knew to read, while I did not know to do so. Imam asked me as to why I had come early in the morning? I replied that I had come to see that what he had promised me. Imam Hasan (a.s.) asked,

“Who is this youth along with you”?

I said that he was my nephew and knew how to read, while I did not know. He signaled us to sit down. Imam ordered that the centre register be brought. The register was brought and when my nephew opened it to see, the letters therein shone. Then while reading, he suddenly said, “O uncle! Here is my name.” I said, “May your mother mourn you! Read my name.” After scrutiny he showed me my name and we were overjoyed, and this youth was martyred along with Imam Husayn (a.s.) in Karbala.

Receding to the account of the condition of the companions of Imam Husayn (a.s.)

The books of martyrdom state, that the companions of Imam Husayn (a.s.) started coming to him one after the other and saying, "Peace be upon you O son of the Prophet of Allah"! Imam would reply to their salutations and would say,

"Very soon we too shall follow you."

Then he recited the following verse of the Qur'an;

"Of the believers are the men who are true to what they covenanted with Allah, of them is he who fulfilled his vow and of them is he who awaits (its fulfillment), and they have changed not in the least." (Surah al-Ahzaab, 33:23.)

"The cup of death rotates above them, and they have closed their eyes against the world, similar to an inebriate, their bodies have reached death upon the earth in his love, and their souls have ascended in the curtains upon the high heavens, then they have not occupied a place except near their friend, but they have not ascended due to anxiety."

Sayyid ibn Tawoos says that the companions of Imam Husayn (a.s.) competed with one another to sacrifice themselves for him. They were such as has been said regarding them: "They are group who are called to defend at times of anxiety, and some of the soldiers are occupied in striking with the spears and some to gather the valorous, they have worn their hearts upon their armors, as if they preceded one another in sacrificing their lives."

Shaikh Ibn Nima says regarding their valor, self-sacrifice and their defense (of the son of the Prophet of Allah): "When they lift up their wheatish colored lances and resolve firmly, then the Lions of the thicket flee away in fright, to the name of the mill-stone of the ferocious battle are warrior weapons, when they lay siege their adversaries are in a loss, when they dig their legs in the battlefield, then their promised place is the day of Qiyamah."

Ibn Abil Hadeed in his Sharhe Nahjul Balagha says, that a person who was among the army of Umar bin Sa'ad in Karbala was asked, "Woe be to you! You have murdered the progeny of the Prophet of Allah"? To which he replied, "Put stones in between your teeth (keep quite)! If you had seen (that day) what we saw, you too would have done what we did. Valorous persons equipped with swords, who were similar to the male Lions, attacked us.

They would fling the valorous on the left and right and would fall upon death. They would not accept protection, nor be allured by wealth. There was nothing for them except acquiring dominion or death. If we had held back our hands from them even for a short time, they would have annihilated our entire

army. What would we have done at that moment”?

Shaikh Abu ‘Amr Kashshi says that Habib was one of those seventy men, who had assisted Imam Husayn (a.s.). They were forwarding their chests in front of the lances and their faces (in front) of the edge of the swords. They were offered protection and abundant wealth, but they refused to accept the same saying, “We do not have any excuse to offer the Holy Prophet (S) that we remained alive while Imam Husayn (a.s.) was killed, until we all are killed.”

I (the Author) say that, “The companions of our Master Imam Husayn (a.s.) hold a great right upon all the Muslims. It is appropriate that here we quote a short couplet from their praises thus fulfilling an insignificant part of their rights, for they were similar to what has been said by their eulogizers. [Here the author quotes two couplets, which I forego]

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1. Salat al Khawf – Daily Prayers of a person, which in war or similar circumstances, is offered in a special and shortened way.
 2. The entire episode of the martyrdom of ‘Amr bin Humaq has been discussed separately in Section 9 under Chapter 2 of this book.
 3. Refer to the entire episode in Section 18 of this book.

Combat of the members of Imam Husayn (a.s.)’s Household (Ahlul Bayt) and their Martyrdom (May Allah be pleased with them)

Martyrdom of Abul Hasan Ali bin Husayn al Akbar (a.s.)

When the companions of Imam Husayn (a.s.) were martyred and none remained with him except his family consisting of the children of Imam Ali (a.s.), Ja’far bin Abi Talib (a.s.), Aqeel bin Abi Talib (a.s.), and Imam Hasan (a.s.), they gathered and bade farewell to one another and resolved to fight.

They were similar to what has been said regarding them, “They are a group, who, when they step into the heat of the battle, you mistaken them to be sun while their faces moon, they never refrain from being compassionate at any cost whether the world deals fairly with them or oppresses them, then when a pleader calls out for help at times of trouble, they put forward themselves and are prepared to part with their lives”.

Others say, “The ones with illuminated countenance whose lineage is noble, (they are) dignified men belonging to the highest rank, when the guest arrive suddenly upon them, their dogs do not bark at them, nor do they question regarding the ensuing darkness”.

And Ka’ab bin Malik says, “They are a group from the Bani Hashim on whose foundation stands a mighty wall, and it is such an authority that cannot be transferred, they are a group due to whom Allah is merciful towards His creation, and by means of whose grandfather (Imam Ali) the Prophet (S) was rendered assistance, ones with illuminated countenance, whom when one beholds, shall find generosity flowing from their hands when the prevaricate world seeks excuses from it”.

The eminent Shaikh Ali bin Isa Irbili in Kashful Ghummah relates from the book Itratut Taherah from Awam bin Hawshab, that he said, it is related to me that the Prophet of Allah (S) once glanced at a group of the Quraishite youth, whose faces were illuminated similar to the swords, until grief became visible upon his face. It was told to him, “O Prophet of Allah! What has happened to you?”

He replied,

“We are a family for whom Allah has preferred the hereafter above this world. I just recalled as to how my family will have to face slaughter and expulsion at the hands of my nation”.

Here the author quotes a sizeable eulogy of Sayyid Haydar Hilli, which we omit.

(Irshad) Ali Akbar (a.s.), whose mother was Layla, the daughter of Abi Murrâh bin Urwah bin Mas’ood Saqafi, stepped into the battlefield.

Regarding Urwah bin Mas’ood, the maternal (great) grandfather of Ali Akbar (a.s.)

Urwah bin Mas’ood was one of the four noblemen of the Islamic world and one of the two chiefs who has been quoted by the Qur’an, among the infidels of Quraysh, as saying that,

“Why was not this Qur’an sent down to a man in the two cities, (who is) great?”

(Surah az-Zukhruf, 43:31.)

He is the one who was sent by the Quraysh to enter into a peace treaty at Hudaibiyah between them and the Prophet (S), when until that time he was yet an infidel. In the ninth year of Migration (Hijrah), when the Prophet returned from the battle of Taef, he accepted Islam and asked permission to return to his hometown to invite the people towards Islam. He returned back and invited them towards Islam, and when he was reciting the Azan for the Prayers, one of his tribesmen shot an arrow at him and he died. When the Prophet of Allah (S) received the news of his martyrdom, he said,

“The similitude of Urwah is that of the believer of Yasin,¹ who invited his tribe towards worship of Allah and they killed him”.

And it is quoted similarly in Sharhe Shamaele Muhammadiyah in interpretation of the saying of the Prophet that,

“If one beholds Isa bin Maryam (a.s.), he will find him to resemble the most to Urwah bin Mas’ood”.

Jazari relates from Ibn Abbas in Asadul Ghabah, that Prophet Muhammad (S) said,

“There are four Chiefs in Islam, Bushr bin Bilal Abadi, Adi bin Hatim, Suraqah bin Malik Madalji, and Urwah bin Mas’ood Saqafi”.

(Malhoof) Ali bin Husayn was the most handsome and elegant among all men. He then asked permission from his father for battle. Imam (a.s.) gave him permission and then looked at him with dejection, while tears flowed from his eyes and he wept.

(Tasliyatul Majalis) It is related that he lifted his beard towards the heavens and said,

“O Allah! Be a witness upon these men, that the youth who resembles your Prophet the most in character and speech is proceeding towards them. Whenever we desired beholding the face of your Prophet, we would look at him. O Allah! Withhold away the bounties of the earth from them and cause dissention among them and scatter them. Disparage their policy and do not make them earn the pleasure of their chiefs, for they invited us so as to assist us, then they leapt upon us and fought us”.

Then he called for Umar bin Sa’ad saying,

“What has happened to you? May Allah terminate your progeny! And may He turn your act inauspicious! And may He dominate someone upon you, who would behead you in your bed as you have ripped our wombs and did not consider the sanctity of the Prophet of Allah (S) with regard to me”.

Then he raised a cry and recited the following verse of the Qur’an,

“Verily Allah did choose Adam and Nooh and the descendants of Ibraheem and the descendants of Imran above all the worlds” (Surah aal-`Imraan, 3:33).

Ali bin Husayn laid siege upon the army while saying,

“I am Ali bin Husayn bin Ali, by the House of Allah! We possess superiority while bearing relation with the Prophet than Shabas (bin Rab’ee) and Shimr, the base ones, I shall strike at you with the sword until it bends, the sword of a Hashimite Alawite youth, I shall keep defending my father,

and by Allah! The son of the illegitimate one shall not have command upon us”.

He attacked the enemies repeatedly and put numerous among them to sword.

(Tasliyatul Majalis) He killed such a large number that the army started bewailing. It is also related that although being thirsty, he killed one hundred and twenty men. It is related in Manaqib, that he put to sword seventy men and returned back to his father after receiving numerous wounds.

(Tasliyatul Majalis, Malhoof) He said, “O father! Thirst is killing me while the load of iron (ammunitions) has bereft me of my strength. Is there water available so that I may regain strength and pounce upon the enemies?”

(Malhoof) Hearing this Imam Husayn (a.s.) wept and said,

“O Aide! O dear son! Fight for a while, and very soon you shall behold your grandfather Muhammad (S). You shall drink from his flowing cup and shall never ever be thirsty”.

(Tasliyatul Majalis) Imam Husayn (a.s.) told him,

“O my dear son! Remove your tongue out”,

saying this, the Imam (a.s.) placed his tongue in his mouth and suckled it. Then he placed his ring in Ali’s mouth and said,

“Return back to the battlefield, and I hope that before the night comes forth, your grandfather shall hand you a cup with overflowing drink, consuming which you shall never ever feel thirsty”.

Ali Akbar returned towards the battlefield and said, “The realities for the battle have become apparent and after that it’s evidences too, by the Lord of the heavens! We shall not part with your group until the swords enter the sheaths”. Then he continued fighting until he killed two hundred men.

(Irshad) The army of Kufa refrained themselves from killing him. The sight of Murrah bin Munqiz Abadi Laysi fell upon him and he said, “The sins of Arabs be upon my neck, if he passes by me doing what he does, and I do not aggrieve his mother due to him”.²

At the time when he was busy attacking the army, Murrah bin Munqiz faced him and hurled a lance at him while throwing him upon the ground. Seeing this, the army surrounded him from all sides and cut him to pieces with their swords. “If the Indian swords have devoured their flesh, while the flesh of the honorable men has always been its prey”.³

It is stated in Manaqib that Murrah bin Munqiz Abadi suddenly pierced his lance into Ali Akbar’s back and others attacked him with their swords. Abul Faraj says that he attacked continuously until an arrow pierced his throat and punctured it. He was drenched in blood and called out, “O dear father! Peace be upon you! Here is my grandfather the Prophet of Allah (S) calling me to hasten”. Then he raised a cry

and died. (May Allah's Mercy and Blessings be upon him).

Sayyid ibn Tawoos says that then Imam Husayn (a.s.) came besides Ali Akbar and placed his cheek upon that of his. (Tabari, Tasliyatul Majalis) Hamid bin Muslim relates, that on the tenth day (of Muharram) I heard with my own ears

Imam Husayn (a.s.) saying,

“O my dear son! May Allah kill the one who killed you. What measure of audacity have they acquired against Allah, the Beneficent, and in violating the sanctity of the Prophet?”

(Irshad) Tears started flowing abundantly from Imam Husayn (a.s.)'s eyes and he said,

“Woe be upon this world after you”.

It is stated in Rawzatus Safa that Imam Husayn (a.s.) wept profusely besides him such that none had ever heard him doing so before.⁴

Here the author quotes a lengthy elegy by Abi Tamam, which we forgo – translator.

It is stated in the salutations of Ali Akbar (a.s.) related by Imam Ja'far as Sadiq (a.s.) that,

“May my parents be ransom upon the beheaded one, the one killed guiltlessly! May my parents be ransom upon the blood that reached the Friend of Allah in the heavens! May my parents be ransom upon you who hastened towards the battlefield in the presence of his father, who sacrificed you in the way of Allah! Then he wept upon you and his heart scorched for you. He hurled your blood towards the heavens, not a drop of which returned back, and his cry for you would not be diminished”.

(Tabari, Maqatilat Talibiyyin, Malhoof) Shaikh Mufeed says that Sayyidah Zainab (a.s.), the sister of Imam Husayn (a.s.) hastened, and cried out, “Woe my brother! Woe my nephew!” She came and threw herself upon the corpse of Ali Akbar (a.s.). Imam Husayn (a.s.) lifted her head and brought her back to the tents. Then he called out to the youth saying, “Take your brother”. (Tabari, Maqatilat Talibiyyin) They brought him from the spot of his martyrdom and placed him in front of the tent facing which he had fought.

There is difference of opinion in the statements of Scholars regarding the first martyr among the Ahlul Bayt (a.s.). Some opine that the first martyr was Ali Akbar, while others say that it was Abdullah bin Muslim bin Aqeel. And we, in concordance with the statements of Tabari, Jazari (Ibn Aseer), Isfahani (Abul Faraj), Daynoori, Shaikh Mufeed, Sayyid ibn Tawoos and others, consider Ali Akbar to be the first martyr (among the Ahlul Bayt), while the salutations containing the names of the martyrs bear testimony to this, whose wordings are: “Peace be upon you O the first martyr from among the progeny of the best of Friends (of Allah)”.

And whatever Shaikh Najmuddin ibn Nima says that, “Quite a few persons were alive among the Ahlul Bayt (a.s.) when Ali Akbar went to the battlefield”, is weak, and what he intended might be similar to the above, but the trend of his speech does not confirm it.

There is also difference of opinion regarding the age of Ali Akbar (a.s.). Muhammad Ibn Shahre Ashob and Muhammad bin Abi Talib opine that he was eighteen years old, while Shaikh Mufeed says that he was nineteen years old. Therefore according to this, he was younger than Imam Ali Zainul Abedeen (a.s.). And some even say that he was twenty-five years old or less, and was thus older than Imam Zainul Abedeen (a.s.), while this is accurate and more renowned.

The Eminent among Jurists, Muhammad bin Idris Hilli says at the conclusion of the book Hajj in context of the Salutations of Abu Abdullah Imam Husayn (a.s.) that, “Then salutations of his son Ali Akbar (a.s.) should be pronounced, whose mother was Layla, the daughter of Abi Murrah bin Urwah Saqafi. He was the first martyr on the day of the tenth (of Muharram) from the family of Hazrat Abu Talib (a.s.). He was born during the caliphate of Usman and has narrated traditions from his Grandfather Imam Ali (a.s.), while poets, like Abi Ubaydah and Khalaf al Ahmar, have composed couplets in his praise”.

