

The Battle and Its Related Events

The narrator says that Ibn Ziyad called his companions for fighting against Husayn (a.s.) and they accepted. Though he held them in a low esteem they carried out his order. He offered Umar Ibn Sa'ad the command of the army, which he accepted blindly. Umar bin Sa'ad left Kufa with four thousand riding soldiers for fighting against the Imam (a.s.).

Ibn Ziyad sent many armed groups to support him till their number became twenty thousand on the night of the 6th Muharram of 61 A.H. Ibn Sa'ad surrounded Husayn (a.s.), putting him in an extremely difficult situation. He cut off water supply from him, his families, and his companions. They all suffered a terrible thirst.

Then Imam (a.s.) stood up, leaned on his sword and proclaimed in a loud voice: I administer an oath on you. Do you know me? They said: "Yes! You are the son of the holy Prophet."

Husayn: "I administer the oath of Allah. Tell me, do you know that the Prophet of Allah is my grandfather?" They replied: "By Allah, yes." He then asked: "I administer the oath of Allah to you. Do you know that my mother Fatima is the daughter of Muhammad?" They said: "Yes." He said: "I administer the oath of Allah to you. Do you know that my father is Ali Ibn Abi Talib?" They replied: "By Allah, yes." He said: "I administer oath of Allah to you. Do you know that my grandmother is Khadija, daughter of Khuwailid¹, the first Muslim lady of the nation?"

They said: "Yes." He said: "I administer oath of Allah to you. Do you know that Hamza², Chief of the martyrs, is the uncle of my father?"

They replied: "It is true."

Husayn (a.s.) said: "I administer the oath of Allah to you. Do you know that Ja'far³, who can fly in Paradise, is my uncle?" They said: "By Allah, yes." Husayn (a.s.) then said: "I administer oath of Allah to you. Did this sword, which I have unsheathed and which is now in my hand, belong to the holy Prophet (S)?"

They said: "Yes." Husayn then said: "I administer the oath of Allah to you. Is this turban which is now on

my head, the turban of the holy Prophet (S)?" They replied: "By Allah, yes it is."

Husayn (a.s.) then said: "I administer oath of Allah to you. Do you know that Ali (a.s.) was the first man who accepted Islam, his knowledge was deeper than that of everyone else, and his patience and tolerance was higher than that of anyone else, and that he is the Master of every Muslim man and woman?"

They replied: "By Allah, yes."

Husayn (a.s.) then asked: "How do you allow yourself to shed my blood when on the Last Day, my father (a.s.) will be the master of Kauthar Pool, who will drive away people from that Pool, as camels are hushed away from water, and that the flag of Praise (Liwaul Hamd) will be in the hands of my father on the Day of Judgment?"

They replied: "We know all of this, and yet we will not leave you until you taste death in thirst."

When the women heard the speech of the Imam they wept and wailed and lamented, slapped their faces and their voices arose.

Imam (a.s.) sent his brother Abbas⁴ and his son Ali⁵ towards them and said: "Make them quiet. By my life, how much wailing they would have in the future!"

The narrator says: Umar Ibn Sa'ad received a letter from Ibn Ziyad. He had ordered Umar to start fighting immediately and had warned him for any delay. It made Ibn Sa'ad and his army to launch an attack on Husayn (a.s.).

Shimr Ibn Ziljushan (may Allah curse him)⁶ rushed ahead and cried: "Where are my nephews Abdullah⁷, Ja'far⁸, Abbas, and Uthman.⁹"

Husayn (a.s.) said to the sons of Ummul Banin: "Though he is a fasiq and evil-doer, give him a response."

The sons of Ummul Banin replied: "What do you want?"

Shimr said: "O' sons of my sister! You are under protection (amnesty). Do not get killed with your brother Husayn, and come to the service of Yazeed bin Muawiyah, the Amirul Momineen!"

Abbas Ibn Ali (a.s.) shouted in response: "May your hands be cut! May your offer of amnesty be cursed! O? enemy of Allah! Are you asking us to leave our brother and master Husayn Ibn Fatima (a.s.), and to come under the command of the rejected, the cursed, and sons of those condemned by Allah?"

Shimr returned angrily to his army.

The narrator says: "When Husayn (a.s.) saw that the effect of his admonition was less, and the enemy

was very eager to begin fighting he told his brother Abbas, If you could get a period, and delay the war, it will be nice. We may offer prayers during this night for Allah, as He knows that I am very fond of prayers (Salat) and of reciting His holy Book."

Abbas put up his proposal before them. Umar bin Sa'ad kept quiet. Amr bin Hajjaj Zubedi said to Sa'ad: "They are the family members of Muhammad; even if they were poor and low class people, their requests would have been accepted."

Thus, their demand was accepted. The narrator says: Husayn (a.s.) who was in a sitting position fell asleep, and then woke up and said: "O sister! During this hour I saw in a dream my grandfather, Muhammad (S), my father Ali (a.s.), my mother, Fatima (a.s.), and my brother, Hasan (a.s.)." They said to me, "O? Husayn! You are coming to us very soon."

According to another narration they said: "You'll be with us tomorrow." The narrator says: "Zainab slapped her face and screamed." Husayn (a.s.) said: "Be quiet and calm. Do not make the enemy rejoice."

Then came the night of Ashura.

Husayn (a.s.) gathered his companions. After praising Allah he turned towards them and said: "Now, verily, I do not find companions better than you, nor any family more righteous than my family! Allah may give you the best rewards. Now the darkness of the night has covered you. So make its use. Each one of you may hold the hand of one of my family members and get dispersed in this darkness, and leave this place because they do not want anyone except me!"

His brother, sons and the sons of Abdullah bin Ja'far¹⁰ said in one voice: "Why should we do like that?

To remain alive after you? May Allah never bring such a day."

The first one to speak thus was Abbas Ibn Ali (a.s.), and others also spoke one after another.

The narrator says: Husayn (a.s.) looked at the sons of Aqil¹¹ and said: "The martyrdom of Muslim is sufficient for you. All of you may leave. I permit you." According to another narration: "At that moment all the brothers and family members of Husayn (a.s.) spoke up unanimously: "O son of the holy Prophet (S)! What will people say about us, and what should we say to the people? That we left our elder, chief, Sayyid, the Imam, the son of the daughter of the Prophet, and did not throw an arrow along with him? Nor held a spear in our hands nor did our sword fall on the enemy. No, by Allah! O son of the holy Prophet (S), we would never leave you. Rather our lives will guard your life until we die before your eyes. Whatever befalls you, will fall on us too. How wretched is the life after you!"

