

Signs and Incidents that Became Appeared after the Martyrdom of Imam Husayn

Praise be to Allah the Lord of the worlds and blessings be upon the Messenger, the Prophet, the Warner, the Trustworthy and upon his Progeny, the blessed descendants, and curse be upon all their enemies.

No matter how powerful the tyrants are and no matter how long their rule lasts, it is of no use because Allah the most High is All-Powerful against them. Thus, Allah, the Almighty, always lies in wait for the tyrants and the sinners. He punishes them and sends different types of chastisement on them in this world and the Hereafter.

The same rule applies to those who did injustice to Imam Husayn (a.s.). They martyred him and insulted the ladies of his family. Allah punished them in different ways and made them taste the bitterness of different calamities, although their chastisement would be much more in the hereafter. The Almighty Allah always helps those who defend the truth and those who have to face injustice in the way of exalting the truth.

Those who endeavored to keep the name of Allah alive and bore the in-justice patiently for defending the truth, have become famous in this world and their enemies shall dwell in the Hell forever; an unfortunate destiny!

After the martyrdom of Imam Husayn (a.s.) the Almighty Allah showed many signs and miracles that prove the veracity of Imam Husayn (a.s.) and his high and esteemed position near Allah.

For this reason their name and remembrance will remain alive forever, and all those freedom-loving people have followed him and shall continue following him till the uprising of Qaem Ale Muhammad (a.s.) when he would finally take the revenge of the holy blood of Imam Husayn (a.s.).

Here we mention some of the signs and clear proofs mentioned in different Islamic sources that became

apparent after the martyrdom of Imam Husayn (a.s.).

1

1. The severed head of Imam Husayn (a.s.) recited Quran and supplications while it was held aloft on the point of a lance.

Miftahun Najah fi Manaqibe Ale Aba: P. 145; Al- Khasaisul Kubra 2/127; Al-Kawakibu Durriya: P.57; Isafur Raghebeen: P.218; Nurul Absar: P. 125; Ehqaq- ul-Haq 11/452-453.

2

2. Imam Husayn (a.s.) threw his holy blood towards the sky and not a drop of it fell back on the earth.

Kifayatut Talib 284; Ihqaq ul-Haq 454.

3

3. On the day of the martyrdom of Imam Husayn (a.s.) blood rained from the sky and whatever the people had was smeared with blood and the effect of the blood remained on the clothes till they became old and this redness on the sky was such that anything like it was never seen before.

Maqtal al-Husayn 2/89; Zakhairul Uqba, p. 144, 145, 150, Tarikh Damishq (Selections from the same) 4/339; As-Sawaiqul Mohreqa p.116 & 192; Al- Khasaisul Kubra: 126; Wasilatul Mal: 197; Yanabiul Mawaddah: 320, 356; Nurul Absar: 123; Al-Ittehaf be hubbil Ashraf: 12; Tarikhul Islam 2/349; Tadkeratul Khawas: 284; Nazm Durarus Simtain: 220; Ihqaq ul-Haq 11/458, 462.

4

4. On the day of the martyrdom of Imam Husayn (a.s.) whenever a stone was lifted gushed out blood underneath it.

Tadkeratul Khawas: 284; Nazm Durarus Simtain: 220; Mawaddah: 320, 356; Tarikhul Islam 2/349; Kifayatut Talib: 295; Al-Ittehaf be hubbil Ashraf: 12; Isafur Raghebeen: 215; As-Sawaiqul Mohreqa 116 & 192; Miftahun Najah fi Manaqibe Ale Aba (Manuscript); Tafsir Ibn Kathir 9/162; Ihqaq ul-Haq 11/262, 281, 283.

5

5. When the severed head of Imam Husayn (a.s.) reached Darul Imarah (the royal palace) blood could be seen flowing from the walls of the palace.

Zakhairul Uqba: 144; Tarikh Damishq (Selections from the same) 4/339; As– Sawaiqul Mohreqa 192; Wasilatul Maal: 197; Yanabiul Mawaddah: 322; Ihqaq ul–Haqq 11/463.

6

6. At the time of the martyrdom of Imam Husayn (a.s.) the sky became deep red, and for several days it seemed that it was smeared with blood and as if it had become sick.

Al–Mojamul Kabir: 145; Majmauz Zawaid 9/196; Al–Khasaisul Kubra 2/127; Ihqaq ul–Haqq 11/464.