Shaikh Mufeed in his Irshad, says that the one martyred in Karbala was Ali Asghar (the younger), whose mother was from the clan of Bani Saqif, while Ali Akbar (the elder) is Imam Zainul Abedeen (a.s.), whose mother was Shahzanan, the daughter of Khusro Parwiz or was a slave girl.⁵

Abul Faraj relates from Mughirah, that once Mu’awiyah asked, “Who is more worthy of the caliphate?” It was said unto him, “You”. He replied, “No, the most worthy amongst men for this position is Ali bin Husayn bin Ali who combines in himself the valor of Bani Hashim, the munificence of Bani Umayyah⁶ and the honor of (Bani) Saqif”.

It should be borne in mind that according to some narratives and Salutations he had a son and a family. The Trustworthy Authority of Islam Shaikh Kulaini relates from Ali bin Ibraheem Qummi, from his father, from Ahmad bin Muhammad bin Abi Nasr Bazanti, who says that I inquired from Imam Ali ar Reza (a.s.) that, “If a man marries a woman and also marries her father’s slave-girl?” Imam replied,

“There is no harm in it”.

I said, “It has reached me from your father that Imam Ali bin Husayn (Zainul Abedeen) (a.s.) married the daughter of (Imam) Hasan bin Ali (a.s.) and his slave-girl. And one of my friends have asked me to inquire from you regarding it”.

Imam replied,

“It is not so. Verily Imam Ali bin Husayn (Zainul Abedeen) (a.s.) married the daughter of Imam Hasan bin Ali (a.s.) and the slave-girl of Ali bin Husayn (al Akbar), who was martyred in Karbala”.

Hamiri too quotes similarly with his reliable chain of narrators.

In the lengthy salutations quoted by (Abu Hamza) Sumali from Imam Ja'far as Sadiq (a.s.) in context of the salutation of Ali bin Husayn, the martyr of Karbala, it is stated: "Allah's greetings upon you, and your progeny, and your household, and your fore-fathers, and your sons".

And regarding whether his mother was present in Karbala or no; we have seen no reports confirming it. And Allah is the Best Knower.

Martyrdom of Abdullah bin Muslim bin Aqeel bin Abi Talib

(Tasliyatul Majalis) The first one among the Ahlul Bayt to step into the battlefield was Abdullah bin Muslim bin Aqeel. He was reciting the following Rajaz: "Today I shall meet Muslim my father, and I shall meet the youth who sacrificed their entirety for the Religion of the Prophet, they are a group who do not know to lie, but they were fair and of noble descent from Hashim, the masters of the noblemen". He attacked thrice and slew ninety-eight men, and in the end, 'Amr bin Sabeeh Saydawi and Asad bin Malik killed him. (May Allah's Mercy and Blessings be upon him).

Abul Faraj says that his mother was Ruqayyah, the daughter of Imam Ali bin Abi Talib (a.s.). Shaikh Mufeed and Tabari say, that a man from the army of Umar, named 'Amr bin Sabeeh, shot an arrow at Abdullah while he placed his hand on the forehead to save himself. The arrow pierced his hand and nailed it to his forehead and he could not separate it. Another man pierced a lance into his chest and killed him. (May Allah sanctify his spirit).

Ibn Aseer in his Kamil says that Mukhtar (bin Abu Ubaydah) called for Zayd bin Riqqad Hababi. He came and said, "I nailed the hand of a youth to his forehead from among them with an arrow, and the youth was Abdullah bin Muslim bin Aqeel. When I shot an arrow at him, he said: O Allah! These men deem us to be lowly and wretched. O Allah! Kill them, as they have killed us. I shot another arrow at him and when I went to his side, he had died. Then I pulled out the arrow from his heart, which had killed him. I also started moving the arrow up and down from his forehead, but its handle came out while its point remained therein". Hearing this, the men of Mukhtar hastened towards him, but he attacked them with his sword. Ibn Kamil said, "Do not kill him with lances and swords, rather kill him with your arrows and stones". They shot arrows at him and he fell upon the ground and was burnt alive. (May Allah's curse be upon him).

Martyrdom of Aun bin Abdullah bin Ja'far bin Abi Talib

Tabari says that the army surrounded them from all sides. Abdullah bin Qatabah Ta'i Nab-hani attacked Aun bin Abdullah bin Ja'far bin Abi Talib and killed him. (May Allah's Mercy and Blessings be upon him).

It is stated in Manaqib that he was reciting the following Rajaz: "If you do not know me I am the son of Ja'far, the truthful martyr who abides in the illuminated Paradise, flying with green colored wings therein, and this is enough (proof) for eminence on the day of Qiyamah". Then he killed three horsemen and

eighteen foot-soldiers, and Abdullah bin Qatabah Ta'i killed him.

Abul Faraj (Isfahani) says that his mother was Sayyidah Zainab Aqeelah (a.s.), the daughter of Imam Ali bin Abi Talib (a.s.) and Sayyidah Fatemah az Zahra (a.s.), the daughter of the Prophet of Allah (S).

Sulayman bin Qibbah, in elegy for Aun says, "Weep upon Aun if you desire to weep, who was never prepared to forsake him (Imam) in distress, by my life! 'The Near Ones' had to face great difficulties, then weep upon a lengthy calamity".

His mother Aqeelah (Zainab)⁷ is the one from whom Ibn Abbas relates the narration of Fadak from her mother Fatemah (a.s.) and says: Our prudent lady (Aqeelah) Zainab, the daughter of Imam Ali (a.s.), relates to us..... (etc.).

It is better to be borne in mind that Abdullah bin Ja'far had two sons named Aun, who were given the title of Akbar (the elder) and Asghar (the younger). The mother of one of them was Zainab Aqeelah (a.s.), and of the other Juma'ah, the daughter of Musayyab bin Najabah Fazari. There is difference regarding which of them was martyred along with Imam Husayn (a.s.) in Karbala. But it is evident that the one martyred (in Karbala) was Aun al Akbar (the elder), the son of Sayyidah Zainab (a.s.), while Aun al Asghar was killed in the incident of Hirrah by the men of Musrif bin Aqabah, the accursed, as opined by Abul Faraj Isfahani.

Martyrdom of Muhammad bin Abdullah bin Ja'far bin Abi Talib

(Tabari) Amir bin Nah-shal Tamimi attacked Muhammad bin Abdullah bin Ja'far bin Abi Talib (a.s.) and killed him. (May Allah's Mercy and Blessings be upon him.)

Abul Faraj (Isfahani) says that his mother was Khawsa,⁸ the daughter of Hafsah from the clan of Bani Bakr bin Wael.

Sulayman bin Qibbah, in elegy for him says: "When the one whose name was similar to that of the Prophet fell in their midst, they raised their sharp-edged and clear-cut swords upon his head, then if you desire to weep O my eyes, then weep generously with tears similar to a tempest".

It is related in Manaqib, that he proceeded towards the battlefield saying, "I complain to Allah regarding the enemies, a nation who are blind and who spread devastation, who have changed the characteristics of the Qur'an, the firm revelation, and its rationality, they have sided in disbelief with the despots". Then he put to sword ten men and Amir bin Nah-shal Tamimi killed him.

Abul Faraj says that following him, his brother Ubaydullah bin Abdullah bin Ja'far was martyred. (May Allah's Mercy and Blessings be upon him). It is quoted in Manaqib, that Bashr bin Huwaytar Qanasi killed him.

Martyrdom of Abdul Rahman bin Aqeel bin Abi Talib

Usman bin Khalid bin Aseer Jahni and Bashr bin Sawt Hamadani Qanasi attacked Abdul Rahman bin Aqeel and killed him.

It is quoted in Manaqib, that he was reciting the following Rajaz: “My father was Aqeel thus know my position in the (Bani) Hashim, while the (Bani Hashim) are brothers of one another, and are considerably honest, masters of the Qur’an, this is Husayn whose base is eminent, and he is the Master of the seniors as also the youth”.

He killed seventeen men. It is related from Madaeni, that Usman bin Khalid bin Asheem and a Hamadanide man killed him. (May Allah’s Mercy and Blessings be upon him). It is also said that the mother of Muhammad bin Muslim bin Aqeel was a slave-girl and Usman bin Khalid Jahni killed him.

It is related in Tarikh of Tabari, that Mukhtar seized two men in Kufa who had participated in the murder of Abdul Rahman bin Aqeel bin Abi Talib and looted his clothes. He severed their necks and burnt them, Allah’s curse be upon them.

Martyrdom of Ja’far bin Aqeel bin Abi Talib

His mother was Ummus Saghar, the daughter of Amir, from the clan of Bani Kilab. While some say that his mother was Khawsa’, the daughter of ‘Amr bin Amir Kilabi.

He stepped into the battlefield saying, “I am a youth of the valley, a wanderer, I am from the family of Hashim, the predominant, and verily we are the masters, this is Husayn the most sanctified among all sacred”.

Abdullah bin Urwah Khas’ami shot an arrow at him and killed him. (May Allah’s Mercy and Blessings be upon him).

It is stated in Manaqib, that he put to sword two men, while others say that he killed fifteen horsemen and Bashr bin Sawt Hamadani killed him.

Martyrdom of Abdullah al Akbar bin Aqeel bin Abi Talib

His mother was a slave-girl, while Abu Marham Azdi and Laqeet bin Ayas Jahni killed him (May Allah’s Mercy and Blessings be upon him).

Abul Faraj Isfahani relates from Imam Muhammad al Baqir (a.s.) and Muhammad bin Abu Sa’eed9 bin Aqeel bin Abi Talib al Ahwal (the squint-eyed), that his mother was a slave-girl and Laqeet bin Yasir Jahni seized him and killed him according to the narrative of Madaeni who relates from Abu Makhnaf, from Sulayman bin Rashid, from Hameed bin Muslim.

Muhammad bin Ali bin Hamza says that after him, Ja'far bin Muhammad bin Aqeel was martyred. While it is also related from some that he was killed in the incident of Hirrah. But Abul Faraj Isfahani says that I have not found the name of the son of Muhammad bin Aqeel named Ja'far in the genealogical books.

It is also related from Muhammad bin Ali bin Hamza, from Aqeel bin Abdullah bin Aqeel bin Muhammad bin Abdullah bin Muhammad bin Aqeel bin Abi Talib, that Ali bin Aqeel, whose mother was a slave-girl, was also martyred on the tenth (of Muharram in Karbala). The persons among the progeny of Abu Talib who were martyred on the tenth day (of Muharram) were twenty two excluding those regarding whom there is difference of opinion.

Ibn Qutaybah states in Ma'arif, that the children of Aqeel, who accompanied Imam Husayn bin Ali (a.s.), were nine men, of whom Muslim bin Aqeel was the most valorous.

Martyrdom of Qasim bin Hasan bin Ali bin Abi Talib

His mother was a slave girl. (Tasleeyatul Majalis) When Imam Husayn (a.s.) saw that Qasim prepared to step into the battlefield, he embraced him and they wept until both of them became unconscious. Then Qasim asked permission to go, but Imam refused to grant him the same. He continuously kissed the hands and feet of Imam Husayn (a.s.) until he gave him the permission.

Qasim left for the battlefield while tears were flowing from his eyes and he was saying, "If you do not know me I am the son of Hasan, the grandson of the Prophet, the chosen one, the confidante, this is Husayn similar to the one captivated by the mortgager, in the midst of the people who may be deprived of rain water". He fought fiercely and in spite of being of tender age he put to sword thirty-five men.

It is quoted in Manaqib, that he was reciting the following Rajaz: "Verily I am Qasim from the progeny of Ali, by the Lord of the House! We possess superiority while being related to the Prophet than Shimr (bin) Ziljawshan and the son of an illegitimate one".

It is stated in the Amali of Shaikh Saduq that after him, referring to Ali bin Husayn (al Akbar), Qasim bin Hasan stepped into the battlefield saying, "Do not be uneasy O my self for everyone shall perish, for today you shall meet the dwellers of Paradise". He killed three men and they threw him from his horse upon the ground. Fattal Naishapuri too quotes similarly.

But Abul Faraj, Shaikh Mufeed and Tabari relate from Abu Makhnaf, who relates from Sulayman bin Abi Rashid, from Hameed bin Muslim, who says that a youth, similar to 'the first Splinter of the New Moon', stepped into the battlefield.

He held a sword in his hand and wore a cloak and shirt. He wore shoes in his feet, the strap of one of which was broken, and if I do not forget it was the left one. Umar bin Sa'ad bin Nufayl Azdi said, "I desire to attack him". I said, "Glory be to Allah! Why so? This army which has surrounded him from all sides will surely kill him". He said, "By Allah! I shall attack him". He attacked him and before he could turn his

face towards him, he dealt a blow upon his head with his sword and slit it. The child fell down on his face upon the ground and called out, "Alas! O dear uncle! Come to my aid".

Imam Husayn (a.s.) leapt into the battlefield like a wild falcon and attacked like a furious Lion. He attacked Umar with his sword and he put his hand against it, which got severed from the elbow and hung attached to it. (Irshad) Then he yelled aloud, which was heard by the entire army, and Imam Husayn (a.s.) lifted his hands off him. Then the Kufan army laid siege to rescue Umar.

(Tasleeyatul Majalis) When the army attacked, the chest of their horses hit him (Umar) and they started taking rounds until they trampled him and he died.¹⁰ When the sand rested, I saw Husayn (a.s.) standing at the head of Qasim, who was stretching his feet upon the ground. Imam Husayn (a.s.) said,

"Far be the nation who have killed you, while their enemy on the day of Qiyamah shall be your grandfather (the Prophet)".

Then he said,

"By Allah! It is hard upon your uncle that he could not come to your aid when you called him, or he answered but it could not benefit you". (May Allah's Mercy and Blessings be upon him).

(Malhoof) Imam said,

"By Allah! Here he has numerous murderers while his aides are quite less".

Then he pressed him to his chest and took him in a state that his legs were drawing upon the ground. (Tabari) Imam Husayn (a.s.) pressed his chest to that of Qasim. I said to myself, "What does he intend doing to him?" Then he brought him and placed him near his son Ali bin Husayn (al Akbar) and other martyrs of his family. I asked, "Who is this child?" And I was told, "He is Qasim bin Hasan bin Ali bin Abi Talib (a.s.)".¹¹

It is related that Imam Husayn (a.s.) said,

"O Lord! Reduce their quantity, kill each one of them, abandon every one of them, and never forgive them. Forbear O dear cousins! Forbear! O my household! After today you shall never ever see humiliation".

Here the author quotes an elegy by Sayyid Haider in praise of Hazrat Qasim, which we forgo.