Thereafter, Muslim Ibn Awsajah¹² stood up and said: "Shall we leave you alone, and return so that the enemy may surround you? No, by Allah! Allah may never allow such situation until I plunge my spear in the chest of your enemy till the time only its handle may remain in my hand, and I may crush the enemy

under my feet. Even when I was unarmed I will fight with them. I will stone them, and will not separate from your honor until I drink the cup of martyrdom by your side."

It is said that Saeed Ibn Abdullah Hanafi got up and said: "No, by Allah! O son of the Messenger of Allah! I will never leave you alone, unless Allah sees that we have remembered and acted upon the will of His messenger Muhammad regarding you. If I come to know that I were injured in your path and then will be burnt alive, and my ashes were dispersed in the air, and if this would be repeated for seventy times, even then I will not leave you until I see death and embrace martyrdom in front of you. Why not? This is only one death and thereafter, I will gain the eternal and everlasting generosity of Allah."

Thereafter Zohair bin Qain Bajali stood up and said: "By Allah! O son of the messenger of Allah! How much do I like to be killed one thousand times and to return to life so that, by this deed, Allah may protect you, your brothers, and the young members of your family from any damage."

A group of companions also uttered such words: "May our lives be sacrificed for you. We shall protect you by our entire beings, and if, we get martyred in your path, we would have fulfilled our promise of loyalty and would have kept our words."

In the meantime news came to Muhammad Ibn Bashir Hazrami that his son was captured in the territory of Ray.

Muhammad said: "I like to get its compensation from Allah. I did not like to see him caught during my lifetime." Husayn (a.s.) heard his words and said: "May Allah have mercy on you. I take back my allegiance from you for freeing your son. So go and so on." Muhammad said: "May wild animals eat me up alive if I ever leave your company."

The Imam (a.s.) then said: "Take this gift to your other son so that he may use it for freeing his captive brother." Then he gave him something that valued 1000 dinars.

The narrator says that during that night, the night of Ashura, Husayn (a.s.) and his companions remained busy (in Ruku, Sujood, Qiyam, and Quood) in worship. The collective sound of their worship resembled the noises of a beehive. On that night 32 men from the army of Ibn Sa'ad came and joined the camp of the Imam.

Next morning, Abd-ur-Rahman¹³ told to Burair Ibn Haseen Hamdani: "Burair! Are you laughing! This time is not for laughing and joking!"

Burair said, "My people know that in my youth and my old age I disliked false things and jokes. At present my smiling is only because of this course that we have chosen. By Allah! The distance between us and the heavenly fairies is not more than an hour of fighting against this community and their swords."

The narrator says that the soldiers of Ibn Sa'ad mounted their horses. Husayn (a.s.) sent Burair towards them so that he may admonish them. But his admonition was useless.

Husayn (a.s.) mounted his horse or camel, and stood before the army of enemy and asked them to be quiet. They became silent. Then he praised Allah and remembered His virtues and attributes, and invoked blessings on Muhammad (S) and the angels, and the messengers, and gave an impressive speech,

"Be you destroyed O group of the people! May you remain constantly in sorrow and grief! You sought justice from us with extreme distress and called upon us to help you. We speedily rose to help you. These swords, which are now in your hands, should have swung in our favor, not against us. This fire, which you have ignited to harm us, should have engulfed our enemies and your foes. Now you have befriended your foes without getting any justice or any usefulness from them!"

"Beware! Woe unto you. You left us even before the battle begins, and the storm of tyranny could stop. This is absurd and crazy. Yet you attended them like the forest locusts and gathered around them like moths!" "Go away, you slaves of bondmaids, the evil sects, those who have banished the Book, those who have changed the Word, you germs of sin and students of devil, and destroyers of the traditions." "Have you imagined that the enemy is strong and so you turned away from us?"

"By Allah! Your trickery and unfaithfulness is indeed old. You shall be the worst sorrow for one who sees and the most unpalatable case for the tyrant." "Behold! Verily the bastard, and the son of bastard, has cornered me between two options, either battle or death with honor, or accepting disgrace and contempt! How far is disgrace from us? Allah does not like dishonor for us. Similarly His messenger, the faithful people, the poor bodies and souls, and the high personalities who are most precious always prefer martyrdom to slavery by the mean people."

"Now, verily, I am proceeding towards Allah and martyrdom along with my family members and insufficient friends."

Then Imam added the following poem of Farwah Ibn Masik Muradi¹⁴:

If we win, we have been among the winners from the past;

And if we fail, we would never be actually defeated;

Fear has no room in our souls;

However, our death would precede the kingdom of others;

Whenever death spares someone it does grab another one;

Death of the brave nobles destroyed my community;

As was the case with the predecessors;

Were the kings everlasting, we too would have lasted forever;

And were the good people immortal; we also would have been alike;

Tell the evil wishers to rest assured regarding us;

As what has befallen us shall come to you also.

Then he added: "By Allah! You will not be given except a short time before you will be pressed by the passage of time. Yes, this is a promise from my father and my grandfather. So resolve upon your affair and (gather) your associates, and let not your affair remain dubious to you. Then have it executed against me and give me no respite."[15](#)

"Rightfully, I have relied on the One Who is My Lord and your Lord. There is no living thing, out of His control. Justly, my Lord is on the right path." "O Allah! Prevent the clouds from raining on them and make them suffer a famine like that of the time of Joseph. O Lord! Impose the child of Thaqif (Hajjaj Ibn Yusuf) on them so that he may make them taste all kinds of disgrace, indignity, injustice, and oppression as they have refuted me, and they have left me without friends. ***O? God! On you do we rely, and to you do we turn, and to you is the eventual coming.***"[16](#)

Then Imam came down and called for the horse named Mortajaz. He rode it and prepared his friends for the battle.

It is reported from Imam Baqir (a.s.) that the total number of Imam's army was 45 horsemen and 100 persons on foot. Other things have also been reported.

The narrator says: Umar Ibn Sa'ad rushed forward and threw an arrow towards the army of Husayn (a.s.) and said: "Bear witness before the Amir that I was the first person to shoot!" Then arrows began to fall like raindrops.

Imam (a.s.) told his companions: "May Allah have Mercy on you. Get ready for death, the death from which there is no escape, because these arrows are the enemy's war couriers for you."

On the day of Ashura, for some hours, there was a heavy collective war, which rendered a number of companions martyred. At that moment holy Imam Husayn (a.s.) placed his hand on his holy beard and said: "Allah's anger became severe against the Jews when they attributed a son to Allah; and on the Christians when they considered God to be a trinity; and on Zoroastrians when they worshipped the sun and the moon.