7

7. For seven days after the martyrdom of Imam Husayn (a.s.) when people saw the sun after Asr prayers they used to see the walls red, due to the deep redness like red clothes and veils, and they used to see that stars are crashing against each other.

Al–Mojamul Kabir: 146; Majmauz Zawaid 9/97; Tarikhul Islam 3482; Seer Alamun Nubla 3/210; Tarikhul Khulafa: 80; As–Sawaiqul Mohreqa: 192; Isafur Raghebeen: 251; Ihqaq ul–Haqq 11/465.

8

8. After the martyrdom of Imam Husayn (a.s.) for two or three months, people saw that, as if the walls were smeared in blood from sunrise to sunset.

Tadkeratul Khawas: 284; Al–Kamil fi Tarikh 3/301; Al–Bidaya wan Nihaya 8/171; Al–Fusoolul Muhimma 179; Akhbarud Dul: 109; Ahqaqul Haqq 11/466, 467.

9

9. After the martyrdom of Imam Husayn (a.s.) the horizons of the sky became deep red, and this redness was the weeping of the sky upon the tragedy of Imam Husayn (a.s.): the camel that was looted from them was slaughtered but when it was cut, they saw that its flesh was a fire and its meat was bitter.

Maqtal al–Husayn 2/90; Tarikhul Islam 2/348; Seer Alamun Nubla 3/311; Tafsir Quran Ibn Kathir 9/162; Tahzibut Tahzib 2/353; Damishq 4/339; Al–Mahasin wal Masawi: 62; Tarikhul Khulafa: 80; Ihqaq ul–Haqq 11/467, 469.

10

10. Till Six months after the martyrdom of Imam Husayn (a.s.) the horizon was deep red, as if something like blood was visible in it.

Tarikhul Islam 2/348; Seer Alamun Nubla 3/210; As–Sawaiqul Mohreqa: 192; Majmauz Zawaid 9/197; Tarikhul Khulafa: 80; Miftahun Najah (Manuscript), Yanabiul Mawaddah: 322; Isafur Raghebeen: 215; Ihqaq ul–Haqq 11/269, 270.

11

11. After the martyrdom of Imam Husayn (a.s.) for three days the world was pitch dark and at that time redness appeared, and no one touched the lifeless body of Hazrat (a.s.) unless he was burnt.

Tadkeratul Khawas: 283; As–Sawaiqul Mohreqa: 192; Nazm Durarus Simtain: 220; Miftahun Najah (Manuscript); Nurul Absar: 123; Tarikh Damishq 4/339; Ihqaq ul–Haqq 11/274–275.

12

12. The sky did not weep for anyone except for two: Yahya bin Zakariya and Imam Husayn (a.s.). The weeping of the sky is such that it turns red like hot oil.

Tarikh Damishq 4/339; Kifayatut Talib: 289; Seer Alamun Nubla 3/210; Tadkeratul Khawas: 283; Nazm Durarus Simtain: 220; As– Sawaiqul Mohreqa: 192; Miftahun Najah (Manuscript); Yanabiul Mawaddah: 322; Nurul Absar: 123; Tafsirul Quran Ibn Kathir 9/162; Ihqaq ul–Haqq 11/476–478.

13

13. At the time of the martyrdom of Imam Husayn (a.s.) the sun became eclipsed, and stars became visible in the afternoon. People thought that – Last Day– had arrived!

Al–Mojamul Kabir: 145; Kifayatut Talib: 296; Maqtalul Husayn 2/89; Nazm Durarus Simtain: 220; Majmauz Zawaid 9/197; Al–Ittehaf be hubbil Ashraf: 12; Isafur Raghebeen: Yanabiul Mawaddah: 321; Ihqaq ul–Haqq 11/479–480

14

14. At the time of the martyrdom of Imam Husayn (a.s.) the sky became pitch dark and the stars became visible during the day, such that the Gemini star could be seen even at afternoon. Red dust rained for seven days and the sky looked as if it were colored with blood.

Tarikh Damishq 4/339; As– Sawaiqul Mohreqa: 116.

15

15. On the day of the martyrdom of Imam Husayn (a.s.) no stone was lifted in Damascus and Baitul

Maqdas but that fresh blood was found below it.