In a lengthy salutation quoted by Sayyid Murtaḥa Alamul Huda (the Standard of Guidance) it is stated that: "Peace be upon Qasim, the son of Hasan, the son of Ali, and Mercy of Allah and His Blessings! Peace be upon you O the son of the beloved of Allah! Peace be you O son of the sweet basil of the Prophet of Allah! Peace be upon you O whose desires were left unfulfilled by the world! The one who could not cure his heart through the enemies of Allah until death hastened towards him and his desire

died felicitations to you O beloved of the Prophet of Allah's beloved! How felicitous is your striving, and how eminent is your honor, and how splendid is your place of return".

Martyrdom of Abdullah bin Hasan bin Ali bin Abi Talib

It is stated in Biharul Anwar, that before the martyrdom of Qasim, Abdullah bin Hasan, regarding whom we have discussed earlier, entered the battlefield. But the more accurate one is that he went to the battlefield after Qasim, saying, "If you do not know me I am the son of Haydar, I am a Male Lion of the thicket, and am a wild wind upon the enemies".

He put to sword twelve men and Hani bin Sabeet Hazrami killed him (May Allah's Mercy and Blessings be upon him), who's face then turned black.

Abul Faraj relates from Imam Muhammad al Baqir (a.s.), that Hurmalah bin Kahil Asadi killed him, and his martyrdom shall be discussed later in the context of the martyrdom of Imam Husayn (a.s.).

Martyrdom of Abu Bakr bin Hasan bin Ali bin Abi Talib

His mother was a slave-girl, the mother of Qasim (a.s.). Abul Faraj quotes from Madaeni, who, through his chain of transmitters, quotes from Abu Makhnaf, from Sulayman bin Rashid that Abdullah bin Uqbah Ghanawi killed him.

In the narration of Umayr and Ibn Shimr, it is related from Imam Muhammad al Baqir (a.s.) that Uqbah Ghanawi killed him.

Sulayman bin Qibbah in his elegies remembers him thus, "A drop of our blood is upon the neck of the progeny of Ghani, while the (responsibility of the) other blood is remembered upon (Bani) Asad which cannot be computed".

Abul Faraj considers his martyrdom to have occurred before that of Qasim. But Tabari, Ibn Aseer, Shaikh Mufeed and others relate his martyrdom after (that of Qasim). And Allah is the Best Knower.

Martyrdom of the sons of the Commander of the faithful Ali (a.s.)

(Irshad) When Hazrat Abbas witnessed the martyrdom of the better part of his family, he summoned his real-brothers viz. Abdullah, Ja'far and Usman. Then he said, "O sons of my mother! You do not have children, go to the battlefield before me and sacrifice your lives, so that I may witness your sincerity in relation to Allah and His Prophet (S).¹²

Martyrdom of Abdullah bin Ali bin Abi Talib

Abdullah entered the battlefield and fought fiercely and exchanged swords with Hani bin Sabeet Hazrami and ultimately Hani killed him. (May Allah's Mercy and Blessings be upon him).

The following Rajaz is quoted in Manaqib: "I am the son of an aide and an excellent one, Ali the executor of excellent deeds, the sword of the Prophet of Allah, the avenger, from which (sword) might would manifest daily".

Abul Faraj considers him to be twenty-five years of age.

Martyrdom of Ja'far bin Ali bin Abi Talib

He fought bravely, and according to Manaqib was saying, "Verily I am Ja'far the possessor of excellence, the son of Ali the bestower, the successor to the Prophet a senior and master, I am in proportionate to my (paternal) uncle Ja'far as also my maternal uncle, I defend Husayn the possessor of generosity and grace". Hani bin Sabeet attacked him and killed him. (May Allah's Mercy and Blessings be upon him).

Abul Faraj quotes Imam Muhammad al Baqir (a.s.) saying,

"Khawli Asbahi killed him".

Ibn Shahr Ashob says that Khawli Asbahi shot an arrow that pierced his temple or his eye.

Martyrdom of Usman bin Ali bin Abi Talib

He entered the battlefield reciting the following Rajaz: "Verily I am Usman the possessor of glory, my master is Ali the executor of virtuous deeds, this is Husayn the master of fairness, the master of the young and old".

He was twenty-one years old; he went and stood at the place of his brothers (who preceded him).

Abul Faraj and others say that Khawli bin Yazid shot an arrow at him that threw him down.

It is related in Manaqib, that an arrow pierced his flank and he fell off his horse. A man from (the clan of) Bani Aban bin Darim killed him and took away his head. (May Allah's Mercy and Blessings be upon him). It is related from Imam Ali (a.s.) that he said, "I have named him after my (believer) brother Usman bin Maz'oon".

Martyrdom of Muhammad al Asghar bin Ali bin Abi Talib

His mother was a slave girl. (Tabari, Abul Faraj) A man from (the clan of) Bani Aban bin Darim killed him and took away his head. (May Allah's Mercy and Blessings be upon him).

Martyrdom of Abu Bakr bin Ali bin Abi Talib

His name is not known (his Kuniyah is Abu Bakr) while his mother was Layla, the daughter of Mas'ood bin Khalid.

(Tabari) A Hamadani man killed him. Madaeni relates that his corpse was found near a stream while his murderer was not known.

It is stated in Manaqib, that Abu Bakr bin Ali stepped into the battlefield reciting the following Rajaz: "My Master Ali is the possessor of numerous excellences, from the progeny of Hashim the gracious, the beneficent, the pre-eminent, this is Husayn the son of the Messenger Prophet, we defend him with our sharpened swords, may my life be your ransom O honorable brother".

He fought until Zahr (or Zajr) bin Badar Jo'fi or Uqbah Ghanawi killed him. (May Allah's Mercy and Blessings be upon him).

It is stated in Manaqib, that then his brother Umar came into the battlefield reciting the following Rajaz: "Leave O the enemies of Allah, leave Umar, leave the Lion so that he may strike at you with his sword and he shall not flee, O Zajr! O Zajr! And take your revenge from me". Then he killed Zajr, the murderer of his brother and entered the battlefield.

We say, that it is known among the historians and biographers that Umar was not present at Karbala along with his brother Imam Husayn (a.s.). The author of Umdatut Talib, in conclusion of his speech, says that Umar separated himself from his brother Imam Husayn (a.s.) and did not accompany him to Kufa. While the narration stating that he was present at Karbala is incorrect. Umar died at the age of 77 or 75 years in Tas'a.

Abul Faraj says that Muhammad bin Ali bin Hamza says that on the day of Ashura, Ibraheem bin Ali was also martyred in Karbala, and his mother was a slave-girl. But others have not quoted him and I have not found anyone by the name of Ibraheem bin Ali in the biographical books.

Sayyid ibn Tawoos says that the author of Masabeeh says that Hasan bin Hasan al Musannah fought along with his uncle on the day of Ashura and put to sword seventeen men. He was inflicted with eighteen wounds and fell down from his Horse. His maternal uncle, Asma bin Kharejah, took him to Kufa and treated him until he recovered, then he dispatched him to Madinah.

It is quoted in Biharul Anwar from Maqatl of Khwarizmi, that on the day of Ashura, a child came out of

the tent of Imam Husayn (a.s.) wearing earrings in both his ears. He was frightened and was looking towards the left and right while his earrings were shaking. Hani bin Sabeet attacked him and killed him. Shahrbanu¹³ looked at him dumbfounded and did not utter a word.

Abu Ja'far Tabari relates from Hisham Kalbi that Abul Huzayl relates from a man named Sakuni who says that during the days of Khalid bin Ubaydullah, I saw Hani bin Sabeet Hazrami, who had turned old, saying in the gathering of the people (of the tribe of) Hazram that, "I was there in Karbala on the day of the martyrdom of Husayn and was riding a horse along with other nine men. The horses were parading and galloping here and there.

Suddenly a small child from among the family of Husayn, wearing a shirt and trouser, came out of the tent. He held a peg of a tent in his hand; he was frightful and was looking towards the left and right. It is as if I see the two beads of earrings in his ears shaking, when he was turning his head. And it is as if I see that a horseman galloped towards him and on reaching him bent down and cut him into two pieces with his sword".

Hisham says that Sakuni said, that the murderer of the child was Hani bin Sabeet himself, and he concealed his name in fear of reproach. "My eyes have not witnessed such children, whose grief would turn the hearts of men to be roasted on fire".

Relating to the Martyrdom of our Master Abbas bin Ali bin Abi Talib (a.s.)

Shaikh Mufeed in his Irshad and Shaikh Tabarsi in his A'alamul Wara say, that the army attacked Imam Husayn (a.s.) and also scattered his troops while their thirst intensified. Imam, accompanied with his brother Abbas, galloped towards the Euphrates. The army of Umar bin Sa'ad blocked their way, while a man from Bani Darim called out to them, "Woe be to you! Block their way towards the Euphrates so that they may not reach it".

Imam Husayn (a.s.) said,

"O Allah! Let him be thirsty".

He was infuriated and shot an arrow towards Imam that pierced his chin. Imam pulled out the arrow and placed his palm below it that became full of blood. Then he said,

"O Allah! I complain to You regarding how they treat the son of the daughter of Your Prophet (S)",

Then they returned back thirsty. But the army surrounded Hazrat Abbas (a.s.) and separated him from Imam Husayn (a.s.). Abbas fought lonely until he was martyred. Zayd bin Warqa' Hanafi and Hakeem bin Tufayl Ta'i jointly killed him after inflicting several wounds upon him and he did not have the strength to move. Sayyid ibn Tawoos too relates somewhat similarly.

Hasan bin Ali Tabarsi relates, that the arrow of the accursed (from Bani Darim) pierced the forehead of Imam Husayn (a.s.) and Abbas removed it. But the previous narration is more renowned.

Tabari relates from Hisham, who relates from his father Muhammad bin Saeb, from Qasim bin Asbagh bin Nabatah, who says that someone who was present (in Karbala) during the martyrdom of Imam Husayn (a.s.) told me that, when the army of Husayn was routed, he mounted his horse and went towards the Euphrates. A man from Bani Aban bin Darim said, "Woe be to you! Station yourself between him and the Euphrates so that his Shi'ah may not join him". He galloped his horse and the army too followed him and blocked his access to the Euphrates.

Imam Husayn (a.s.) said,

"O Allah! Make him thirsty".

The Abani shot an arrow that pierced the chin of Imam. Imam pulled out the arrow and placed his palm below it, which became full of blood, and he said,

"O Allah! I complain to You regarding how they treat the son of the daughter of Your Prophet (S)".

By Allah! Not much time passed, when I saw thirst overwhelming him while he (the Abani man) was never satiated.

Qasim bin Asbagh further says that I was along with the one who was fanning him (the Abani man) while a sweet drink, a jar of milk and jug of water was kept. He was saying, "Woe be to you! Thirst is killing me". A jar of water or a cup, which was quenching the thirst of his family, was handed over to him. He drank and vomited it, then slept for some time. Then again he started saying, "Woe be to you! Give me water, thirst is killing me". By Allah! A sight similar to this was not seen before, while his stomach cracked like that of a Camel.

We (the author) say that from the narration of Ibn Nima it proves that the name of the person was Zar'ah bin Aban bin Darim.

It is related from Qasim bin Asbagh bin Nabatah, who relates from a person who had seen Imam Husayn (a.s.) (in Karbala) who had positioned himself upon a high moat close to the bank so as to reach the Euphrates, while Abbas was along with him. Suddenly the letter of Ubaydullah addressed to Umar bin Sa'ad arrived, which said that, "Block the water supply to Husayn and his companions, and let them not taste a drop from it".

Umar bin Sa'ad dispatched 'Amr bin Hajjaj along with five hundred men to the waterfront. Abdullah bin Haseen Azdi called out, "O Husayn! Do you see this water flowing similar to the heavens? By Allah! You shall not get a drop from it until you, along with your companions, perish of thirst". Zar'ah bin Aban bin Darim said, "Position yourselves between him and the Euphrates". Then he shot an arrow towards Imam that pierced his chin, and he said,

“O Allah! Let him die of thirst and never forgive him”.

A drink was brought for the Imam (a.s.), but he could not drink due to the constant flow of blood. He threw the blood towards the heavens and said,

“Likewise towards the heavens”.

And it is related from Shaikh Abdus Samad, from Abul Faraj, from Abdul Rahman bin Jawzi, that after this the Abani man (Zar’ah) was inflicted with the (disease of) scorching of the stomach and cold back, and was yelling. Thereafter the above narration of Tabari is quoted until the end.

The author of Umdatut Talib, in context of the children of Abbas (a.s.), says that his Kuniyah (agnomen) was Abul Fazl and title Saqqa (the water carrier). He was bestowed this title because he went to seek water for his brother on the day of Ashura, but before he could reach it to him, he was martyred. His grave is situated near the bank of the river (Euphrates) on the spot of his martyrdom. He was the standard-bearer of Imam Husayn (a.s.) on that day.

Abu Nasr Bukhari relates from Mufazzal bin Umar, that Imam Ja’far as Sadiq (a.s.) said,

“Our uncle Abbas was prudent and possessed a firm faith. He fought along with Abu Abdullah (Imam Husayn) and underwent trials until he was martyred. While (the responsibility of) his blood lies with the Bani Hanifah, and he was thirty-four years when he was killed. His mother, as also that of his brothers Usman, Ja’far and Abdullah, was Ummul Baneen, the daughter of Hizam bin Khalid bin Rabi’ah.”

Then he goes on to say, that it is related that the Commander of the faithful Imam Ali (a.s.) inquired from his brother Aqeel, who was a genealogist and knew the Arabian families well, to find a woman from a valorous Arab family, so that he could marry her and she in turn would bear him a valorous son.

Aqeel replied, “Then marry Ummul Baneen Kilabiyyah, for there is none among the Arabs who is more valorous than her fathers”, thus he married her. Then on the day of the tenth of Muharram (Ashura), Shimr bin Ziljawshan Kilabi came and called for Abbas and his brothers saying, “Where are my nephews?” They did not reply to him. Imam Husayn (a.s.) told his brothers,

“Answer him, although he is a lewd person, for he is from among your uncles (of the same tribe)”.

They asked him, “What do you desire?” Shimr replied, “Come to me, for you all are under protection, do not kill yourselves along with your brother”. Hearing this they denounced him in harsh words and said, “May you be ugly and may that be ugly too what you have brought (the document of security). Should we desert our Master and Chief and enter your security?” He (Abbas) along with his three brothers was martyred on that day.

Shaikh Saduq relates from Imam Ali Zainul Abedeen (a.s.) that:

“May Allah’s Mercy be upon Abbas! He self-sacrificed fairly and underwent trials. He offered his life for his brother until both his arms were severed. And Allah, the Mighty, the Sublime, compensated him with two wings and he flies in Paradise along with the Angels as He had presented to Ja’far bin Abi Talib (a.s.). While Abbas (a.s.) possesses such a position near Allah, may He be Hallowed and Exalted, that on the day of Qiyamah all the martyrs will be envious of it”.