The wrath of Allah became harsh on my community when they united to kill the son of the daughter of His Messenger." "No, by Allah! I will never submit to them until I meet my God when I get bathed in my blood."

Imam Sadiq (a.s.) heard from his father that, "When Imam Husayn (a.s.) encountered Umar Ibn Sa'ad and the battle began, Allah sent down His Help. He caused shade over the blessed head of Husayn

(a.s.). At that moment Husayn was provided two options: To be victorious over his enemies, or to meet his God. He opted for meeting Allah."

It is said that at that time Husayn (a.s.) shouted, "Is there anyone to help us for the sake of Allah? Is there anyone prepared to defend the Prophet's (S) family?" At that moment Hurr Ibn Yazeed Riyahi turned towards Umar bin Sa'ad and said: "Do you want to fight against this man?" Umar Ibn Sa'ad replied: "Yes. By Allah! The easiest form of it is chopping off heads and cutting off the hands."

Then Hurr went and stood between his fellowmen. He began to tremble like a cane stick.

Muhajir Ibn Aus¹⁷ told him: "By Allah! Your action is very strange. If it were asked that who is the bravest man in Kufa, I could not have ignored you. But in what condition am I observing you?"

Hurr replied: "By Allah. I am, at present, finding myself in the position of opting for either Heaven or Hell. By Allah! I will opt for nothing but Paradise; even if I were cut into pieces and then burnt." Then he drove his horse towards Husayn (a.s.) and while placing his hands on his head said: "O Allah! I have turned towards You, and I have repented. Kindly accept my repentance because I am guilty of causing unrest and anxiety to Your friends and to the children of the holy Prophet (S)."

He requested Husayn (a.s.): "May I be sacrificed for you. I am the same man who prevented you from returning to Medina and made things difficult for you. By Allah! I never imagined that these people would behave like this with you. I am repenting before Allah. Do you think that my repentance will be accepted?"

Husayn (a.s.) replied: "Yes. Allah will pardon you. Please get down."

He submitted: "In my humble opinion, I can serve you better mounted than on feet. My last coming down, as desired by me, is martyrdom." "Now that it is I who had revolted against you, kindly permit me to be the first martyr to be killed before your honor. Perhaps, tomorrow, on the Day of Justice, I may be one of those who will warmly shake hands with the holy Prophet (S)." Hurr said.

The compiler of the book says: What Hurr meant by the "first? martyr, was to be the first after that moment, as per narrations; a few persons had already been martyred earlier.

Imam allowed him. So Hurr went forward to fight and waged a good war. He killed many warriors of the enemy before getting himself martyred.

His pure body was brought to the Imam (a.s.) who cleaned his face and exclaimed; "You are indeed Hurr (Free) as your mother named you. You are free both in this world and in the Hereafter."

The narrator says: Burair Ibn Haseen Khuzair who was a pious and worshipper went to the battlefield and was confronted by Yazeed bin Ma'qal. They both engaged in fighting and Burair sent Yazeed to hell and continued fighting till he attained martyrdom. May Allah be pleased with Burair.

Wahab bin Habbab Kalabi¹⁸ rushed out and exhibited nice firmness, waged a perfect jihad. His wife and mother were with him. He returned to them and asked: "O mother! Are you pleased (with my performance)?"

His mother said: "No. I will be pleased when you are martyred before Husayn (a.s.)."

His wife said: "I give you an oath of Allah. Please do not give me your bereavement." His mother said: "End this talk here. Go and wage the battle by the side of the son of the Prophet's daughter, so that you may win the intercession of his grandfather on the Day of Judgement."

Wahab went back to the battlefield, fought constantly until both his hands were cut. His wife held up the mace and rushed to her husband and said: "May my parents be sacrificed for you! Continue battling to protect the family of the Prophet of Allah."

Wahab looked at his wife so that she may return. The lady held the clothes of her husband and said: "I will never return until I also get killed along with you."

Husayn (a.s.) said: "May Allah give good rewards to your family. Please return to the womenfolk. May Allah have mercy on you." Then she returned to the womenfolk. Kalabi went to battlefield as before, and fought until he was killed. May Allah be pleased with this martyrdom.

Thereafter Muslim Ibn Awsajah went to war. He, too, exhibited perfect jihad against the enemy and remained steadfast during the calamities of battle until he fell. He was still breathing when Husayn (a.s.) went towards him alongwith Habib Ibn Mozahir. Husayn (a.s.) said:

"O? Muslim! May Allah have mercy on you." Then Imam recited a Quranic verse:

"Then some of them (believers) carried out their responsibility, while others awaiting and they have not changed in the least;" (33:32)

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Habib went close to him and said: "O Muslim! This condition appears unpleasant to me. Congratulations to you for Paradise!" Muslim responded in a very weak voice: "May Allah also give you good rewards." Habib said: "Though I am also following you in this path, I like to hear every wish from you so that I may carry it out." Pointing to Husayn (a.s.), he (Muslim) said: "Wage jihad in the service of this master until death takes you up."

Habib said: "I accept your will wholeheartedly." At that moment he expired. May Allah's pleasure be with him. Thereafter Amr bin Qarzatul Ansari sought permission of Husayn (a.s.), which was granted by the latter. He waged a war like the war of the lovers. He continued courageous fighting, killed many soldiers of Ibn Ziyad. His battle was excellent. He took and turned every arrow, which was shot at Husayn

(a.s.) on his self.

Similarly he bore every hit of the enemies' swords wholeheartedly. Until Amr was on his feet, no harm reached Husayn (a.s.). Then the ever-increasing wounds made him fall down, bleeding profusely. Then he looked at Husayn (a.s.) and asked: O son of the Prophet of Allah! Have I fulfilled my promise?"

Imam replied, "Yes! You will be in the Paradise prior to me! Give my re-gards to the holy Prophet (S) and inform that I am coming after you". He got martyred soon. May Allah bless him.

Thereafter Jaun¹⁹, the black slave of Abu Zarr sought permission for battle.

Husayn (a.s.) said: "You are at liberty and permitted to take a path to safety. As you were restful with us, and you need not fall in the troubles of our path." He submitted: "O son of the Prophet of Allah! In my life of ease and comfort I was extremely indebted to you. Now I will bear the difficulties, which you are undergoing. By Allah, my body's odor is bad,

my race is low, and my skin is black. Do oblige me so that by following the path to Paradise I may attain pleasant odor, pure race and a white face. By Allah, I will not leave you until my black blood mixes with yours." Thereafter, he fought fearlessly and became a martyr. May Allah be pleased with him.