Al-Mojamul Kabir: 145; Zakhairul Uqba: 145; Al- Unsul Jaleel: 252; Wasilatul Mal: 197; Tahzibut Tahzib 2/353; Kifayatut Talib: 296; Tarikhul Islam 2/348; Seer Alamun Nubla 3/212; Maqtalul Husayn 2/89 and 90; Al-Iqdul Fareed 2202; Al-Khasaisul Kubra 2/126; Majmauz Zawaid 9/196; Tarikhul Khulafa: 80; Miftahun Najah (Manuscript); Nurul Absar: 123; Yanabiul Mawaddah: 321; Isafur Raghebeen: 215; Ihqaq ul-Haqq 11/484.

16

16. On the day of Ashura the fowls refused to eat.

Maqtalul Husayn 2/91; Ihqaq ul-Haqq 11/490.

17

17. A beam of light emerged from the furnace containing the holy severed head of Imam Husayn (a.s.) and shot up to the heavens. The white birds were seen circling it.

Maqtalul Husayn 2/101; Al-Kamil fi Tarikh 3/296; Ihqaq ul-Haqq 11/491.

18

18. When Imam Husayn (a.s.) was martyred a crow threw itself in his blood, soaked itself in it, and sat on the high wall of the house of Fatima, the daughter of Husayn (a.s.) in Medina.

Maqtalul Husayn 2/92; Ihqaq ul-Haqq 11/492–493

19

19. When Imam Husayn (a.s.) was martyred, many people heard the following lamentation recited by a Jinn with regards to Imam (a.s.):

O the eyes! Weep as much as you can, and who will weep upon the martyrs after me?

On a group with whom death walks hand in hand towards a strange land, a kingdom of the people.

O those who killed Imam Husayn (a.s.) out of ignorance. You are informed about a terrible chastisement.

All the creatures of the heavens, the prophets and the tribes shall curse you. You certainly are cursed by the tongue of the son of Dawood; (Suleiman) and Musa and Isa (a.s.).

The best of the female Jinns are dressed in black and they weep in sorrow and slap their beautiful faces.

By Allah! I did not come near you until I saw Husayn (a.s.) rubbing his forehead on the dust at Karbala.

And the young men circled him with blood oozing from their necks like the lamps that brighten the darkness.

Husayn (a.s.) is a glowing lamp and his luminosity is beneficial. Allah knows that I have not uttered anything false.

Husayn (a.s.) was martyred alone in an alien land. His heart and soul burnt due to severe thirst.

The Holy Prophet (S) caressed his forehead and it became shining bright.

His parents were from Quraysh and his grandfather the best of grandfathers.

They killed you o, son of the Messenger and now they all would abide in the Fire forever.

The Thamud were destroyed as they killed the she-camel and their happiness turned into grief.

The respect for the Prophet's Progeny is much more than the she-camel of Saleh (a.s.).

It is a wonder that the killers of the Messenger's son were not metamorphosed and Allah gives respite to the transgressors.

Asmaur Rijal 2/14; Seer Alamun Nubla 3/214; Akamul Marjan: 147; Nazm Durarus Simtain: 217, 223 & 224; Al-Isabah 1/334; Majmauz Zawaid 9/199; Al-Bidaya wan Nihaya 2316, 8/197 and 200; Tarikhul Khulafa: 80; As-Sawaiqul Mohreqa: 194; Wasilatul Maal 197; Miftahun Najah: 144; Yanabiul Mawaddah: 320, 323, 351, 352; Ashraful Mobad: 68; Kifayatut Talib 294 and 295; Al- Maqatal 2/95; At-Tadkerah: 279 & 280; Tarikh Ibn Asakir 341/4, Al- Khasaisul Kubra 2/126 and 127; Muhasiratul Abrar 2/160; Tarikh Umam wal Muluk 4/357; Kamil fi Tarikh 3/301; Tahzibut Tahzib 2/353; Al- Bada wat Tarikh 6/10; Akhbarud Dul: 109; Nurul Qabas al-Mukhtasar Minal Maqtabas: 263; Tajul Uroos 3/196; Ihqaq ul-Haqq 11/579-580

20

20. After the martyrdom of Imam Husayn (a.s.) the following inscription was found on a stone: It is a must that Fatima will come in Qiyamat while her dress is smeared with Husayn's (a.s.) blood, Woe be to those whose intercessors are their enemies in Qiyamat when the trumpet is blown.

At-Tadkerah: 284; Nazm Durarus Simtain: 219; Yanabiul Mawad- dah: 331; Ihqaq ul-Haqq 11/569

21

21. The following was written on the wall of a monastery:

Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting?