Abul Faraj (Isfahani) says that Abbas bin Ali bin Abi Talib (a.s.)’s agnomen was Abul Fazl, while his mother was Ummul Baneen (a.s.), whose eldest son he was. And he was the last among his real brothers to be martyred, for he had sons, while his other brothers had none. He sent them to the battlefield before himself until all of them were martyred and their inheritance passed on to him. 14

Then he himself stepped into the battlefield and fell a martyr. Ubaydullah (the son of Abbas) inherited from all of them and his uncle Umar bin Ali disputed with him in this regard. Then he settled with him by giving him the wealth that he agreed upon.

Jarmi bin Abul A’la relates from Zubayr, who relates from his uncle, that the progeny of Abbas (a.s.) referred to him as Saqqa and bestowed him with the agnomen of Abul Qirbah (Lit. father of the water-skin, for he strived hard to get water for Imam Husayn (a.s.) and his family). But I have never seen any of his sons nor have I heard anything like this from them.

A eulogizer praises Abbas thus: “The youth is more worthy to be wept upon whose death made Husayn weep in Karbala, he was his brother and the son of his father Ali, Abul Fazl who was smeared in blood and assisted his brother, he himself remained thirsty and strived to get water for him”.

Kumayt (Asadi) says regarding him: “Abul Fazl whose remembrance is pleasant and a cure for the illness of the soul, who fought against the illegitimate men, while they fought against him who was the most honorable among those who consumed the rain-water”.

Abbas (a.s.) possessed a pleasant countenance, he was handsome and of immense height. When he would mount upon a sturdy horse, his feet would touch the ground. He was called ‘Qamare Bani Hashim’ (the Moon of the Bani Hashim). He was the standard-bearer of Imam Husayn (a.s.) on the day of Ashura.

It is related from Imam Ja’far as Sadiq (a.s.) that he said that,

“Imam Husayn (a.s.) arrayed his troops and handed over his standard to Abbas (a.s.)”.

Imam Muhammad al Baqir (a.s.) says that Zayd bin Waqad Jahmi (or bin Warqa’ Hanafi) and Hakeem bin Tufayl Tai’ killed Abbas.

It is related from Mu’awiyah bin Ammar, who relates from Imam Ja’far as Sadiq (a.s.), that he said that,

“Ummul Baneen, the mother of the four martyred brothers would go to (the cemetery of) Baqi’ and would lament with heart-rending and grief-stricken words upon her sons. People would gather and listen to her (sorrowful words). One day Marwan (bin Hakam) came and heard her lamenting and started weeping (in spite of being ruthless himself).”

Ibn Shahr Ashob in his Manaqib says that Abbas, the Saqqa’ (the water Carrier), the Moon of the Hashimites, the Standard-Bearer of Husayn, and the greatest of his real brothers went in pursuit of water. They attacked him and he too lay siege and said, “I do not fear death even when it calls out to me, or until I do not fight the tested fighters and fall upon the ground, my life is ransom upon the one who is the life of Mustafa, verily I am Abbas the one who fetches water, while I do not fear on the day of battle”.

He scattered the forces, while Zayd bin Warqa’ Jahni, who was lying in ambush for him behind a tree, severed his right hand along with the help of Hakeem bin Tufayl Sumbosi. Then he took the sword in his left hand while reciting the following Rajaz: “By Allah! Although you have severed my right hand, I shall keep defending my Religion as also my positively Truthful Imam, who is the son of the Chaste and Trustworthy Prophet”.

He fought until he was exhausted and Hakeem bin Tufayl Ta’i hid behind a tree and dealt a blow upon his left hand and severed it. Abbas said, “O self do not fear the infidels, may you receive the glad tidings of the Mercy of the Omnipotent, along with the Prophet the Master of the empowered, they have severed my left hand with injustice, O Lord burn them with the fire (of hell)”.

The accursed killed him with his iron mace. When Imam Husayn (a.s.) saw him upon the ground near the bank of Euphrates, he wept and said,

“You have done injustice through your actions O accursed nation, and have opposed the words of Prophet Muhammad (S), did not the Best Prophet bequeath to you regarding us, are we not of the progeny of the Righteous Prophet, is not Zahra (a.s.) from among you my mother, is not Ahmad (S) the best among the creations, curse befell you and you were humiliated on account of what you did, and very soon you will face the scorching fire (of hell)”.

We say that if one desires to realize the state of Imam Husayn (a.s.) on the death of his brother, family members and other companions, should ponder upon the words of Imam Ali (a.s.) and his condition upon the death of his eminent companions and friends (in the battle of Siffān) like Ammar bin Yasir, Malik Ashtar, Muhammad bin Abu Bakr, Abul Haysam bin Teehan, Khuzaymah bin Sabit and others. It is related that on a Friday preceding his martyrdom, Imam Ali (a.s.) made a speech in which he remembered them and said,

“Where are my brothers who were upon the thoroughfare and where have they passed who were truth loving men? Where is Ammar? Where is Ibnat Teehan? Where is Zush Shahadatayn (Khuzaymah bin Sabit)? Where are others similar to them who had pledged among themselves to

die and their heads were dispatched to the presence of wicked men?"

Then he held his blessed beard in his hand and wept bitterly, then said,

"Alas upon the brothers who recited the Qur'an and remained steadfast. Those who recognized their obligation and fulfilled them, they enlivened the customs and trampled the innovations. They were invited to strive and they hastened towards it".

It is related, that when Ammar bin Yasir was martyred in Siffin along with a group of the companions of the Commander of the faithful Imam Ali (a.s.), and when night came, Imam Ali (a.s.) wandered among the martyrs. When he saw Ammar fallen upon the ground, he lifted his head and placed it upon his thigh and wept, then said,

"O death! Till when shall you be away from me, when you have not spared for me any friend of (my) friend, I find you discerning towards those whom I love, as if you proceed towards them with evidences".

In the complete poetical work (of Imam Ali), the first couplet is as follows:

"O death which shall not leave me, relieve me for you have taken away all my friends".

It is related in Biharul Anwar, that when Hazrat Abbas (a.s.) found himself alone, he came to Imam Husayn (a.s.) and said, "Do you permit me?" Imam wept bitterly and said,

"O dear brother! You are my standard-bearer, then if you go away my army will get scattered".

Abbas replied, "My heart is getting narrow and I am satiated from life. And I desire to avenge the blood of my brothers from these hypocrites". Imam Husayn (a.s.) said,

"Then bring water for these children".

Abbas proceeded and counseled the army and warned them, but it did not prove fruitful. Then he returned back to the Imam and informed him. He heard the children wailing "O thirst", he took a water-skin and mounted his horse and went towards the Euphrates. Four thousand men, who were guarding the Euphrates, surrounded him from all sides and shot arrows at him. He attacked them and killed eighty men until he had ripped them, then he entered the river. He tried to drink water, when suddenly he remembered the thirst of Imam and his Household. He then threw away the water and filled the water-skin. He placed the water-skin upon his right shoulder and turned towards the tents. They blocked his way and surrounded him from all sides. He fought with them until Nawfal severed his right hand with his sword.

Then he placed the water-skin upon his left shoulder. Nawfal then severed his left hand from the wrist and he held the water-skin by his teeth. Then an arrow pierced the water skin and water flowed from it.

Another arrow pierced his heart and he fell off from the horse and called out, "O Master! Find me". When Imam came to his head, he saw him smeared in sand and blood and wept.

Regarding his martyrdom, Turayhi says that a man attacked him and struck at the crown of his head with an iron club that split up and he fell down upon the ground and called out, "O Aba Abdillah! My salutations upon you!"

Ibn Nima says regarding Hakeem bin Tufayl that he stole the dress of Abbas off his body and shot an arrow at him.

It is stated in Biharul Anwar that it is said, that when Abbas (a.s.) was martyred, Imam Husayn (a.s.) said,

"Now my back has bent, and my maneuver has lessened".

Here the author quotes two couplets in praise of Hazrat Abbas, one by Abu Ja'far bin Ameer Alhaj Husaynee, and the other by Shaikh Ibn Nima, which we forgo.

I (the author), say that while discussing the aid rendered by Hazrat Abul Fazl (Abbas) to Imam Husayn (a.s.) reminds me of the aid rendered by his (Abbas)'s father, the Commander of the faithful Imam Ali (a.s.) to his cousin, the Prophet of Allah (S). Therefore I shall quote it as an embellishment for this book.

Jahiz in the book Usmaniyah quotes from Ibn Abil Hadeed that Abu Bakr was in great severity in Makkah before migration, while Ali bin Abi Talib (a.s.) was in safety. Neither was he sought after nor did he seek. Abu Ja'far Iskafi, while refuting this, says that we have related a reliable tradition with chain of authorities that when Imam Ali (a.s.) accepted Islam, he was adolescent and sane. And he expelled the Qurayshite polytheists with his tongue and heart and was a burden for them. While he was the one who was confined in the valley (along with the Prophet during boycott) and not Abu Bakr.

He was the one, who in the dark and straightened circumstances of the boycott, was a confidante of the Prophet of Allah (S) and drank the bitter cup of persecutions at the hands of Abu Lahab, Abu Jahl and others, and burnt in the fire of confinement. He bore the difficulties alongside his Prophet and carried the burden of great hardships upon his shoulders while facing dangerous tasks. He was the one, who at night, would steal out in fear¹⁶ from the valley and would go concealing to the noblemen of Quraysh, like Mut'em bin Adi and others, in compliance at the orders of Abu Talib (a.s.), and would also carry the load of foodstuffs with a thousand fears and shivers upon his back for the Bani Hashim. And if the enemies like Abu Jahl would see him, they would have shed his blood. Verily Ali (a.s.) was the one who did thus during the days of boycott, or was it Abu Bakr?

Imam Ali (a.s.), in his renowned sermon, explains his state at that time and says,

"They pledged together that they would not deal with us not enter into a wedlock. They kindled the fire of battle upon us and they drew us, the entire Bani Hashim, into a mountain of severity.

Those who were believers among us desired reward (in lieu of assisting us) and the disbelievers were assisting their family. All the tribes of Quraysh gathered together to oppose them and withheld their sustenance from them. And they waited for them every morning and evening to succumb to hunger while there was no way for any redress or improvement. Their determination parted away and their desires died away”.

Abu Ja'far Iskafi says, that there is no doubt that Abu Usman Jahiz has succumbed under the influence of falsehood and has traversed the road of error and treachery. Ultimately he became perplexed and understood nothing until he said that what he said. And he assumed that Imam Ali (a.s.) did not face miseries and hardships before Migration, and that only after Migration, from the day of (the battle of) Badr, was he engulfed in severity and trials. He has very well forgotten the days of the boycott in the valley as to how Imam Ali (a.s.) faced severity while Abu Bakr was in comfort and tranquility. And he (Abu Bakr) could sit along with anyone whom he pleased and eat whatever he desired, while he was independent and contented.

But Imam Ali (a.s.) was in the whirlpool of imprisonment and bore hunger and thirst. Every morning and evening he faced the risk of being killed, for it was he, who at the invitation of the noblemen and the wise men of Quraysh, would go to acquire the food for them, until he would take care of the Prophet of Allah (S) and the rest of Bani Hashim in the straightened circumstances of the imprisonment in the mountain. And it was very much possible that the enemies of the Prophet of Allah (S) would unsparingly make him a prey of their swords. And he could become a victim of Waleed bin Mugheerah, Utbah bin Rabi'ah and other Pharaohs and tyrants of Quraysh.

He himself remained hungry and gave his own food to the Prophet of Allah (S), while he himself remained thirsty and gave away his share of water to the Prophet of Allah (S). It is he who nursed the Prophet during his illness and was his aide during his loneliness. While Abu Bakr was discharged from all these difficulties and he did not face their pain and hardships, in fact he was unaware of their state, rather roughly.

Dealing with them or marriages among them was banned for three years. They were imprisoned in the valley and could not step out and look after their affairs. Then how could (Abu Usman) Jahiz overlook this merit and neglect this privilege that was unparalleled. “This being one of his numerous excellences, from which you can analyze other (excellences)”. Here the author quotes some couplets of Shaikh Azari.

I (the author), say, that Abu Ja'far Iskafi has truly said that Imam Ali (a.s.) nursed the Prophet (S) during his illness. As Ibn Abil Hadeed relates from Salman Farsi (a.s.) that, I went to the presence of the Prophet (S) on the morning preceding the day of his death. He said,

“Do not ask me as to how I passed the last night in pain and sleeplessness with Ali”.

I asked, “O Prophet of Allah! Do permit that tonight I may bear the sleeplessness with you in place of Ali”. The Prophet (S) replied,

“No, rather he is more worthy than you for this task”.

May my parents be your ransom O Ali!

Here the author quotes a couplet and another that of Safiyuddin Hilli.

Description of the valor of Hazrat Abbas (a.s.)

It should be noted that valor is a spiritual attribute and can be perceived by the intelligence and not through observation. It cannot be understood by itself but can be comprehended by beholding its influences. If one desires to know whether Abbas is a valorous man, then one should see him at the time when he is surrounded from all sides by the valorous, while death has shortened his time and he has fallen in the heat of the battle.

Then if he turns restless, is frightful and trembles, and he flees and finds relief, and takes upon himself the disgrace of baseness and wears the armor of disgrace of flight facing the tail of the sword, then know, that he is far away from valor. But if he attacks forthwith and considers the voice of the (striking of the) sword to be that of a pleasant flute, and he hastens into the ranks of the combat as if he proceeds amidst pleasures, and enters the waves of dread with a relaxed heart and considers the embracing of the swords to be a felicity and striking with the points of lances to be a profitable good-tidings.

“He acclaims the lances with his neck as if it is an aloes wood of a sweet basil, while the sound of the (striking of the) sword near him is similar to the singing voice of women who sing for him”. Then know that it is he who holds the reins of valor in his hands, and he wears valor that is the favorite of Allah.

Then know as to what we have said regarding the combat of the companions of Imam Husayn (a.s.) and that of his family, as we have quoted, then one would conclude that all of them possessed the highest status of valor and the lofty position of vigor except that Abbas b. Ali (a.s.) had the abundant share amongst them and a lofty and excessive position while all of them were the pickers of his harvest. He possessed a steadfast faith, profound foresight, and holds such a position near Allah that all the martyrs will envy him on the day of Qiyamah. And why would not this be, when his father was none other than the Commander of the faithful Imam Ali (a.s.).

Mas’oodi relates in Murujuz Zahab regarding the battle of Jamal, that the enemies attacked the right and left rank of Imam Ali (a.s.) and pushed them back. One of the sons of Aqeel came to Imam Ali (a.s.) while he had laid his head upon the cover of the saddle and was dozing off. He said, “O dear uncle! Do you see where our right and left ranks are, while you sleep?” Imam (a.s.) replied,

“O nephew! Remain silent! Your uncle has a destined day (of death) that cannot be avoided. By Allah! Your uncle does not fear whether he hastens towards death or death hastens towards him”.

Then he commanded his son Muhammad bin Hanafiyah, who was his standard-bearer in the battle, to attack the Basran army. Muhammad showed slackness for he was facing a group of archers, he waited for them to exhaust their arrows. Imam Ali (a.s.) approached him and asked,

“Why did you not attack?”