The narrator says: Then Amr bin Khalid Saidavi²⁰ got up for fighting and said: "O Aba Abdillah! May I be sacrificed for you. My intention is to join my friends and I do not consider it proper to go against them and to see alone your family and being killed."

Husayn (a.s.) said: "Go ahead because we are following you to meet you within hours."

So he went forward, fought and got martyred. May Allah be pleased with him.

The narrator says: Hanzala Ibn Sa'ad Shabami²¹ came and stood in front of Husayn (a.s.) to protect him with his chest, face and neck against the arrows, swords, and spears. He shouted to the army of the enemy:

"O People! I fear that what chastisement had befallen on the communities of Nuh, Aad, Thamud, and others may befall you too. Allah never desires to oppress His servants. O people! I am afraid of what will happen to you on the Day of Resurrection, when you will run away and will find no helper or refuge. O people! Do not kill Husayn (a.s.), otherwise you will be caught by the chastisement of Allah. Verily whoever makes false accusations would cause more torment for himself."

Then he turned towards Husayn (a.s.) and said: "Should I not proceed towards my God and join my friends?" Husayn (a.s.) said: "Go towards what is better for you than the world and whatever is in it. Do proceed towards the kingdom where there is no doom."

Then he rushed forward and fought a severe fight, like the great fighters, tolerated all troubles, and

attained martyrdom. May Allah be pleased with him. Then it was the time for noon prayer. Husayn (a.s.) ordered to Zohair Ibn Qain and Saeed bin Abdullah Hanafi to stand in front of them so that the remaining companions may perform the "Prayer of insecure time."

Every arrow which was thrown at Husayn (a.s.) was defended by Saeed Ibn Abdullah on himself, and he continuously defended the life of the Imam, and did not step back until he fell down on the ground and said: "O Allah! Curse be on these people, as You cursed the people of Aad and Thamud. My God! Convey my salutation to Your messenger and let him know, how we are bearing the wounds inflicted on us. I seek my reward in helping the progeny of Your messenger." Then he attained martyrdom. May Allah be pleased with him. In addition to wounds inflicted by sword and spears thirteen arrows were found in his body.

The narrator said: Suwaid Ibn Umar Ibn Abil- Muta²², who was a man of God and always busy in worship, rushed forward and dashed like a lion freed from the cage. He bore numerous hits with perfect patience, until he became unable to move. He fell between the killed ones till he heard that Husayn was killed. He collected his latest energy and tried to fight the enemy, till he gained martyrdom. May Allah be pleased with him.

It is said: The companions of Husayn (a.s.) went to battle in front of him. They were as described by a poet:

A group, which is called out for crushing the calamity,

Ought to be mounted on marked horses and in rows,

They have covered their armor by their chests,

And they are competing with one another in giving away their lives;

When all his companions were martyred and none except his household remained, Ali Ibn Husayn (a.s.) who was more handsome than all the companions, and most pious from the viewpoint of morals, sought permission from his father. Imam permitted him. Imam hopelessly had a glance at his son and wept with lowered eyes and then said: "O Allah! Be witness. Surely a youth has rushed to battlefield who is the most similar person to your messenger in appearance, nature, and manners. Whenever I longed to look at Your Messenger, I would to look at him."

Then he yelled and said: "O Ibn Sa'ad, may Allah cut off your generation just as you cut off my kinsfolk."

Then Ali rushed to the battlefield and waged a furious war and sent a number of unbelievers to the hell. Then he returned to his father and said: "O dear father! Thirst has almost killed me, and the weight of the armor has sapped my strength. Is any water available?"

Husayn (a.s.) wept and replied: "O my dear son! Wherefrom can I bring water? Put up some more

resistance. Very soon you will meet your grandfather Muhammad (S) who will give you a drink, after which you will never feel thirsty."

Ali went back to battlefield and gave the greatest fight. Manqaz Ibn Marrah Abdi threw an arrow, which made Ali fall down. He cried: "O father! Accept my Salam (farewell). May Allah protect you. Here is my grand- father who sends greetings to you, and says: Hurry up to us." Then a jerk ended his worldly life.

Husayn (a.s.) came and stood by the body of his son, placed his cheek on his face and said: "May Allah kill those people who killed you. What made them bold enough to go against Allah and violate the honor of His Prophet? Life after you is but a spit."

The narrator said: Zainab, daughter of Ali (a.s.), came out of the tent and threw herself on his body. Husayn (a.s.) came and asked her to return to the womenfolk.

Thereafter, one after the other from the holy household of Imam rushed to the battleground and won the honor of martyrdom.

Imam cried: "O my cousins! O my family members! Be patient. Show forbearance. By Allah, after this day, you will never be dishonored or humiliated." The narrator says: A moonlike radiant face²³ youth came out and went to war. Ibn Fuzail Azadi inflicted a wound on his holy head. He fell down on earth and yelled: "O my uncle!"

Husayn (a.s.) rushed like a preying eagle or an angry lion and struck Ibn Fuzail with his sword. He took the blow on his hand, which got cut off from elbow by the Imam's sword. Ibn Fuzail gave out a loud yell. Hearing his yell his army rushed to save him. The horses crushed the blessed body of that handsome youth and thus he was martyred.

The narrator says: Once the storm of war settled, I saw that Husayn (a.s.) had stood by the head of the youth and he was hitting the ground with his feet. Imam said: "Far from the Mercy of Allah are those who killed you; those with whom your grandfather will quarrel on the Day of Judgement."

"It is unpleasant for your uncle to hear your cry for help and he does not respond. Or that he responds but without any benefit for you. By Allah, today his enemies are frequent, and his friends few." Then he embraced the youth and carried him to the place of the martyrs of the household of the Prophet (S).

The narrator said that when Husayn (a.s.) saw the slain bodies of his companions he personally became ready for fighting with the enemy.

He cried: "Is there anyone to defend the family of the Prophet of Allah? Is there anybody who knows Allah and fears Him regarding our rights? Is there any helper to help us for the sake of Allah's mercy? Is there any helper who would help us, seeking the Allah's Rewards?"

At that time, a wailing arose from the womenfolk. The Imam came to the entrance of the tent said: "O my

sister Zainab! Bring my little son²⁴ so that I may bid him goodbye." Imam took him up to kiss him. Harmala²⁵ threw an arrow, which pierced the neck of the little infant. Imam asked Zainab: "Hold him." Then he collected the child's blood in his palms and threw it towards the sky, saying: "How easy are these afflictions that have befallen me in the Path and Presence of the Almighty Allah!"