They asked the monk regarding this couplet as to who had composed it.

He said: This couplet was written here five hundred years before the advent of your Prophet.

Hayatul Haiwan 1/60; Nurul Absar: 122; Kifayatut Talib: 290; Ihqaq ul-Haqq 11/567–568.

22

22. A man from Najran dug into the ground and found a gold plate on which the following was inscribed: Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting?

Miftahun Najah: 135; Ihqaq ul-Haqq 11/566.

23

23. A wall cracked revealing a palmar on which the following was inscribed in blood: Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting?

Tarikhul Khamis 2/299; Ihqaq ul-Haqq 11/567.

After the martyrdom of Imam Husayn (a.s.) and after he was beheaded, the carriers of his severed head sat down at the first stage of the journey to drink. A hand came out of the wall and wrote with an iron pen in blood:

Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting?

Al-Mojamul Kabir: 147; Zakhairul Uqba: 144; Maqtal al-Husayn 2/93; Muhasiratul Abrar: 2/160; Kifayatut Talib: 291; Tarikh Damishq 4/342; Tarikhul Islam 3/13; Majmauz Zawaid 9/199; Al-Bidaya wan Nihaya 8/200; As-Sawaiqul Mohreqa: 116; Al-Khasaisul Kubra 1/23; Majmaul Fawaid 2/217; Wasilatul Mal: 197; Al-Araisul Wazeha: 190; Isafur Raghebeen: 217; Yanabiul Mawaddah: 230–351; Jaliyatul Qadar: 198; Ihqaq ul-Haqq 11/561/565.

24

24. On the stone is the inscription dating one thousand years before Be'sat (Proclamation of Prophethood): (Or it is written 600 years before Be'sat according to an inscription in a church in Rome): Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting?

Al-Mojamul Kabir: 147; Maqtal al-Husayn 2/93; Kifayatut Talib: 290; Al-Bidaya wan Nihaya 8/200; Majmauz Zawaid 9/199; Tarikh Damishq 4/342; At-Tadkerah: 283; Nazm Durarus Simtain: 291; Ma Asarul Ana-fata fi Malimul Khilafata: 117; Yanabiul Mawaddah: 331; Mukhtasar Tadkeratul Qurtubi: 194; Ihqaq ul-Haqq 11/557-560.

25

25. One of the soldiers of Ibn Ziyad saw the Holy Prophet (S) in the dream who drew across his eyes with the blood of Husayn (a.s.) and the soldier became blind.

Nurul Absar: 123; As-Sawaiqul Mohreqa: 117 and 194; Isafur Raghebeen: 192; At-Tadkerah: 291; Maqtal al-Husayn 2/104; Rishfatul Sadi: 291; Yanabiul Mawaddah: 330; Ihqaq ul-Haqq 11/552.

26

26. Abu Raja' said: Do not abuse Ali and the Ahlul Bayt (a.s.). A man from Bani Hajim (neighbor of Bil Hajim) came to Kufa and said: Did you not see this transgressor, the son of transgressor? How did Allah kill him? He actually meant Husayn Ibn Ali (a.s.). And Allah put an obstacle between the black and white of his eyes and he became blind.

Al-Manaqib Ahmad bin Hanbal (Manuscript); Al-Mojamul Kabir: 145; Tarikh Damishq 4/430; Kifayatut Talib: 296; As-Sawaiqul Mohreqa: 194; Majmauz Zawaid 9/196; Akhbarud Dul: 109; Al-Mukhtar: 22; Tahzibut Tahzib 2/353; Seer Alamun Nubla 2113; Tarikhul Islam 2/348; Nazm Durarus Simtain: 220; Miftahun Najah: 151; Rishfatul Sadi: 63; Yanabiul Mawaddah: 220; Wasilatul Mal: 197; Ihqaq ul-Haqq 11/547-550.

27

27. The killers of Imam Husayn (a.s.), no matter where they were; they all were punished in this world. Either they were murdered or they became blind, or were degraded, lost their power and kingdom and were arrested in a short time.

At-Tadkerah: 290; Nurul Absar: 123; Isafur Raghebeen: 192; Yanabiul Mawaddah: 322; Ihqaq ul-Haqq 11/513.