He replied, “There was no other way except proceeding while facing the arrows and lances, then I waited for them to exhaust their arrows so that I may then attack them”. Imam replied,

“Then proceed in the midst of the arrows, for death is your armor”.

Hearing this Muhammad attacked and was left in the midst of the points of the lances and the shooting arrows. Imam Ali (a.s.) came to him, and striking at him with the hilt of his sword, said,

“The vein of your mother has desisted you”.

Then he took away the standard from him and attacked, while others attacked along with him, and the Basran army seemed similar to ashes that were blown away by the wind.

The above-referred Muhammad bin Hanafiyah is the son of the Commander of the faithful Imam Ali (a.s.). Thus Zuhri says that he was the most wise and valorous among men. While Jahiz says regarding him, that all unanimously agree that he was unparalleled and a true man in his age. He excelled all in perfection and excellence, while his valor is proved from that which the historians have quoted regarding the battle of Siffin.

And it is enough (proof) that he was the standard-bearer of Imam Ali (a.s.). And in spite of this he showed slackness towards the archers (in the above incident) so that they would exhaust their arrows, but may my parents be ransom upon Abbas (a.s.), the standard-bearer of his brother Imam Husayn (a.s.), the commander of his army, who advanced into the ranks of four thousand men employed to watch upon the Euphrates. And he stood firm like a mountain facing their archers he did not tremble nor did he fear, rather he said, “I do not fear death even if it comes upon me”.

As is related earlier that he (Hazrat Abbas) rescued some of the companions of Imam Husayn (a.s.) when they were surrounded from all sides by the enemies. Then know that he acted as a shield for his brother Imam Husayn (a.s.). May my parents be your ransom O Abal Fazl!

Here the author quotes some couplets regarding the valor of Hazrat Abbas (a.s.).¹⁷

1. When the people of the city disbelieved and rejected the message from Hazrat Isa (a.s.), a man from the outskirts of the city, i.e. Habib-an-Najjar (Habib, the carpenter), who is popularly known as ‘Mo’mine Ale Yasin’, came running and exhorted his people to believe in the message of the ‘Selfless Ones’ (the Messengers). For his words refer verses 20 to 32 of Surah-al-Yasin (36: 20–32).

The Roman name of the man is Theofelus i.e. Habibullah. There is another tradition that Prophet Muhammad (S) said that, "There are three persons who responded to the call of their Prophets without hesitation and they never bowed to any one besides Allah even for the twinkling of an eye, viz. Habib-an-Najjar, the believer of Ale Yasin; Izeqiel, the believer from the people of Fir'aun, and Ali bin Abi Talib (a.s.), who is superior among all of them. Ref. Kifayat-ut-Talib by Muhammad b. Yusuf Ganji Shafe'i, Sawaeqe Muhriqa by Ibn Hajar Makki, Tafsire Durre Mansur by Jalaluddin Suyuti, Fath-ul-Qadeer by Shawkani, Tafsir Fath-ul-Bayan by Siddiq Hasan Khan, etc.

2. In Rawzatus Safa it is stated that he attacked the army twelve times.

3. In certain books of martyrdom it is stated that Murrah bin Munqiz struck his sword upon the crown of his head and the army too struck at him with their swords. Ali put his hands around the neck of his horse who took him in the midst of the enemy. They cut him into pieces with their swords. When his end drew near he called out, "O dear father! Here is my grandfather the Prophet of Allah (S), who serves me an overflowing cup. Then hasten! Hasten! For he holds a cup in his hand for you too, then you too may partake of it.

4. Allamah Turayhi relates, that when Ali bin Husayn (a.s.) fell a martyr upon the desert of Karbala, Imam Husayn (a.s.) went besides him wearing a shirt, cloak, and a turban whose two ends were on the either side of his head (upon his shoulders). Imam said, "Now O my dear son! You have found relief from imprisonment and the anxieties of this world, and very soon I too shall join you".

5. Allamah Majlisi says that Muhammad bin Abi Talib and Abul Faraj say, that his mother was Layla, the daughter of Abi Murrah bin Urwah bin Mas'ood Saqafi and on the tenth (of Muharram) he was eighteen years of age. Thus it seems that Abul Faraj also considers his age to be of eighteen years, but Abul Faraj in his Maqatilat Talibiyin does not state so but says something contrary to it. For he considers Ali Akbar to have been born during the caliphate of Usman bin Affan, and this is more sane than his earlier quote.

6. Ali Akbar was not directly related to the Bani Umayyah family; rather his mother Layla was the daughter of Maymunah, the daughter of Abu Sufyan (Ref. Al Husayn wa Batlat Karbala by Allamah Shaikh Muhammad Jawad Mughni'ah). Here Mu'awiyah slyly tries to associate his lofty character with that of his own family (Bani Umayyah), while in reality Ali Akbar had inherited the outstanding merits and excellent character of the Bani Hashim.

7. Sayyidah Zainab al Kubra (a.s.) (the elder Zainab), the elder daughter of Imam Ali (a.s.) and Sayyidah Fatemah az Zahra (a.s.) was born in Madinah during the life-time of the Noble Messenger of Allah (S). She was thus brought up in the sacred laps of her grandfather, father and mother, along with her brothers and sister. Thus she was surrounded from all sides by infallibility, then why would not one expect such brilliance in her character? She combined in herself the eminence of her grandfather, valour of her father, piety of her mother and morals of her brothers.

Soon after her birth, Jibra'eel descended with greetings upon the Prophet of Allah (S) and presented the name chosen by Allah for her, thus she was named Zainab, viz. embellishment of (her) father, rather she proved to be an embellishment for Islam in particular and the entire universe in general. Zainab al Kubra was married to her cousin Abdullah, titled Bahrus Sakha (the Ocean of Munificence), the son of Ja'far at Tayyar, and bore him four sons viz. Aun, Muhammad, Ali and Abbas, and one daughter Umm Kulthum.

She sacrificed her sons Aun and Muhammad in the way of Allah at Karbala and seldom wept upon them. After the martyrdom of Imam Husayn (a.s.) she assumed the role of preserving the name of Imam Husayn (a.s.) and his mission that was to secure the permanence of Islam and unveil the ugly face of hypocrisy and despotism. She faced the worst ordeals of life with unwavering forbearance and unparalleled prowess, which would even falter the feet of the most valourous of men. While her eloquent sermons at Kufa and Syria shook the very foundations of the throne of Bani Umayyah, and people listened to her words dumbfounded and in awe.

She spoke such prudently that people presumed Imam Ali (a.s.) had risen, she thus dealt a final blow to the wall of despotism. Apart from this, she was the one who was responsible for preserving the continuity of the Progeny of Prophet Muhammad (S), since it is narrated (at several places in this book too) that at times she saved the life of Imam Ali Zainul Abedeen (a.s.) and was prepared to sacrifice her own self in his stead. Her sublime qualities can be established by numerous titles bestowed upon her viz. Aqeelat Bani Hashim, the intellectual among the Hashimites; Aqeelat Quraysh, the

intellectual among the Quraysh; Shareekatul Husayn, the associate of Husayn; Al Alematul Ghairul Mu'allimah, an intellectual without having being trained; Al Faheematul Ghairul Mufahhimah, a knowledgeable who needs none to make her understand; Saniye Zahra, the second Zahra; Ummul Masaeb, the mother of griefs; Sahibatul Musibatul Uzma, the bearer of the grand sorrow; etc.

There is difference of opinion regarding the place of her burial, some opine that she died in Madinah and is buried there, while others say that she lies buried in Cairo. But the most accurate, which is unanimously accepted by the Shi'ah Scholars, is that she is buried in Damascus, Syria at a place now known as 'Zainabiyah'.

The pilgrimage to her blessed grave is highly recommended and visiting it is a desire of every true believer and a seeker of truth. Numerous books have been authored depicting her meritorious life, for further readings refer to: Khasaise Zainabiyah by Sayyid Nuruddin Jazaeri, Zainab Ukhtal Husayn by Muhammad Husayn al Adeeb, Zainab al Kubra by Shaikh Ja'far Naqdi, Aqeelat Bani Hashim by Sayyid Ali Hashmi, Ma'a Batlat Karbala by Shaikh Muhammad Jawad Mughniyyah, Ibnatuz Zahra Batlatul Fida by Ali Ahmad Shalabi, Fi Rihabas Sayyidah Zainab by Sayyid Muhammad Bahrul Uloom, Batlat Karbala by Dr. Ayesha Bintush Shati Misri etc. May Allah's Eternal Blessings be upon her and her Noble Household.

8. In certain books it is stated that his (Muhammad's) mother too was Sayyidah Zainab al Kubra (a.s.), ref. Safinatul Bihar by Shaikh Abbas Qummi, Khasaise Zainabiyah by Sayyid Nuruddin Jazaeri, Zainab: Ukhtal Husayn by Muhammad Husayn al Adeeb, etc. And Allah is the Best Knower.

9. Abu Sa'eed bin Aqeel is the same man who had humiliated Abdullah bin Zubayr in the assembly of Mu'awiyah. Ibn Abil Hadeed relates from Abu Usman that once Imam Hasan bin Ali (a.s.) went to meet Mu'awiyah, when Abdullah bin Zubayr was seated there. Mu'awiyah desired to sow the seeds of discord among the Quraysh, thus he asked the Imam, "Who was elder, Zubayr or Ali"? Imam Hasan (a.s.) replied, "They were near (in age) to one another while Ali (a.s.) was senior to Zubayr. And may Allah have mercy upon Ali".

Abdullah bin Zubayr said, "May Allah have mercy upon Zubayr". Abu Sa'eed bin Aqeel, who was present there, said, "O Abdullah! Why do you get excited when someone sends mercy upon his father"? He replied, "I too send mercy upon my father". Abu Sa'eed said, "Your father was neither equal nor similar to him". He said, "Why did he not have a measure in it? Both of them were from the Quraysh and both of them claimed caliphate, while neither of them succeeded".

Abu Sa'eed replied, "Withdraw this from your mind. Ali (a.s.) occupied a place among the Quraysh with relation to the Prophet (S) as you know, and when he claimed caliphate they obeyed him, while he was a Chieftain. While Zubayr aspired towards the cause whose commander was a woman, and when the battle of Jamal intensified he retreated back. And before the right would be distinguished from falsehood, he escaped. A crippled man beheaded him and plundered his clothes. While Ali (a.s.), similar to the time of his cousin (the Prophet), proceeded further. May Allah have mercy upon Ali". Ibn Zubayr said, "O Abu Sa'eed! If you had uttered similar words to someone else, you would have known".

Abu Sa'eed replied, "For whose sake (referring to Mu'awiyah) you defile him (Ali) is himself reluctant with you". Mu'awiyah interrupted their speech and they became silent. Ayesha was informed about their speech, and one day when Abu Sa'eed passed by her house, she called him in a loud voice saying, "O Abu Sa'eed! You have uttered such and such words with my brother"? Abu Sa'eed turned around but could not see anyone, and said, "Shaitan looks at you while you do not see him". Ayesha laughed and said, "Bravo to your father! What a sharp tongue you possess".

10. In certain books it is stated that Qasim (a.s.) himself was trampled upon by the horses' hooves in his life-time, and Allah is the Best Knower.

11. It is related in Madinatul Ma'ajiz, that Qasim returned back from the battlefield to his uncle Imam Husayn (a.s.) and said, "O dear uncle! Thirst! Quench my thirst with water". Imam enjoined him with forbearance and then gave him his ring to place it in his mouth. Qasim says that when I kept the ring into my mouth I found it similar to a spring of water. My thirst was quenched and I returned back to the battlefield.

12. Abu Hanifa Dinawari says that when Abbas bin Ali (a.s.) saw this, he told his (real) brothers Abdullah, Ja'far and Usman bin Ali, whose mother was Ummul Baneen Ameriyyah, from the progeny of Waheed, that, "May my life be your ransom!

Proceed further and lay down your lives for your Master". All of them went and started shielding Imam Husayn (a.s.) with their faces and necks. Hani bin Sawb (or Sabeet) Hazrami attacked Abdullah bin Ali and killed him, and then he attacked his brother Ja'far and killed him too.

Yazid bin Asbahi shot an arrow at Usman bin Ali and killed him. Then he proceeded further and beheaded him. He brought the head to Umar bin Sa'ad and asked for a gift. Umar replied, "Go and ask for a gift from your commander Ubaydullah. The gift is with him". Only Abbas bin Ali remained, he fought alongside Imam Husayn (a.s.) and defended him. He accompanied him everywhere until he too was martyred.

13. This Shahrbanu is not the mother of Imam Ali Zainul Abedeen (a.s.), who had died during child birth, as will be quoted in the end of this book.

14. From the above report of Abul Faraj it appears that Hazrat Abbas sent his brothers before him so that he (or his son) might inherit from them (Allah's refuge). This seems quite fictitious, for if he had desired the wealth of this world he would have accepted the invitation of Shimr, who had offered him protection and Ubaydullah in turn would have bestowed lavish gifts upon him. But his sincerity and devotion towards serving his Imam is indisputable, while his faith and virtue unparalleled. Thus this report of Abul Faraj is nothing but the outcome of prejudice and his (Abul Faraj's) pervert opinion.

15. The above incident cannot be relied upon for the simple reason being that such covetousness can never be expected from a person of Hazrat Abbas (a.s.)'s caliber, who was far more exalted than can be perceived by the ordinary intelligence. Thus to say that Abbas (a.s.) intended drinking water, in reality tarnishes his eminent personality and falsifies his devotion towards his Imam (a.s.), that it was only after he remembered the thirst of Imam Husayn (a.s.) and his household, did he throw away the water.

Probably, what Abbas (a.s.), the 'Virtuous Slave of Allah', intended, while filling his palm with water, was to announce to the enemies that the water, which they had held back from them, was very easy for them to conquer, and he did this perhaps to instill fear in their hearts. It was very easy for them to vanquish the enemies and crush their suppression, but they had readily submitted to the Will and Command of Allah, thus he threw away the water without partaking a drop of it. Most significantly, it could also be described as a declaration of Imam Husayn (a.s.)'s everlasting triumph against evil and despotism at Karbala.

16. Abu Ja'far Iskafi, in his above narration, has misinterpreted that, "Ali (a.s.) would steal out in fear from the valley". These words do not confirm to the invincible character of Imam Ali (a.s.), whose invincible prowess is evident in Islamic history, quoted by both Shi'ah and Non-Shi'ah sources. In fact he often said, "By Allah! I do not fear whether I hasten towards death or death hastens towards me", these being the words of a dauntless warrior, being 'Approved' (Murtafa) by Allah. Verily the friends of Allah, no fear shall be upon them, nor do they grieve. (Surah al Yunus, 10:62).

17. Hazrat Abbas (a.s.), the son of Imam Ali (a.s.) through his marriage with Ummul Baneen Fatemah al Kilabiyah was born on 4th Sha'ban 26 A.H. Since early childhood he was devoted to his respected father Imam Ali (a.s.) and elder brothers Imam Hasan (a.s.) and Imam Husayn (a.s.). He looked upon Imamayn Hasanayn (a.s.) as his masters rather than his elder brothers and considered himself as their wretched slave, as instructed by his mother, and was ever prepared to sacrifice his entirety for them.