Imam Baqir (a.s.) has said, "Not even a drop of that blood fell back on the ground." According to another tradition, which appears more reasonable, it was not a normal situation and the Imam, who was so busy in the battle, should not have called for the child. It is said that at that moment Zainab, sister of Imam, brought the baby to him and said: "This child of yours has not had water for the last three days. Please ask water for quenching his thirst."

Imam (a.s.) took the child in his arms and exclaimed: "O people! You killed my companions, friends, and my household. And now only this infant has remained which is wailing for water. Give him some water for quenching his thirst." While Imam was uttering those words, a man from the enemy army threw an arrow, which pierced the infant's neck.

The narrator said: Husayn (a.s.) became extremely thirsty. He rode a horse and intended to reach the Euphrates river. This was so when his brother Abbas stood before him. The army of Umar bin Sa'ad blocked their way. A man from Bani Daram threw an arrow towards Husayn (a.s.), which cut below his chin. Imam placed his hands below the wound, and when his both hands got filled with blood he flung it upwards and exclaimed: "My God! I complain to You about what is happening to the son of the daughter of Your Prophet."

Then the enemy separated Abbas from Husayn (a.s.), encircled him, and killed him – May his soul be sanctified. Husayn (a.s.) wept very much over his brother's death. The poet portrays it like this:

The worthiest of all the youths is one over whose death his brother weeps;

His martyrdom brought Husayn to tears over;

His brother and the son of his father Ali, Abul Fazl who;

became red-faced with the blood.

The one who did fellowship;

with Husayn To such an extent that he was his partner even in his thirst.

The narrator said: Then Husayn (a.s.) challenged the enemy to come and fight with him. Then whoever came forward to confront him was sent to hell by Husayn's (a.s.) hand. It continued until he killed many of them. He said:

"Martyrdom is better than acceptance disgrace, and humiliation is better than burning in (Hell) fire."

One of the narrators says: "By Allah, I have never seen a man who had lost his family members and companions, and bearing the sorrow of all calamities, yet showing so much courage and bravery on the battle- field. The enemy continuously launched collective attacks on him. He responded all of them as a consequence of which they fled from him, like a flock of goats flee from a wolf."

Sometimes he attacked the crowded army of enemy, and scattered them. Then the Imam would return to his main place and said: La hawla wa la quwwata illa billahil a'liyyil a'zeem (There is no strength nor power, except from the Almighty Allah).

The narrator said: The Imam fought continuously till the time the enemy came between him and the womenfolk and separated them. The Imam shouted at them: "Woe unto you, o followers of the family of Abu Sufyan. If you have no religion and do not fear the Hereafter and Resurrection, then at least be free and noble in your world; and if you are Arabs, then return to your race (in good behavior)."

Shemr yelled: "O son of Fatima! What are you saying?"

Husayn (a.s.): "I say I am fighting you and you are fighting me. And it is no fault of the women. So until I am alive, these rebels, renegades and unwise people should not disturb my family." Shemr said: "It is your right, O son of Fatima." Then the enemies began to attack on him, and he continued fighting. In the meanwhile, he sought water but could not get it until he suffered seventy-two wounds and injuries.

Then Imam (a.s.) halted for a moment to take rest, when a stone thrown by the enemy hit his forehead. Imam tucked up his shirt to prevent the flow of blood from his head. Then a poisoned trident arrow pierced his blessed chest. Imam (a.s.) said: "In the name of Allah, and by Allah, and according to the religion of the Messenger of Allah (S)." Imam raised his blessed head towards the sky and said: "O Allah! You know that these people are killing a man who is the only son of the daughter of Your messenger on the surface of the earth."[26](#)

Then he fetched out the arrow from his back, and blood gushed through the wound like a drain- pipe, depriving Imam from his battling strength. Every person from the enemy camp who approached the wounded Imam (to kill him) turned back fearing that he would have to meet Allah as a partner criminal in killing the Imam.

Then a man from Kandah, named Malik bin Nasr (May Allah's curse him) came and uttered bad words to the Imam, and hit the Imam's blessed head with his sword. It cut the top of the helmet reaching the skull. The helmet overflowed with the holy blood.

The narrator says: Husayn (a.s.) called for a robe and bound his head with it. He put a mitre on his head and fastened his turban over it. After a short pause the enemies returned to Imam and encircled him. At that time Abdullah[27](#) Ibn Hasan Ibn Ali, who was about twelve years old, came from the camp of the women and rushed towards the Imam. Zain- ab, daughter of Ali (a.s.) went to him to stop him. Abdullah forcefully

refused to turn back and said: "By Allah, I will not leave my uncle."

Bahr Ibn Ka'b or Harmala Ibn Kahil – advanced towards Imam with a sword in hand. Abdullah said: "Woe unto you, the offspring of malicious man! Are you killing my uncle?"

The teenager shielded Imam from the stroke of a sword whereby his hand was cut and began to dangle. Abdullah cried: "O uncle!" Husayn (a.s.) took hold of his nephew and drew him to his chest saying: "O? the son of my brother! Bear patiently what you have suffered, and consider it good, because Allah will make you meet your pious forefathers."

Harmala bin Kahil threw an arrow at Abdullah and martyred him by the side of his uncle.²⁸ Thereafter Shimr Ibn Ziljushan attacked the tents of Husayn (a.s.) saying: "Give me fire so that I may burn down these tents with all the inmates."

Husayn (a.s.) said: "O son of Ziljushan! You are demanding fire to burn my family? May Allah burn you in fire." Then came Shabth whom Imam admonished. So he returned ashamedly. Then Husayn (a.s.) asked his family: "Give me an old cloth so that I may wear it as an undergarment, and they may do not uncover my body." A tight shirt was brought. He said: "Not this, because this is a disgraceful dress."

Then he took an old cloth, made some tears in it, and wore it beneath his dress. But they stripped him after his martyrdom, and that cloth looted too.

Thereafter Imam (a.s.) called for "Hebari" trousers and made holes therein so that they may not rob it from his body, and wore it. Yet, after his martyrdom, a man called Bahr Ibn Ka'ab stole it, and left Husayn (a.s.) bare bodied. After Ashura day, both hands of Bahr Ibn Ka'ab became dry, like a couple of dry sticks during winter.

During summer his hands used to become swollen with blood and puss oozed therefrom till Allah killed him. When many wounds were inflicted on the holy body of Husayn (a.s.) and his body became like a porcupine²⁹, a mean-minded cursed fellow called Saleh Ibn Wahab al Mazni (may Allah curse him) inflicted a forceful hit on the flank of Imam which made Husayn (a.s.) fall on the right side from his horse³⁰, and then he stood on his feet.