28

28. A man who prevented Imam Husayn (a.s.) to get water was cursed by Imam (a.s.) in the following words: O Allah, keep him absolutely thirsty! The man was afflicted with the heat of the stomach and the coldness of the back. He began to plead and scream till his stomach burst like that of a camel.

Maqtal al-Husayn 2/91; Zakhairul Uqba: 144; As-Sawaiqul Mohreqa: 195; Mujabiyat Dawa: 38; Ihqaq ul-Haqq 11/514–515.

29

29. When a man said to Imam Husayn (a.s.): I give you news of the hell. Imam (a.s.) cursed him and said: O Allah, throw him into fire. The horse of this man began to move and crashed into a ditch and the man's leg got caught in the stirrup and the horse began to gallop while the head of the wretched man crashed against trees and stones till he finally died.

Tarikhul Umam wal Muluk 4/327; Al-Mojamul Kabir: 146; Maqtal al-Husayn 2/94; Zakhairul Uqba: 144; Al-Kamil fi Tarikh 2/893, Kifayatut Talib: 287; Wasilatul Mal: 197; Yanabiul Mawaddah: 342; Ihqaq ul-Haqq: 11/516–519.

30

30. When they deprived Imam Husayn (a.s.) of water a man said: Look at the water, it is like the heart of the sky and you cannot even taste a drop of it until you die of thirst. Imam (a.s.) said: O Allah! Kill him due to thirst. The man drank as much water as he could but his thirst was not quenched and finally he died.

As-Sawaiqul Mohreqa: 195; Ihqaq ul-Haqq 11/520.

31

31. A man who deprived Imam Husayn (a.s.) of water was himself (a.s.) killed by thirst by the curse of Imam (a.s.).

32

32. A man who wanted to snatch the string of Imam's trousers, turned blind and his hands and legs were dismembered. This occurred after he had seen Fatima (s.a.) in a dream and she had cursed him.

33

33. The hand of the person who had looted the turban of Imam Husayn (a.s.) was severed from the elbow. He fell into poverty and misfortune till he died.

34

34. One who said: "I am the killer of Husayn", lost his sense and became dumb.

Al-Bidaya wan Nihaya 8/174; Yanabiul Mawaddah: 348; Maqtalul Hu- sain 2/34, 94, 103; Tarikh Damishq 4/340; Al-Kamel fi Tarikh 3/283; Al- Mojamul Kabir: 146; Zakhairul Uqba: 144; Kifayatut Talib: 287; Wasilatul Mal: 196; Ihqaq ul-Haqq 11/522, 527, 528 & 530.

35

35. The man who looted the trousers of Imam Husayn (a.s.) became paralyzed; the one who had taken the turban of Imam Husayn (a.s.) became a leper and the one who had robbed the chain armor became insane. A dust storm, which was dark, arose with a red storm in which nothing could be seen till the people thought that Divine punishment had descended on them.

Maqtal al-Husayn 2/37; Ihqaq ul-Haqq 11/526.

31

36. When the holy severed head of Imam Husayn (a.s.) was brought to Yazeed and kept before him, a hand came out from the wall and wrote: Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting?

Ghurarul Khasaisul Wazeha: 276; Ihqaq ul-Haqq 11/546.

37

37. When the severed heads of the evil Ibn Ziyad and his friends were presented to Mukhtar, a snake emerged among the heads and while passing over the heads, entered the mouth of Ibn Ziyad and came out of his nostril. Then it entered the nostril and came out of the mouth and it kept on repeating this; and people said, "Ubaidullah Ibn Ziyad and his companions are losers", then their wailing on Husayn, his sons and his followers echoed in the atmosphere.

Sahih at-Tirmidhi 13/97; Maqtal al-Husayn 2/84; Usdul Ghaba 2/22; Al- Mojamul Kabir: 145; Zakhairul Uqba: 128; Seer Alamun Nubla 3/359; Mukhtasar Tadkeratul Qurtubi: 192; Jameul Usool 10/25; As-Sawaiqu Mohreqa: 196; Nazm Durarus Simtain: 220; Umdatul Qari 16/241; Yanabiul Mawaddah: 321;

Isafur Raghebeen: 185; Nurul Absar: 126; Ihqaq ul-Haqq 11/542-545.

38

38. Harmala came out with the ugliest and the darkest face, and not a night passed on him, but that he was thrown in the flaming fire.

At-Tadkerah: 291; Yanabiul Mawaddah: 330; Isafur Raghebeen: 192; Nurul Absar: 123; Ihqaq ul-Haqq 11/531-532.