He, as well as his real brothers, thus accompanied Imam Husayn (a.s.) to Karbala and remained attached to him until their martyrdom. Abbas could easily have accepted the proposal of security brought to him by Shimr, the accursed, and could thus have saved himself and lead a lavish life thereafter, but he refused to succumb to treachery and hypocrisy, and rather preferred to be martyred while striving in the path of Islam and the truth. He is often looked upon as only a valourous and dauntless fighter, while the other prominent aspect of his life is often neglected which demonstrates his excellent conduct, unfaltering faith, absolute submission (to Allah and His Hujjat), unwavering forbearance, abiding piety, intense virtue, unparalleled wisdom, while in reality he combined in himself all the qualities of a perfect 'Slave of Allah'.

His outstanding status can be validated from the traditions of Aimmah (a.s.) in his praise. He has been bestowed with numerous titles, which again portray his eminence, viz. Afzalush Shuhada, the Most Excellent among the Martyrs; Bab-al-

Hawaej, the Door of (the fulfillment of) desires; Abdus Saleh, the Virtuous Slave (of Allah); Qamare Bani Hashim, the Moon of the Hashimites; Abul Qirbah, the father of the water skin; Al Saqqa, the water fetcher, Sahibe Liwa'il Husayn, the Standard-bearer of Husayn (a.s.) etc., while his Kuniyah (agnomen) is Abul Qasim and Abul Fazl. He married Lubabah, the daughter of Ubaydullah bin Abbas bin Abdul Muttalib.

The names of his children are quoted as Ubaydullah, Fazl, Hasan, Qasim, and a daughter, while it is related that two of his sons, viz. Fazl and Qasim were martyred in Karbala. Imam Ja'far as Sadiq (a.s.), in his salutations, remembers Abbas (a.s.) in the following words: Peace be upon you O the Virtuous Slave (of Allah), who served Allah and his Prophet (S), and the Commander of the faithful (a.s.), and Hasan (a.s.) and Husayn (a.s.), may Allah's blessings be upon them all and His benedictions. Peace be upon you and Allah's Mercy and His blessings, and his forgiveness, and His Paradise upon your (blessed) spirit and (sacred) body. I bear witness, as also Allah, that you tread a path similar to the people of Badr and those striving in the way of Allah, as also the devout ones who struggle against His enemies, who strive to assist His friends, and defend His beloved ones.

Thus may Allah reward you, (with) an excellent reward, abundant reward, prudent reward, a reward similar to (the one bestowed by Him upon) those who fulfilled their allegiance to Him, and accepted His call, and served those Authorised by Him". Numerous books, dealing with his life and merits, have been authored by the Shi'ah scholars, for further study refer to: Al Abbas by Sayyid Abdul Razaq al Muqarram, A'alamun Nas fi Faza'il Abbas by Sayyid Sa'eed Behbahani, Al Batalul Alqama by Shaikh Abdul Wahid al Muzaffar, Khasaesul Abbasiyah by Shaikh Muhammad Ibraheem Karbasi, Maqatalul Abbas by Sayyid Mahdi Tabatabai Yazdi, Tareekhe Zindaganiye Qamare Bani Hashim by Husayn Imadzadeh etc.

Thus he lived a fruitful life and died a felicitous death. Hazrat Abbas (a.s.) lies buried in a Magnificent Mausoleum at Karbala, Iraq, facing the Mausoleum of Imam Husayn (a.s.), perhaps yet shielding his Master. His Mausoleum is an asylum for those seeking fulfillment of their desires from Allah on his behalf, and a refuge for every destitute, oppressed and downtrodden. May our lives be your ransom O Abbas!

Relating to the Martyrdom of Our Master Abu Abdullah Husayn (a.s.), and furthermore the Martyrdom of a suckling child and Abdullah bin Hasan (a.s.)

This is the section that causes the tears to flow, grills the heart, and scorches the liver of the believers! Complaint (against this tyranny) is to Allah and aid is requested from Him (alone)!

In some books of Martyrdom it is related that when Imam Husayn (a.s.) saw that seventy-two persons among his friends and relatives had fallen down, he turned toward the tents of his family and called out,

"O Sakinah! O Fatemah! O Umm Kulthum! My salutations be upon you all!"

Hearing this Sakinah said, "O dear father! Have you resolved to die?" Imam replied,

"How could the one, who is bereaved by his friends and helpers, not resolve to die?"

Sakinah said, "O dear father! Then return us back to the sanctuary of our grandfather". Imam replied,

"Alas! If a sand-grouse (a type of a bird) is released at night, it will sleep in peace".

Hearing this, the women of his family started lamenting and Imam Husayn (a.s.) consoled them.

It is related in the same book that Imam Husayn (a.s.) then turned towards Umm Kulthum (a.s.) and said,

"I enjoin you towards goodness in matter of yourself. I am proceeding towards the battlefield in the midst of these enemies".

Hearing this Sakinah started lamenting while Imam loved her extremely. He pressed her to his chest and wiped her tears and said,

"Know O my dear Sakinah! Very soon you will have to weep after me when death will have surrounded me, then do not aggrieve me now with your tears until the spirit remains in my body. Then when I am killed, you are more worthy of weeping upon me, O the best of women!"

It is related from Imam Muhammad al Baqir (a.s.), that when Imam Husayn (a.s.) resolved to be martyred, he called for his eldest daughter Fatemah (a.s.). He then handed over to her a sealed envelope and an open testament. Imam Ali bin Husayn (Zainul Abedeen) (a.s.) was ill at that moment, Fatemah later handed over the letter to Imam Ali Zainul Abedeen (a.s.) and from him it came down to us.

It is related in Isbatul Wasiyyah of Mas'oodi, that Imam Husayn (a.s.) called for Imam Ali Zainul Abedeen (a.s.) in his state of illness, and then handed over to him 'the Exalted Name' (of Allah) and the legacy of the Prophets. He told him that he had handed over the (esoteric) wisdom, texts, books and weapons to Umm Salama (a.s.) and had advised her to hand over those things to him.

It is related in the same book that Khadijah, the daughter of Imam Jawad (a.s.) and sister of Imam Hadi (a.s.) says that Imam Husayn (a.s.) apparently bequeathed to his sister Sayyidah Zainab (a.s.), and during the days of (the Imamate of) Imam Ali Zainul Abedeen (a.s.), the Knowledge of Ale Muhammad (a.s.) spread through her medium so as to conceal Imam Zainul Abedeen (a.s.) (from the enemies) and to safeguard his life.

Qutubuddin Rawandi in his Da'wat relates from Imam Ali Zainul Abedeen (a.s.), that on the tenth of Muharram, my father pressed me to his heart while blood was flowing through him, and he said,

"O dear son! Memorize the supplication which Sayyidah Fatemah (a.s.) received from the Prophet

of Allah (S), who in turn received from Jibra'eel and which was handed down to me, for it is beneficial for fulfillment of all desires, in important matters, anxieties, harsh circumstances and vital tasks.”

The supplication is as follows:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
بِحَقِّ یَسِّ وَ الْقُرْآنِ الْحَکِیْمِ وَ بِحَقِّ طِهِّ وَ الْقُرْآنِ الْعَظِیْمِ یَا مَنْ یَقْدِرُ عَلٰی حَوَائِجِ السَّآئِلِیْنَ یَا مَنْ یَعْلَمُ مَا فِی الضَّمِیْرِ یَا مَنْفَسًا عَنِ الْمَکْرُوْبِیْنَ یَا مُفْرَجًا عَنِ الْمَعْمُوْمِیْنَ یَا رَاحِمَ الشَّیْخِ الْکَبِیْرِ یَا مَنْ لَا یَحْتَاجُ اِلٰی التَّفْسِیْرِ صَلِّ عَلٰی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

BISMILLAHIR RAHMANIR RAHEEM

BEHAQQE YASEEN WAL QUR'ANIL HAKEEME, WA BEHAQQE TAHA WAL QUR'ANIL 'AZEEME, YA MAN YAQDERO 'ALA HAWA'EJIS SA'ELEENA, YA MAN YA'ALAMO MA FIZ ZAMEERE, YA MUNAFFESAN 'ANIL MAKRUBEENA, YA MUFARREJAN 'ANIL MAGMUMEENA, YA RAHEMASH SHAIKHIL KABEERE, YA RAZEQAT TIFLIS SAGEERE, YA MAN LA YAHTAJO ILAT TAFSEERE, SALLE 'ALA MUHAMMADIW WA ALE MUHAMMAD.

We (the Author) say, that another supplication of Imam Husayn (a.s.) is quoted on the morning of the tenth, while a third one narrated from him on the same day and which has been quoted by Shaikhut Taifa (Al-Tusi) in the supplications of the third of Sha'ban wherein he says:

“Then recite the supplication of Imam Husayn (a.s.) on the day of Kauthar (referred to the tenth of Muharram).”

It is related by Kaf'ami that the last supplication of Imam Husayn (a.s.) on the day of Ashura is (until the end).

It is related in Biharal Anwar, after quoting the martyrdom of an infant child who had come out of the tent, that Imam Husayn (a.s.) turned towards the right and did not find anyone. He then turned towards the left and saw none, Imam Ali Zainul Abedeen (a.s.), who did not even have the strength to lift up a sword (due to ailment), came out. Umm Kulthum (a.s.) followed him calling out, “O dear son, return back”. He replied,

“O dear Aunt! Leave me so that I may strive for the son of the Prophet of Allah”.

Imam Husayn (a.s.) saw him and said,

“O Umm Kulthum! Stop him, lest the world may turn vacant of the descendants of Muhammad (S)”.

Martyrdom of the suckling child (Abdullah, Ali al Asghar)

His mother was Rabab, the daughter of Imru al Qays bin Adi, and her mother was Hind al Hanood. Sayyid Ibn Tawoos says that when Imam Husayn (a.s.) saw the corpses of his youth and friends, he resolved to be martyred, and called out,

“Is there anyone who could defend the family of the Prophet of Allah? Is there any monotheist who would fear Allah in respect of us? Is there any aide who could come to assist us for the sake of Allah? Is there anyone who could rush to our aid in lieu of reward from Allah?”

The voice of lamenting of the ladies arose and Imam came to the door of the tent and called for Zainab (a.s.) saying,

“Give me my infant child so that I may bid him farewell”.

Then he took him in his arms and bent to kiss his lips. Hurmala bin Kahil Asadi shot an arrow at the child, which pierced his neck and severed his head. (May Allah’s Mercy and Blessings be upon him and may Allah’s curse be upon his murderer) A Poet says regarding this, “And the one who bent to kiss his child, but the arrow preceded him in kissing his neck”. Then he called out to Sayyidah Zainab (a.s.) to take him back. He filled his palm with the child’s blood and threw it towards the heavens saying,

“Every hardship is easy upon me when Allah is the Beholder”.

Shaikh Mufeed says regarding the suckling child that Imam Husayn (a.s.) sat in front of the tent while Abdullah, who was an infant, was brought to him. A man from the Bani Asad killed him by shooting an arrow at him.

Azdi says that Aqabah bin Basheer Asadi relates from Imam Muhammad al Baqir (a.s.) that he told me,

“O Bani Asad! We hold a liability of blood among you”.

I asked, “O Aba Ja’far! What sin do I share in it? And which is that blood?” Imam replied,

“A child was brought to Imam Husayn (a.s.), who held him in his lap, one person from among you, the Bani Asad, shot an arrow at him and severed his head. Imam gathered his blood and when both of his palms became full of the blood, he sprinkled it upon the earth and said, ‘Almighty Allah! If You have withheld assistance from the heavens, then bestow upon us that which is better, and take our revenge from these evil-doers’.”

Sibt Ibn Jawzee relates in his Tazkirah from Hisham bin Muhammad Kalbi, that when Imam Husayn (a.s.) saw them persistent on killing him, he brought the Qur’an and opening it placed it upon his head, and called out,

“The Qur’an and my grandfather, the Prophet of Allah (S), are the judge between yourselves and me. O people! How do you consider the shedding of my blood to be lawful? Am I not the grandson of your Prophet? Has not the tradition of my grandfather reached you regarding me and my brother that we are the Masters of the youth of Paradise? Then ask Jabir (bin Abdullah Ansari), Zaid bin Arqam and Abu Sa’eed Khudri. Is not Ja’far at Tayyar my uncle?”

Shimr replied, “You shall shortly hasten towards ‘the raging fire’ (of hell) (Allah’s refuge)”. Imam said,

“Allah is great! My grandfather the Prophet of Allah informed me, that he saw a dog filling his throat with the blood of his Ahlul Bayt (a.s.), and I perceive that it is none other than you”.

Shimr replied, “I shall worship Allah by the tongue only, if I understand what you speak”. Imam Husayn (a.s.) turned his face and saw his infant weeping due to thirst. He took him in his lap and said,

“O people! If you do not pity me, at least pity this young one”.

A man shot an arrow at the child and severed his neck. Imam wept and said,

“O Allah! Be a judge between us and those who invited us, having promised assistance, and in return killed us”.

A voice came from the heavens calling out to him,

“Leave him O Husayn! For he has a maid awaiting to nurse him in Paradise”.

Then Haseen bin Tameem shot an arrow at his lips and blood flowed from it. Imam wept and then said,

“O Allah! I complain to You regarding how they have faired with me, my brothers, my sons and my family”.

Ibn Nima says that then he lifted up the child and placed him among the martyrs of his family.

Muhammad bin Talha quotes in his Matalibus Su’ool from the book Futooh, that Imam Husayn (a.s.) had an infant child. An arrow was shot at him that killed him, and then Imam dug a grave with his sword for him and reciting Prayers upon him, buried him. Then he quotes an elegy.

It is stated in Ehtijaj, that when Imam Husayn (a.s.) was left alone and none remained with him except his son Ali Zainul Abedeen (a.s.) and a suckling child named Abdullah. He lifted up the child to bid farewell, when an arrow came and pierced the neck killing him. Imam dismounted from his horse and dug a grave with the sheath of his sword, then he buried the child under the sand drenched in his blood, he then leapt from his place, arose and recited elegies. The writers of Martyrdom, as well as the author of Ehtijaj say, that then Imam mounted his horse and went for the battle while saying:

“The nation has disbelieved and have turned their face away from the reward of the Lord of the

worlds; the nation killed Ali and his son Hasan, the excellent, the son of esteemed parents; they were filled with hatred and rancor and called upon people and gathered to fight Husayn; Woe be to the ignoble nation that assembled groups to fight the people of the 'Two Sacred Sanctuaries'; thus they left while inviting others towards obedience of the apostates; opposing Allah to shed my blood, for the sake of Ubaydullah from the progeny of the polytheists; and the son of Sa'ad has killed me aggressively with the help of an army similar to torrential rains; and all this was not in restitution of any crime committed before me, except that my pride are the two stars, Ali who was the best after the Prophet, and the Prophet who was the son of Quraishite parents; my father is the best among men and I am the son of the two best ones, the silver which has emerged from gold, I am the silver the son of the two golden ones; then is the grandfather of anyone among men similar to my grandfather, or their father similar to my father; then I am the son of the two best ones, my mother is Fatemah az Zahra and my father is the one who fractured the back of the polytheists in (the battles of) Badr and Hunain, and who worshipped the Lord since childhood when the Quraysh worshipped the two idols and worshipped the Lat and Uzza together; and my father is the one who offered Prayers while facing the two Qiblahs, then my father is the sun and my mother a moon, while I am a star, the son of the two moons; and he (Ali) displayed such wonders on the day of Uhad, that warded off envy, by splitting the two armies, as also in the (battle of) Ahzab and Fathe Makkah in which death was the word of the day for both the armies, and all this was performed in the way of Allah; but how has the debased nation dealt with the two children, the progeny of the righteous Prophet Mustafa (S) and of Ali, similar to red roses, on the day of striking of the two armies”.