The narrator said: Zainab (s.a.) came out of the tent and yelled: "O my brother! O my leader! O my household! I wish the sky had fallen down on earth. I wish the mountains had come down to the plains, scattered." Shimr cried out to his soldiers, "What are you waiting for?" Thereafter, they attacked Imam from every side.

Zar'at Ibn Shuraik (curse of Allah be on him), inflicted a wound on the left shoulder of Imam. The Imam also gave him a blow killing him.

Another fellow struck his sword on the back of Imam, which caused Husayn (a.s.) to fall down on earth headlong. After this he sat up with much difficulty, and again fell on the earth and rose up and walked.

Sinan bin Anas Nakhai³¹ (curse of God be on him) inflicted a wound with his spear on the cavity of Imam's (a.s.) pharynx and then pierced his spear in the chest.

Thereafter, Sinan shot an arrow, which pierced the Imam's neck. He fell again and then sat up and pulled out the arrow from his blessed neck. But thereafter he caught the lower part of his neck with both of his palms, which were filled with his holy blood. He colored his head and beard with it and said; "I am going to my God with such a hair dye, while my rights have been violated."

Umar Ibn Sa'ad told to a man who was on his right: "Woe unto you. Come down and relieve Husayn." Khuli Ibn Yazeed Asbahi went forward to cut off the head of Husayn but began to tremble! Sinan bin Anas (may he be cursed by Allah) came down and struck his sword on the holy throat saying: "By Allah, I am cutting your neck despite knowing that you are the son of Allah's Prophet, and the best offspring from the view- point of parents. Then he cut off the holy head."

The poet says about this:

Which calamity is harder than that of Husayn;

On the day when Sinan cut off his blessed head.

Abu Tahir Muhammad Ibn Husayn Bursi, in the book Ma'alimuddin, quotes from Imam Sadiq (a.s.), that "After Husayn's martyrdom, angels arrived wept and said, "O Lord! This is Your Husayn, the chosen son of Your Messenger's daughter." In response to these words of the angels, the Almighty Allah raised the holy shadow of the Qaem Ale Muhammad and said, "I will take the revenge of Husayn by his hands."

The narrator said: After the martyrdom of Imam (a.s.), a severe storm blew and the sky was covered by red colors making everything invisible, and people feared that the Divine Wrath had descended. So they paused for hours until the storm passed away.

Hilal said, "I separated from the two rows of soldiers and stood by the side of Husayn (a.s.). His holiness was on the verge of death. By Allah, I have never seen a blood-covered body more beautiful than he, nor any face brighter than his. The brightness of his face made me doubtful about his death."

"In that condition Husayn asked for water. Hilal heard that someone telling him, "By Allah. You will not taste water until you drink the boiling water in hell."

Husayn (a.s.) said: "No! Rather I will approach my grandfather, the Messenger of Allah, and will take refuge in his abode, on the platform of Truth, near the All Powerful Monarch (Allah), and will drink pure water and will complain to him about your atrocities."

He said: "They became very angry, as if Allah had not put any kindness in their hearts."

When Imam (a.s.) was talking with them they beheaded him.

Experiencing extreme wonder at this, stone heartedness and cruelty, I said, "By Allah I will never join you in any matter."

Then, with a view to steal the holy Imam's cloth, they came forward. Ishaq bin Haubah³² Hazrami (May the curse of Allah be upon him) pulled up the holy Imam's shirt and wore it himself. Afterwards he suffered from leprosy, and his hair also dropped off.

It is mentioned in traditions that there were one hundred and ten marks of arrows and spears in it. Imam Sadiq (a.s.) said, "There were thirty- three wounds of spears, and thirty-four of swords on the blessed body of Husayn (a.s.)."

Imam's (a.s.) pajamas was looted by Bahr Ibn Ka'ab Teemi (curse of Allah on him). It is mentioned in a tradition that he too had become bedridden after both of his legs were paralyzed. His turban was snatched by Akhnas bin Morthad bin Alqamah Hazrami³³, or Jabir bin Yazeed Oodi. He also had become a lunatic thereafter. Imam's shoes were looted by Aswad Ibn Khalid (l.a.).

For robbing the Imam of his ring, Bajdal Ibn Salim Kalabi cut off his finger.

The robe of the Imam, which was made of fur, was plundered by Qais Ibn Ashath (the cursed one) and his coat of mail was snatched by Umar bin Sa'ad (May God curse him). The sword of Imam was seized by Jumeeh bin Khalq Oodi. It is also said that a man from Bani Tamim named as Aswad Ibn Hanzala killed him. In the narration of (the histori- an) Ibn Sa'ad the sword of holy Imam had been plundered by Falafas Nahshali.

Muhammad Ibn Zakariya³⁴ added that the sword, later on, reached to the daughter of Habib Ibn Badeel³⁵, and this plundered sword is other than Zulfiqar. Because Zulfiqar is one of the relics of Prophethood and Imamatus, which have been divinely protected.

Narrators have testified what we have mentioned. A narrator has said that a slave girl came out from the direction of the holy Imam's tent. A man told her: "O the slave girl of Allah. Your master has achieved martyrdom."

The girl said: "I rushed towards the respected ladies and the womenfolk while screaming," the chaste and veiled womenfolk stood up, cried and wailed." It is said, "The enemies took precedence over one another in looting the tents and property of Hazrat Muhammad's household and the dear ones of Fatimah (s.a.). They went to such extremes that they pulled off any cover from their shoulders. The Prophet's (S) daughters rushed out screaming and wailing due to their separation from their defenders and dear ones."

Hamid Ibn Muslim says: "There was a woman belonging to Bani Bakr bin Va'eil, who was with her husband in the army of Umar bin Sa'ad. When she saw how they had attacked and invaded the tents of the ladies, she took a sword in her hand and rushed to those tents and cried: O Ale Bakr bin Va'eil! Are

you plundering the daughters of the holy Prophet (S)? Command and kingdom belongs only to Allah! Her husband caught her and sent her back to her place."

The narrator reports: Thereafter, they drove out the honorable ladies from their tents bareheaded and barefoot, arrested them and put their tents to fire. The ladies said: "For Allah's sake, take us to the place of slaughter." When the ladies saw the martyrs, they cried and slapped their faces. A narrator has said, "By Allah! I can never forget how Zainab, daughter of Ali (a.s.), wept over Husayn (a.s.) and wailed in an extremely sorrowful voice: "O Muhammad! May the blessings of God be on you. This is your Husayn laid bare-bodied with bleeding dismembered organs. Woe unto this calamity. Your daughters are enslaved. I convey my complaints to Allah, to Muhammad al-Mustafa, to Ali al-Murtadha, to Fatima az-Zahra, and to Hamza Sayyid ash-Shuhada'."