39

39. A person said: "None co-operated in the slaying of Imam Husayn (a.s.) except those who faced calamities before death." At that moment a very old man said: "I was in Karbala (being a part of the infidel army) but till now I have not suffered any calamity. Just then, the lamp went out. The old man got up to re- kindle the lamp and while he was lighting it, fire engulfed him. He ran towards the Euphrates and threw himself into it. But the flames increased and he was reduced to ashes.

Maqatal al-Husayn : 62; Tahzibut Tahzib 2/353; Al- Mukhtar: 22; Tarikh Damishq 4/340, Kifayatut Talib: 279; At-Tadkerah: 292; Wasilatul Mal: 197; Nazm Durarus Simtain: 220; Seer Alamun Nubla 3/211; As-Sawaiqul Mohreqa: 193; Yanabiul Mawaddah: 322; Miftahun Najah(Manuscript); Isafur Raghebeen: 191; Ihqaq ul-Haqq 11/536-539.

40

40. A tree had blossomed by the miracle of the Holy Prophet (S) and after the martyrdom of Imam Husayn (a.s.) blood flowed from its stems and all its leaves dried and puss began to ooze from them.

Rabiul Abrar: 44; At-Tohfatul Aliyyatul Adab al- Alamiyya: 16; Maqatalul Hu- sain 2/98; Ihqaq ul-Haqq 11/296-297.

41

41. A bowl looted in the battlefield from Imam Husayn (a.s.) turned to ash (dust).

Al-Mojamul Kabir: 147; Seer Alamun Nubla 3/211; Tarikhul Islam 2/348; Tahzibut Tahzib: 2/353; Maqatal al-Husayn : 2/90; Zakhairul Uqba: 144; Majmauz Zawaid: 9/197; As-Sawaiqul Mohreqa: 192; Nazm Durarus Simtain: 220; Al- Khasaisul Kubra 2/126; Yanabiul Mawaddah: 321; Ahqaqul Haqq 11/503-505.

42

42. The meat of the camel looted from the camp of Imam Husayn (a.s.) was distributed among the people of the tribes but fire engulfed the pot in which it was cooked. Nothing from the looted property of Imam Husayn (a.s.) was kept on the pot but that it turned into fire. The camel meat of the camel looted from Imam Husayn (a.s.) became as bitter as colocynth.

Nazm Durarus Simtain: 220; Al- Mahasin wal Masawi: 62; Al-Mojamul Kabir: 147; Majmauz Zawaid: 9/196; Tarikh Damishq: 4/340; Tarikhul Islam: 2/348; Seer Alamun Nubla: 3/211; Tahzibut Tahzib: 2/353; Al-Khasaisul Kubra: 2/126; Tarikhul Khulafa: 80; Maqtal al-Husayn : 2/90; At- Tadkerah: 277; Nurul Absar: 123; Ihqaq ul-Haqq 11/506-510.

43

43. After the martyrdom of Imam Husayn (a.s.) his blessed severed head was brought to Ibn Ziyad. He asked: Who has killed him? A man arose and said: "I." At that very moment his face turned black.

Zakhairul Uqba: 149; Ihqaq ul-Haqq 11/540.

44

44. At mid-night a light arose from the place where the blessed head of Imam (a.s.) was kept and it spread up to the sky and due to it the monk converted to Islam.

At-Tadkerah: 273; Maqtal al-Husayn : 2/102; As- Sawaiqul Mohreqa: 119; Rishfatul Sadi: 164; Yanabiul Mawaddah: 325; Ihqaq ul-Haqq 11/498-502.

45

45. The next morning after the martyrdom of Imam Husayn (a.s.) the food in the pots and water in the vessels turned into blood.

Nazm Durarus Simtain: 220; Ihqaq ul-Haqq 11/502.

46

46. Any woman that used the perfume looted from Imam Husayn (a.s.) was afflicted with leprosy.

Al-Iqdul Fareed 2/220; Uyoon Akhbar 11/212; Ihqaq ul-Haqq 11/511.

Whatever we have mentioned so far in the book is only a part of whatever is recorded in the numerous books of Ahlul Sunnat.

As for the Shia sources there are many more signs and proofs that became apparent after the martyrdom of Imam Husayn (a.s.).

We shall mention a few of them here.