Then he stood facing the army with his sword unsheathed, renouncing life and heart resolved to die. And he was saying,

“I am the son of Ali the chaste from the progeny of Hashim, and this grace is enough for me whenever I pride, my grandfather is the Prophet of Allah the most eminent among all, we are the lanterns of Allah among the creatures, and my mother is Fatemah Zahra (a.s.), the daughter of Ahmad (S), and my uncle Ja'far is known as the possessor of two wings, and among us is the Book of Allah and has been revealed in truth, and in us lies lawfulness and the revelation proclaimed with goodness, and we are the trusts of Allah among all men, while we declare this in secret and in the open that we possess authority upon the spring (of Kauthar) and we shall feed our followers with the cup of the Prophet, which cannot be denied, and our followers are the eminent among followers, while the one who bears animosity towards us shall be doomed on the day of Qiyamah”.

Muhammad bin Abu Talib says that Abu Ali Salami relates in his history, that this elegy is composed by Imam Husayn (a.s.) himself and there is no other elegy similar to it.

“Although this world is considered to be pleasant, the reward of Allah is magnificent and

meritorious; and if the body is created for death, then martyrdom in the way of Allah is the best for man; and if sustenance is distributed and assured, then man should not strive hard to seek it; and if the gathering of this wealth will result in leaving behind, then why should man be avaricious”.

Then he called the army for combat and whoever came close to him, he would be killed instantly until he piled up the corpses. Then he attacked the right wing of the army and said,

“Death is better than perpetration for humiliation, while humiliation is better than entering the fire of hell”.

Then he attacked the left wing of the army and said,

“I am Husayn the son of Ali, I have sworn not to run away from the enemy, and defend the household of my father, until I die on the Religion of the Prophet”.

It has been related by some narrators that, “By Allah! I have not seen a more valorous man similar to him, who is broken by the death of his son, household and friends. The warriors initiated the attack upon him and he responded to their attack similarly. And he scattered them, similar to a wolf that enters the ranks of the sheep, and routed them and scattered them. He attacked the well-equipped army of thirty thousand and they scattered like locusts in front of him. Then he returned to his place and said,

“There is no Might and no Power except with Allah, the Most High, the Most Great”.

It is related in Isbatul Wasiyyah, that he killed one thousand and eight hundred warriors with his own hands.

It is quoted in Biharul Anwar, that it is related by Ibn Shahr Ashob and Muhammad bin Abi Talib that he attacked continuously until he had killed one thousand nine hundred and fifty men, excluding the wounded ones. Umar bin Sa’ad called out to his army, “Woe be to you! Do you know with whom you fight? He is the son of a pot-bellied one. (Here he desires ridiculing Imam Ali, Allah’s refuge). He is the son of the assassin of the Arabs. Attack him from all sides”. Four thousand archers surrounded him and blocked his way to the tents.

Muhammad bin Abi Talib, Ibn Shahr Ashob and Sayyid Ibn Tawoos say, that Imam Husayn (a.s.) then said,

“Woe be to you O followers of the family of Abu Sufyan! Then if you are irreligious men and do not fear the day of Qiyamah, at least be noblemen and come to your senses if you be from the progeny of Arabs”.

Shimr said, “O son of Fatemah! What do you mean?” Imam replied,

“I say that we should fight with one another, while the ladies have not erred. Lift your hands off plundering my household until I am alive”.

Shimr said, “Verily right is with you”. Then he called out, “Return from the tents and make him your target while he is a merciful match”. Then the entire army turned towards him and Imam Husayn (a.s.) asked for water. And whenever he tried to go towards the Euphrates, the army would attack him and turn him away from the river.

Ibn Shahr Ashob says that Abu Makhnaf relates from Jaludi, that Imam Husayn (a.s.) attacked A’awar Salami and ‘Amr bin Hajjaj Zubaydi, who were deputed with four thousand men to guard the bank of the Euphrates. Then he entered his horse into the river and when the horse put his mouth into the water to drink it, Imam said,

“O my horse! You are thirsty as also myself, and until you do not drink I shall not quench my thirst”.

When the horse heard these words of the Imam, he lifted his head up and did not partake of the water as if he understood what the Imam said. Imam said,

“I shall drink and you too drink”.

He extended his hand and filled his palm with water, when a person from the army called out, “O Aba Abdillah! You are pleasantly drinking water while your tents are being plundered?” Hearing this, the Imam threw away the water and lay siege while splitting the army and found his tents to be safe”.

Allamah Majlisi in his Jilaul Uyoon says that then again he bade farewell to his household and enjoined them with forbearance, and promised them reward and recompense, then said,

“Wear your veils and prepare to face trials, and know that Allah is your protector and support and will deliver you from the evil of the enemies and will make excellent your conclusion. His wrath will engulf your enemies in different trials and He will bestow upon you distinct blessings and wonders in lieu of these trials. Do not complain and do not utter such things which would lessen your status”.

It is stated in Biharul Anwar, that Abul Faraj says that Imam Husayn (a.s.) went towards the river and Shimr said, “You shall not go towards the river, rather you shall go towards the fire” (Allah’s refuge). A man called out to him, “O Husayn! Do you not see the Euphrates waving similar to the bellies of the fishes? By Allah! You shall not taste of it until you perish due to thirst”. Imam said,

“O Lord! Kill him due to thirst”.

The narrator says that the (same) man would say, “Give me water to drink”. Water would be handed over to him and he would partake of it and vomit it. Then again he would say, “Give me water to drink,

for thirst kills me". This went on and on until he died. (May Allah's curse be upon him)

A man named Abu Hatoof shot an arrow at Imam Husayn (a.s.) that pierced his forehead. He pulled it out and blood flowed upon his face and beard. Then he said,

"O Lord! Do You see what I have to face at the hands of these evil men? O Lord! Diminish their number and kill them until the last one. And do not leave anyone among them upon the earth, nor forgive them".

Then he attacked them similar to a ferocious Lion, and there was none who would reach him, except that he would split open his belly and kill him. They shot arrows at him from all sides and he took them upon his chest and neck and said,

"How badly have you treated the Progeny of Muhammad (S) after him. After killing me you shall not fear killing any of the servants of Allah, and killing me would make their slaughter easy upon you. I desire from Allah that in exchange of this humiliation of your's he may bestow martyrdom upon me, and then seek my revenge upon you through means that you have never ever thought of".

Hearing this Haseen bin Malik Sakuni said, "O son of Fatemah! How shall Allah take your revenge from us?" Imam replied,

"He shall engulf you in wars and shed your blood, then a fierce punishment shall befall you".

Then he fought until he was inflicted with enormous wounds. Ibn Shahr Ashob and Sayyid ibn Tawoos numbers them to be seventy-two.

Ibn Shahr Ashob relates from Abu Makhnaf, who relates from Imam Ja'far as Sadiq (a.s.) that,

"The body of Imam Husayn (a.s.) was inflicted with thirty three wounds of the lance and thirty four cuts of the sword".

Imam Muhammad al Baqir (a.s.) says that Imam Husayn (a.s.) was inflicted with three hundred twenty plus wounds of lances, cuts of swords and injuries by arrows.

In another narration it is stated that the number of wounds were three hundred and sixty. While still in another three hundred and three wounds, and it is also said that the wounds numbered one thousand three hundred. The arrows were pierced in his armor similar to the thorns on the body of a porcupine. And it is also related that all the wounds of his body were upon his front side only.

It is related that (excessive) fighting had tired Imam Husayn (a.s.) and he paused for sometime to rest. At that moment a stone was flung at his forehead and he lifted the front part of his dress to clean it (the blood), when a poisoned three-pronged arrow came towards him piercing his chest. In some narratives

it is stated that it pierced his heart and he said,

“In the name of Allah! And by Allah! And upon the custom of the Prophet of Allah (S)”!

Then he lifted his head towards the heavens and said,

“O Lord! You know that they have resolved to kill the one besides whom there is no other son of the Prophet upon this earth”.

Then he pulled the arrow from his back (or chest) and blood started flowing down similar to a groove. He filled his palms with it and threw it towards the heaven, and not a single drop of it fell back. The redness in the heavens was not seen before Imam Husayn (a.s.) did so. Then he filled his other palm with it and wiped it on his head and beard saying,

“I desire to meet my grandfather, the Prophet of Allah (S), dyed with this blood of mine. And I will say: O Prophet of Allah! Such and such persons killed me”.

Shaikh Mufeed, after quoting the mounting upon the horse of Imam Husayn (a.s.) and going to the bank of the Euphrates and martyrdom of his brother Abbas (a.s.) says, that when Imam Husayn (a.s.) returned from the Euphrates towards his tents, Shimr bin Ziljawshan, accompanied with a group of his accomplices, came to him and surrounded him from all sides. A man named Malik bin Bashr Kindi stepped ahead and started abusing Imam Husayn (a.s.) and struck at his head with his sword. It cut the night-cap which he had worn and reached his head while blood started pouring forth filling the night-cap.

Imam Husayn (a.s.) said,

“You shall never eat or drink again with this hand of yours’ and you shall arise (on the day of Qiyamah) along with the oppressors”.

He removed the cap from his head and asked for a kerchief and tied his head with it. Then he wore another cap and fastened a turban upon it.

We (the Author) say, that Tabari too quotes similarly but says that he wore a burnoose instead of a nightcap, and further says that Imam Husayn (a.s.) was exhausted when a man from Kinda (Malik bin Bashr) stepped forward and seized the burnoose from his head, which was made of fur. He brought the burnoose to his wife Umm Abdullah, the daughter of Hurr and sister of Husayn bin Hurr Badi. When he tried to wash the blood from it, his wife perceived that it was of Imam Husayn (a.s.) and she said,

“You have brought the stolen cloth of the grandson of the Prophet of Allah (S) into my house? Get away with it from here”.

His friends say that he remained indigent until he died.

Tabari says that Abu Makhnaf relates, that Shimr gathered ten Kufan foot soldiers and proceeded towards the tents of the ladies of Imam Husayn (a.s.) and stood between the Imam and his household. Imam Husayn (a.s.) said,

“Woe be to you! Then if you are irreligious men and do not fear the day of returning (Qiyamah), at least be free-minded in the world of yours and be noblemen. Keep your scoundrels and stupid men away from my household”.

Shimr said, “O son of Fatemah! Verily right is with you”. Then he proceeded towards Imam Husayn (a.s.) with his group of lackeys which included Abul Junub Abdul Rahman Ju’fi, Qash’am bin ‘Amr bin Yazid Ju’fi, Saleh bin Wahab Yazbee, Sinan bin Anas Nakha’i and Khawli bin Yazid Asbahi. Shimr incited them to kill Imam Husayn (a.s.).

He told Abul Junub, who was well equipped with arms, “Proceed further”, and he said, “Why don’t you proceed further?” Shimr replied, “Do you back-answer me?” And he said, “Then do you order me?” They started abusing one another, and Abul Junub, who was a valorous man, said, “By Allah! How I wish to thrust this spear into your eye”. Shimr lifted his hands off him and said, “By Allah! I wish I could strike at you with the sword”.

It is related that Shimr, accompanied by the foot soldiers, turned towards Imam Husayn (a.s.) and he attacked them and scattered them. Then they surrounded him with severity when a child ran towards Imam Husayn (a.s.) from the tents of the household. Imam called out to his sister Sayyidah Zainab (a.s.) saying,

“Take care of him”.

The child did not pay heed and ran until he reached Imam and stood at his side. Shaikh Mufeed identifies him as being Abdullah bin (Imam) Hasan. The child said, “By Allah! I shall not part from my uncle”.

(Tabari) Bahr bin Ka’ab struck at Imam Husayn (a.s.) with his sword and the child said, “Woe be to you O son of ill-natured man! Do you intend killing my uncle?” The accursed struck at him with his sword, which the child took upon his hands, and cut it till the flesh, while it hung. The child cried, “O mother! Come to my aid”. Imam took him in his fold and said,

“O nephew! Forbear upon this trial and consider it to be blessing for you. You shall unite with your virtuous fathers the Prophet of Allah (S), (Imam) Ali bin Abi Talib (a.s.), Hamza (a.s.), Ja’far (at Tayyar) (a.s.) and (Imam) Hasan bin Ali (a.s.)”.

Then he lifted his hands for Prayers and said,

“O Lord! Hold back the rains of the heavens and the abundance of the earth from them. O Lord! Then if you give them some more life, then dispel them, and take Thou among them, then make

the rulers to be ever displeased with them. For they invited us to render assistance and then rebelled against us and killed us”.

(Malhoof) Sayyid ibn Tawoos says that Hurmalah shot an arrow at him (Abdullah bin Hasan) and killed him and he was in the arms of his uncle Imam Husayn (a.s.). (May Allah’s Mercy and Blessings be upon him)

Ibn Abd Rabbah in his Iqdul Fareed says that the sight of a Syrian man fell upon Abdullah bin Hasan bin Ali (a.s.), who was handsome among men, and he said, “I desire to kill this youth”. A man told him, “Woe be to you! Lift your hands off him”. He did not pay any heed and struck at him with his sword and killed him. When the sword reached him, he cried out, “O uncle! Come to my aid”. Imam replied,

“Here I am! This is a voice of the one who possesses less companions and abundant murderers”.

Imam attacked his murderer while severing his hand and with another stroke killed him. I (the author) say, that Ibn Abd Rabbah has clearly committed error and has identified Abdullah bin Hasan instead of Qasim bin Hasan (whose martyrdom has already been discussed).

Tabari says that Imam Husayn (a.s.) then attacked the foot soldiers and pushed them away from him.

Shaikh Mufeed says that the foot soldiers attacked the companions of Imam Husayn (a.s.) from the left and right sides and killed them until three to four men remained with him.

Tabari and (Ibn Aseer) Jazari quote similarly and say, that when Imam Husayn (a.s.) was left with three or four men, he called for a long fringed shirt that dazzled the eyes. It was of Yemeni origin and minutely stitched. He tore it from some sides so that it could not be removed off his body. One of his companions said, “I wish you wore breeches underneath your clothes”. Imam replied,

“It is a garment of disgrace, and wearing it is not befitting me”.