"O Muhammad! Here is Husayn killed by the bastards in this desert, where wind covers him with sands. We seek safety from all this grief and sorrow and all these hardships and calamities meted out to you Aba Abdillah! It is as if my grandfather, the Messenger of Allah, has left this world only today."

"O companions of Muhammad! These are the progeny of Muhammad, who are being carried like slaves."

"O Muhammad! Your daughters are captives, and your progeny assassinated, on the bodies of which the desert wind is spreading sands. Here is Husayn whose head has been cut off from the nape of his neck, without turban or cloak."

"May my father be sacrificed for the dear one whose army got routed on Monday, and his tent was destroyed. May my father be sacrificed for the dear one, who did not go on a journey from where there is a hope of returning. Nor is he ailing in such a way that it can be cured. May my father be sacrificed for the one, for whom my life is also ready to be sacrificed. May my father be sacrificed for the grieved one, who has been martyred, a thirsty one who died with dry lips. May my father be sacrificed for the esteemed one his own blood drained from his beard. May my father be sacrificed for the honorable one, whose grand-father was the messenger of Allah. May my father be sacrificed for the one who is the grandson of the holy Prophet (S)."

"May my father be sacrificed for Zahra', the Chief of the Ladies, may my father be sacrificed for the one, whom the sun returned so that he may offer his prayer."

The reporter says, "By Allah, Zainab caused both friends and foes weep through her sorrowful dirge."

Thereafter Sakina³⁶ drew the holy body of his father to her lap. Some Arabs separated her from her father.

The narrator has reported that thereafter Umar Ibn Sa'ad cried out to his army, "Who are volunteers to stampede horses on the body of Husayn?" Ten persons responded: Ishaq Ibn Haubah who had robbed Husayn's shirt; Akhnas Ibn Marsad, Hakim Ibn Tufail Sab'ei, Umar Ibn Sabih Saidavi, Raja Ibn Manqaz

Abdi; Salim Ibn Khaisama Jo'fi, Saleh Ibn Wahab Ja'fi, Wahiz Ibn Ghanam, Hani Ibn Shabeet, and Usaid Ibn Malik (may Allah curse them all). These ten fellows trampled the holy body of Husayn (a.s.) under the hooves of their horses and crushed the back and front of the body of the holy Imam (a.s.).[37](#)

A narrator said that those ten fellows went to Ibn Ziyad (may Allah curse him) and one of them, Usaid Ibn Malik, said:

"We crushed the chest and back of Husayn by driving strong and jumping horses on his body." Ibn Ziyad asked: "Who are you?"

They replied: "We are those who crushed the back and chest of Husayn with the hooves of our horses."

Ibn Ziyad awarded them prizes. Abu Umar Zahid[38](#) has said, "We have searched the biographies of these ten fellows, and found that all of them were bastards." Ibn Riyah[39](#) has narrated, "I saw a blind man. He was present in Karbala. He was asked about his blindness. He replied, "I was present in Karbala on the day of Ashura. I had not used any spear, sword, or arrow. After the martyrdom of Imam (a.s.) I returned home. I went to sleep after performing the Isha (evening) prayer." He saw in his dream that someone asked him to respond to the call of the holy Prophet (S).

He said, "I have nothing to do with him?" That person caught his collar and dragged him to the holy Prophet (S). He saw holy Prophet (S) sitting in wilderness. His shirt sleeves were rolled up to elbows. There was a weapon in his hand. An angel had stood near him with a red-hot sword in hand. He was killing my nine friends. Every one of them who was hit by that sword caught fire and was in flames. He went near and sat down on his knees and said, "As-Salamu alaikum O Prophet of Allah!" He did not reply. There was a long pause. Then he raised his head and said, "O enemy of Allah! You ended my respect, killed my relatives, did not honor my rights, and did what you did."

I submitted: "O Messenger of Allah! By Allah! I did not use a sword, a spear, or an arrow." He said, "You have told the truth. But you were a soldier of that army. Come nearer to me." I went nearer. I saw a plate full of blood. He said, "This is the blood of my son Husayn." He dropped from that blood in to my eyes. Then I woke up from my dream and from that moment I could not see anything.

It is reported by Imam Sadiq (a.s.) that the holy Prophet (S) said, "On the Day of Resurrection, a dome of light will be raised for Fatima (s.a.), and Husayn (a.s.) will arrive with his head in hand. When Fatima would see him she will shriek such a loud lament, which will cause every proximate angel and prophet to weep. Then the Almighty Allah will bring Husayn (a.s.) in the most beautiful form. He will fight his enemy without head.

Thereafter, Allah will gather, for me, all those who cooperated and were participants in the shedding of his holy blood. Then I will kill all of them. They will be made alive and Amirul Momineen (a.s.) will kill all of them. Then they will be enlivened again to be killed by Husayn (a.s.) and then the grief will end."

Then Imam Sadiq (a.s.) said, "May Allah have Mercy on our Shias, who are, by Allah, the faithful, and who are partners with us in every calamity and grief that engulfs us."

It is reported that the holy Prophet (S) said: Fatima (s.a.) will arrive in the midst of a group of women on the Day of Judgment. An order will be issued: "Enter Paradise." She will say: "I will not enter till I know what has been done to my sons after my death." She will hear, "Just look in the midst of the resurrected people." Her eyes would fall on Husayn and would see that he is standing headless. Fatima (s.a.) gives out a cry. I also cry out for her complaint, and will cry all the angels too."

According to another tradition Fatima (s.a.) would cry, "O my son! O fruit of my soul!" It is said that, at the moment, Allah will become angry. He will order a fire named "Habhab", a fire that had been fanned for one thousand years turning it into black. Comfort can never be within it, nor can grief go out of it.

Then comes a command: "take in the killers of Husayn (a.s.)." That fire sucks in all of them and as they reach the middle of that fire a distressing shriek comes out and their collective shrieks also are heard. The roar of fire and the shrieks of the burning ones fill up the atmosphere. The killers of Husayn (a.s.) will cry out: "Why are we being burnt even before the idol-worshippers?" There comes a reply: "Those who know are not like those who do not know."