47

47. After the martyrdom of Imam Husayn (a.s.) the owls took an oath that they would not make nests in inhabited places; and make them in ruins and lonely spots.

They fasted during the day and lamented on Imam Husayn (a.s.). Though before the martyrdom of Imam Husayn (a.s.) the owls lived in habitated houses and palaces. When people ate they used to fly out and share the food and drinks then returned to their nests.

48

48. After the martyrdom of Imam Husayn (a.s.) the melodious pigeons used to curse his killers.

49

49. After the martyrdom of Imam Husayn (a.s.) the sky rained blood and dust.

50

50. After the martyrdom of Imam Husayn (a.s.) red dust rained from the sky.

51

51. After the martyrdom of Imam Husayn (a.s.) when people in Baitul Maqdas picked a stone, a clod or a rock, they saw blood underneath. The walls were red as if smeared with blood, and for three days blood rained from the sky.

52

52. After the martyrdom of Imam Husayn (a.s.) four thousand angels descended. They would be smeared in dust and disheveled till the day of Qiyamat –the advent of Qaem– (a.t.f.s.) and shall weep. The chief of them is named Mansoor.

53

53. After the martyrdom of Imam Husayn (a.s.) a redness arose from the east and another from the west

till they nearly joined in the middle of the sky.

54

54. After the martyrdom of Imam Husayn (a.s.) for forty days the people said they witnessed the sun to be deep red at the time of sunrise and sunset and that was its lamentation.

55

55. After the martyrdom of Imam Husayn (a.s.) blood rained from the sky and dewdrops turned to blood and when camels were taken to drink water, blood was found in the watering places.

56

56. The sky did not weep for anyone except Yahya Ibn Zakariya (a.s.) and Imam Husayn (a.s.). It's weeping was such that wherever it came in contact with a cloth it seemed as if blood of flea was smeared on it.

57

57. After the martyrdom of Imam Husayn (a.s.) the seven heavens and the seven earths with whatever is in them and the Gardens and the Hells and the seen and the unseen wept upon him.

58

58. After the martyrdom of Imam Husayn (a.s.) everything wept for him. Even the beasts of the forests and the fishes of the seas and the birds of the sky, the sun and the moon and the stars and the sky and the earth and the believers among the men and the jinn and all the angels of the heavens and the earth and Rizwan and Malik and the bearer of the Arsh (throne).

59

59. After the martyrdom of Imam Husayn (a.s.) wild animals surrounded his holy grave since nightfall till the morning and with lowered heads lamented for him.

60

60. After the martyrdom of Imam Husayn (a.s.) for forty mornings the sky was blood red, the earth was black and pitch dark and the sun was crimson and the mountains split and spread and the seas were stormy and the angels beside the blessed grave wailed and due to their lamentation the angels of the

sky, the earth and the atmosphere also wailed.

61

61. When Amirul Momineen (a.s.) recited the verse:

“So the heaven and the earth did not weep for them, nor were they respited”¹.

Husayn (a.s.) came near him. Amirul Momineen (a.s.) said: Husayn will be slain in the near future and the sky and the earth will weep upon him.

62

62. Fatima (s.a.) lamented upon Husayn (a.s.).

63

63. At the time of the martyrdom of Imam Husayn (a.s.) the jinns recited the following Nauha (Lamentation):

“Indeed the arrows shot towards Husayn (a.s.) actually were aimed at the Quran.

And by killing you, they have killed the Tahleel [There is no Allah except Allah] and Takbeer [Allah is the Greatest].

Then, as if they killed your grandfather Muhammad, upon whom Allah and Jibraeel send blessings.

O son of the martyrs. O the martyr who had the best of Uncles, Ja'far at- Tayyar, Who was also a martyr.

It is surprising of the swords that arose in the dust and their sharp edges fell on you.

O eyes do not stop weeping and weep on the chief of the martyrs.

He was martyred in Karbala and we are his mourners.

The female jinns weep with a deep sorrow and like the Hashemite ladies recite mournful elegies.

Dressed in black they recite elegies for the great tragedy that struck Imam Husayn (a.s.) and they slap their beautiful faces in grief.”

“Al-Manaqib” of Ibn Shar Ashub Vol. p.4/754, Kamiluz Ziyarat: 75; Amali of Sadooq, Majlis no. 27; Ilalush Sharze 1/217, Amali of Mufid; Biharul Anwar 45/201–241 and other sources which are present in large numbers.

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