It is said that when he was killed, Bahr bin Ka’ab robbed the shirt away from his body leaving it bare.

Azdi says that ‘Amr bin Shu’ayb relates from Muhammad bin Abdul Rahman, that both the hands of Bahr bin Ka’ab would ooze out pus in the winters and in the sUmmrs it would turn dry similar to wooden sticks.

Sayyid Ibn Tawoos says that Imam Husayn (a.s.) said,

“Bring me a garment which I may wear below my dress so that they may not bare me”.

Breeches were brought for him, and he said,

“This is the dress of the disgraceful ones”.

Then he called for a worn-out shirt, and tearing it, wore it below his dress. When he was martyred, it was removed off his body.

Shaikh Mufeed says that when only three men remained with Imam Husayn (a.s.), he turned towards the enemies while the three men defended him and warded off the army away from him until they were martyred and Imam was left alone. He was wounded upon the head and body, he then attacked them from the left and right side and scattered them.

Hameed bin Muslim says that, "By Allah! I have not seen a shattered person more valorous than him whose sons, family and friends have been killed yet his heart being invincible. The foot-soldiers attacked him and he faced them similar to a wolf who attacks the sheep and scatters them to the right and left".

When Shimr saw this, he called for the cavalry and stationed them behind the frontline of the foot soldiers. Then he commanded the archers to shoot their arrows at him. And such number of arrows pierced his body that it looked similar to a porcupine, then he lifted his hands off them and they came and stood facing him.

Zainab (a.s.) came to the door of the tents and called out to Umar bin Sa'ad, "*Woe be to you O Umar (bin Sa'ad)! Abu Abdullah is being killed why you behold?*" He did not reply and she said, "*Woe be to you! Is there not a Muslim amongst you?*" But again none replied.

Tabari says that Umar bin Sa'ad neared Imam Husayn (a.s.), and Zainab (a.s.) said, "*O Umar bin Sa'ad! Abu Abdullah is being killed while you behold?*" The narrator says that it is as if I see tears flowing upon his cheeks and beard while he turned his face away from Zainab (a.s.).

Sayyid Ibn Tawoos says that when Imam Husayn (a.s.) was exhausted by numerous wounds and he looked similar to a Porcupine, Saleh bin Wahab Yaznee thrust a lance at his flank and he fell on his left cheek upon the ground from the Horse's back. Then he said,

"In the name of Allah! And by Allah! And upon the Creed of the Prophet of Allah!"

Then he stood up.

The narrator says that Sayyidah Zainab (a.s.) came out of the door of the tent calling out, "*O my brother! O my Master! O my family! I wish the heavens would fall upon the earth and I wish the mountains would scatter upon the desert*".

It is related that Shimr called out to his companions, "Why are you waiting for this man?" Then they attacked him from all sides.

Hameed bin Muslim says that Imam Husayn (a.s.) had worn a fur cloak and a turban upon his head, while his hair was dyed with Wasmah. I heard him say, before he was martyred, when he was on foot but fought as if he was mounted, and defended himself from the arrows, while the cavalry were split from

all sides and he attacked them with sword,

“You conspire together against me? By Allah! After me you shall not kill anyone else by whose murder Allah would have been more wrathful towards you. By Allah! I desire that Allah cherish me in lieu of this contempt of yours’. And He may take my revenge from you through means of which you are unaware. Beware! By Allah! If you kill me, Allah too shall kill you and shed your blood. Then He shall not lift His Hands off you until He doubles the grievous punishment”.

It is related that he remained alive for a lengthy period of time that day, and if the army had desired they would have killed him. But they considered one another for it, and each group desired that the other would kill him. Shimr called out in their midst, “What do you have to wait for? Kill this man, may your mothers mourn upon you”. Thus they attacked him from all sides.

Shaikh Mufeed says that Zar’ah bin Shareek severed his left arm and struck at his shoulder with his sword and he fell down upon his face.

Tabari says that then they retreated back and he was in a very bad state and he would rise and fall. At this moment Sinan bin Anas bin ‘Amr Nakha’i hit him with a lance and threw him upon the ground.

Shaikh Mufeed and Tabarsi say, that Khawli bin Asbahi came forward hastily and alighted from his horse to sever his head, but he trembled. Shimr said, “May Allah break your hands! Why do you tremble?” Then he alighted from the horse and beheaded him.

Abul Abbas Ahmad bin Yusuf Damishqi Qirmani, who died in the year 1019 A.H., says in Akhbarul Dawl, that thirst became intense upon Imam Husayn (a.s.) and they did not give him water to drink. A cup of water came to his hand and when he bent to drink it, Haseen bin Nameer shot an arrow at him, which pierced his chin, and the cup became full of blood. He then lifted his hands towards the heavens and said,

“O Allah! Lessen their quantity, kill each one of them, and do not spare a single one from among them upon the earth”.

Then they attacked him from all sides and he flaunted upon them from the left and right side until Zar’ah bin Shareek struck at his left hand with the sword and entered another into his shoulder. Then Sinan bin Anas thrust a lance into his body throwing him down. Shimr then alighted from his horse and beheaded him and handed it over to Khawli Asbahi. Then they looted his clothes. 1

I (the author), say, that it is related in the narrative by Sayyid Ibn Tawoos, Ibn Nima, Shaikh Saduq, Tabari, (Ibn Aseer) Jazari, Ibn Abdul Birr, Mas’oodi and Abul Faraj, that Sinan (bin Anas), the accursed, beheaded him.

Sayyid Ibn Tawoos says that Sinan came forward and said, “Although I know that he is the grandson of the Prophet of Allah (S) and his parents are the best among humans, I shall behead him”. Then he

struck at his blessed neck with his sword and severed his sacred and honorable head.

A poet says regarding it: “And what other disaster can be greater than that of Husayn, when the hands of Sinan were killing him”.

Abu Tahir Muhammad bin Hasan (or Husayn) Barasi (or Narasi) says in Ma’alimud Deen, that Imam Ja’far as Sadiq (a.s.) said, that when Imam Husayn (a.s.)’s matter reached this stage, the Angels started lamenting in the Audience of Allah and said, “O Lord! This Husayn is Your guest, he is the grandson of Your Prophet”. Then Allah created an image of Imam al Qaem (a.t.f.s.) and said,

“I shall seek revenge from them through his medium”.

It is related, that Mukhtar arrested Sinan and severed each of his fingers one after the other. Then he cut off his hands and feet and flung him into a large vessel in which olive oil was boiling hot.

The narrator says that at the moment when they beheaded Imam Husayn (a.s.), a violent and dark hurricane erupted engulfing the entire horizon into darkness. Then a red storm blew and nothing could be seen, while the army presumed that the curse of Allah had descended. This continued for an hour and then ceased.

Hilal bin Nafe’ says that I was standing along with the companions of Umar bin Sa’ad and someone called out, “O commander! Have glad tidings that Shimr has killed Husayn”. I then went to the spot of his martyrdom and stood at his side and he was dying. By Allah! I have never seen a better corpse drenched in blood than his, and a face more illuminated than his. While the light of his countenance and his formidable beauty made me forget his death. In this state he asked for water, and a man said to him, “By Allah! You shall not partake it until you enter ‘the raging fire’ (of hell)” (Allah’s Refuge). I heard Imam say,

“Woe be to you! I am not proceeding towards ‘the raging fire’, nor shall I taste ‘the boiling water’ therein. Rather I am going to the presence of my grandfather, the Prophet of Allah (S), and I shall be residing in his place of the truthful residue in the shelter of Allah, the Almighty. And I shall drink of the pure water, and then I shall complain to him regarding what you did to me”.

Hearing this all of them became enraged, as if they had no mercy in their hearts, and in this very state, while he was speaking to them, they beheaded him. I was astonished at their ruthlessness, and said, “I shall never ever accompany you in any task from now on”.

Kamaluddin Muhammad bin Talha says in his Matalibus Su’ool, that the head of the grandson and the beloved of the Prophet of Allah (S) was severed with a sharp sword. Then they raised his head upon the lance as is done with the apostates, and they paraded it in the midst of the slaves of Allah in the cities. And they lead his family and children in a state of disrespect, and mounted them upon the shaft of the Camel without saddle or seat, in spite of knowing that they were the Progeny of the Prophet, while their

love was incumbent as specified by the Qur'an and the true faith.

If the heavens and earth would have the power to speak, they would have bemoaned and lamented upon them. And if the disbelievers had been aware of it, they would have wept upon them and lamented. While if the obstinate ones of the age of ignorance would have been present, they too would have wept upon them and would have condoled one another upon their martyrdom. And if the oppressive tyrants had been present at the episode of his martyrdom, they would have assisted and aided him.

Woe be upon this catastrophe which has afflicted the hearts of the God-fearing and remained as an inheritance for them! Woe be upon the calamity which has grieved the hearts of the believers and pained those who shall come in the future! Alas upon the Progeny of the Prophet, whose blood was shed, and upon the family of Muhammad (S) whose swords had decelerated, and Alas upon the Alawites who were left deprived of aide and their masters being killed! Alas upon the Hashimites, whose sanctity was violated, and shedding of whose blood was considered lawful!

It is related in Nawadir from Ali bin Asbat, who relates from some of his companions, that Imam Muhammad al Baqir (a.s.) said, that on the tenth of Muharram, my father (Imam Zainul Abedeen) was very ill and was inside the tent. I saw my friends walking to and fro along with Imam Husayn (a.s.) and bringing water for him. Once he attacked the right wing of the army and then the left wing, while once the central part. They killed him in a manner that the Prophet had prohibited them to slaughter an animal. They killed him with swords, lances, stones, sticks and batons. Then they trampled his body by the horse's hooves.

I (the author), say, that Imam Husayn (a.s.) was martyred on Friday, the tenth of Muharram, sixty first year of the Migration (Hijrah) after the Prayer of Zuhr. He was fifty-seven years of age. In another narration it is related, that he was martyred on Saturday or Monday, but the more accurate one seems to be Friday.

Abul Faraj (Isfahani) says that what has been related by the Ammah (Non-Shi'ah) regarding the day of Monday is an error and is not supported by any narration. This is so because the first day of Muharram, the month in which the martyrdom occurred, according to the conclusion from all astronomical deductions by the procedure of Indian calculations, fell on Wednesday, hence the tenth cannot be on Monday (but on Friday). And this itself is an evidence for truth that confirms the narration.

Shaikh Mufeed, in context of the martyrdom of Imam Husayn (a.s.) on the tenth of Muharram says that at the dawn of Friday, while some others say Saturday, Umar bin Sa'ad (mobilized his forces), and according to the previous report it is evident that it was Friday. And in context of his entering Karbala, Shaikh Mufeed says that then he came forward, and that was on Thursday, the second of the month of Muharram, sixty first year of Migration (Hijrah).

It is narrated in the Tazkirah of Sibt Ibn Jawzee, that he (Imam Husayn) was martyred on Friday, in between the Prayers of Zuhr and Asr, for he had recited the Salatul Khawf along with his companions,

while some say that it was Saturday, which we have already discussed.

In the same book it is mentioned, that there are numerous reports regarding his murderer. Hisham bin Muhammad (Kalbi) says that it was Sinan bin Anas Nakha'i, the other one who is named is Haseen bin Nameer, who shot an arrow at him and came forward and beheaded him. Then he hung it in the neck of his horse so as to be endeared by (Ubaydullah) Ibn Ziyad. The third name being that of Muhajir bin Aws Tamimi, the fourth one Kaseer bin Abdullah Sha'abi, the fifth Shimr bin Zijlawshan. We say that the sixth one who is named is Khawli bin Yazid Asbahi. (Allah's curse be upon all the murderers of Imam Husayn).

Muhammad bin Talha Shafe'i and Ali bin Isa Irbili Imami say, that Umar bin Sa'ad ordered his companions saying, "Come forward and behead him". Nasr bin Harshah Zababi came forward and repeatedly struck at the neck of Imam Husayn (a.s.). Umar bin Sa'ad was enraged and signaling to a man standing on his right side, said, "Woe be to you! Go forward and relieve Husayn". Khawli bin Yazeed, May Allah enter him in the fire of hell eternally, came forward and beheaded him.

Daynoori says that Sinan bin Aws Nakha'i thrust a lance at him and threw him down, and then Khawli bin Yazeed Asbahi stepped forward to behead him. His hands trembled and his brother, Shabal bin Yazid beheaded him and gave it to his brother Khawli.

Ibn Abd Rabbah says that Sinan bin Anas killed him and Khawli bin Yazid Asbahi, who was from the clan of Hameer, ended his life by beheading him. He took his head to Ubaydullah and said, "Fill my stirrup with abundant wealth" (as will be quoted later).

It is related from Imam Ja'far as Sadiq (a.s.), that when a stroke was dealt upon Imam Husayn (a.s.), he fell off his horse and they ran to behead him. A voice sounded from the heavens

"O the nation which has become obstinate and turned astray after the passing away of their Prophet! May Allah not bestow upon you the grace of fasting and the (Eid of) Fitr". Then he (a.s.) said, "Therefore by Allah! They have not prospered nor shall they thrive until the seeker of revenge (Imam Mahdi) for Imam Husayn rises".

Ibn Qawlawayh Qummi relates from Halabi, who in turn relates from Imam Ja'far as Sadiq (a.s.), that when Imam Husayn (a.s.) was martyred, someone called out in the Kufan army. When he was reprimanded for it, he said, "Why should I not cry when I see the Prophet of Allah (S) standing, at one time he looks at the earth and another time at your battle, and I fear lest he imprecate upon the dwellers of the earth and you would be damned".

The Kufan army said, "He is insane", while the 'repentants' among them said, "By Allah! What have we done to ourselves? We killed the Master of the youth of Paradise for the sake of the son of Sumayyah". Then they revolted against Ubaydullah and their situation reached such as aught to be. The narrator says that I asked them, "May I be your ransom! Who was the caller?" They replied, "We presume it was

Jibra'eel".

In the narration of Mashhadi it is related that Salmah went to the presence of Umm Salama (a.s.) while she was weeping. He asked, "What makes you weep?" She replied, "*I saw the Prophet of Allah (S) in a dream and his head and beard were smeared with dust. I asked: O Prophet of Allah (S)! What has happened to you that you are smeared in dust? He replied: Just now I have witnessed the murder of my Husayn*".

It is related in Sawaeqe Muhriqa of Ibn Hajar, that one of the signs that appeared on the day of the martyrdom of Imam Husayn (a.s.), was that the heaven turned dark so much so that the stars were visible during the daytime. And whichever stone was lifted up, fresh blood was found beneath it. And it is also said, that the heavens turned red due to his martyrdom and the sun pitch-black. The stars became visible during the daytime, while the men presumed that the (day of) resurrection had arrived. And on that day whichever stone was lifted up in Syria, fresh blood appeared beneath it.

1. Daynoori says that Imam Husayn (a.s.) was thirsty and asked for a cup of water, and when he lifted it up unto his lips, Haseen bin Nameer shot an arrow at his mouth and he could not drink it. Then he kept the cup upon the ground.

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