Ibn Babawayh has recorded these two traditions in the book *Iqabul Amal*.[40](#)

[1.](#) Khadija daughter of Khuwailad bin Asad Abdul Uzza, Quraishi, the first wife of the Holy Prophet (S) who was 15 years elder than him in age. She was born in Mecca. She was very wealthy and used to export goods to Syria and a number of men were in her service. When the Holy Prophet (S) was 25 he went on a trade journey with the capital of Khadija and came back with good profit. He married her before his prophethood. Then he invited her to accept Islam and she is the first Muslim lady to pray with the Holy Prophet (S) secretly. She expired three years before Hijrat. [At- Tabaqatul Kubra 8/7-11; Al-Isabah Qisamun Nisa-Sifwatus Safwa 2/2; Tarikh Khamis 1/301 and Al-Elam 2/302]

[2.](#) Hamza bin Abdul Muttalib bin Hashim Abu Ammarah, the leader of martyrs attained martyrdom in 3 A.H. He was the uncle of the Holy Prophet (S) and a chief of the Quraish both during the pre-Islamic time of ignorance and also in the days of Islam. He migrated to Medina with the Holy Prophet (S), was present with him in the battle of Badr and also in other wars, was martyred in Uhad and was buried in Medina. [Tarikhul Islam 1/99; Sifatus Safwa 1/144 and Al-Elam 2/278]

[3.](#) Ja'far Ibn Abi Talib, Kunniyyat: Abu Abdullah, Abul Masakin, Sahabi (companion of the Holy Prophet [S]), Hashimi was from the courageous people named Bani Hashim. He is one of the first martyrs among the seekers of Islam. After Talib and Aqil, he was third son of his father, and Ali (a.s.) was younger to him. Their mother was Fatima binte Asad bin Hashim. He was martyred in the battle of Muta wherein he had come down from his horse and fought. Holding the flag on his shoulder he remained in the front row of the Muslim army. When his right hand was cut off he held the flag in his left hand. That hand was also cut; he held the flag against his chest until he was martyred. There were nearly 90 injuries of arrows and spears on him. [Maqatilul Talibiyyin 6/18; Al-Bidaya wan Nihaya 4/255; Tahzibut Tahzib 2/98; Usdul Ghabah 1/286 and Al-Isabah 1/237]

[4.](#) Abbas bin Ali bin Abi Talib. His mother is Ummul Banin, daughter of Hizam bin Khalid bin Rabia bin Wahid Amiri. He is the son of Ummul Banin and had the Kunniyyat "Abul Fazi". He was extremely handsome with a high stature. When he rode a horse his feet touched the ground. He was given the title of "Qamar Bani Hashim" (Moon of Bani Hashim) and "Saqqa" (water carrier). He was the flag bearer on the day of Ashura. He is the last brother of Imam who attained martyrdom at the hands of Zaid bin Raqad Janabi and Hakim bin Tufail Tai and he also inflicted much wounds on the bodies of both of them. [Maqatilul Talibiyy- in: 84-85; Tasmiyah min Qatli ma al- Husayn; 149; Rijalush Shaykh: 76; Ansarul Husayn: 131] It is said that his name has appeared in Ziyarat and Irshad.

5. Ali bin Husayn al-Akbar. Kunniyyat Abul Hasan. He was among the chiefs and brave men of Talibian. His mother was Laila daughter of Abi Marrah (Qarrah) daughter of Urwah (Amr) bin Masood bin Mughith (Mo'bad) Thaqafi. Mother of Laila is Maimuna daughter of Abi Sufyan bin Harb. He attained martyrdom by the spear of Marrah bin Maqaz bin Noman Abdi. The companions of the Imam then attacked Marrah and cut him into pieces with their swords. It is said: He was born during the caliphate of Uthman. He is called Ali Akbar to differentiate him from Zainul Abedeen (a.s.).

[Maqatilul Talibiyyin: 80–81; At-Tabaqat 5/156; Tasmiah min Qatli ma al-Husayn: 150; Rijalush Shaykh; 76 (wherein he is mentioned Ali Asghar) Nasbu Quraish: 57; Al-Bidaya 8/185; Al-Elam 4/277; Ansarul Husayn: 129. His name also appears in Irshad and Tabari and Khwarizmi and Masudi]

6. Shimr bin Ziljaushan. His name was Sharhbeel bin Qart Zababi Kalabi Abus Sabigha. He is one of those who carried out killings in Karbala and was a staunch enemy of Husayn (a.s.). In his earlier days he was one of the chiefs of Hawazan and was regarded as courageous.

He was with Ali (a.s.) in the battle of Siffeen. Abu Ishaq Sabeei heard that he said after offering prayer: O Allah! You know that I am noble. Forgive me! He was asked: How will Allah forgive when you assisted in the killing the child of the Holy Prophet (S)? Shimr said: Woe unto you. What can I do? It is our Amirs (commanders) who ordered to do a thing, which we did not disobey.

Had we opposed them our condition would have been worse than these donkeys. During the uprising of Mukhtar he fled from Kufa and took shelter in one of the villages of Khuzistan named Kaltaniyah. The army of Mukhtar surrounded it in a surprise attack. Shimr came out in defence but before he put on his dress he came into an encounter wherein Abu Umrah overpowered him, killed him and they threw his dirty body before the dogs.

[Al-Kamil fi Tarikh 4/92; Mizanul Etedal 1/449; Lisanul Mizan 3/152; Jumheratul Ansab 72; Safinatul Bihar 1/714; Al-Elam 3/175]

7. Abdullah bin Ali bin Abi Talib. His mother was Ummul Banin. He was 25 at the time of martyrdom. His brother Abbas told him: Remain in front of me so that I look at you and may hope for Allah's reward... Hani Sabeet Khazrami killed him or he was brought down by an arrow of Khuli and someone from Bani Tamim killed him. [Maqatilul Talibiyy- in: 82; Tarikh Tabari 6/89; Tasmiah min Qatli ma al-Husayn: 149; Rijalush Shaykh: 76; Ansarul Husayn: 129–130] His blessed name appears in Ziyarat, Irshad Tabari, Isfahani Masudi and Khwarizmi

8. Ja'far bin Ali bin Abi Talib. His mother was Ummul Banin. He was 19 at the time of martyrdom. He was martyred at the hands of Khuli or Hani bin Thabit. [Maqatilul Talibiyyin: 83; Tasmiah min Qatli ma al-Husayn: 149; Rijalush Shaykh: 72; Ansarul Husayn: 130] His blessed name appears in Ziyarat, Irshad Tabari, Isfahani Masudi and Khwarizmi.

9. Uthman bin Ali bin Abi Talib. His mother was Ummul Banin. He was 21 at the time of martyrdom. He was also hit by Khuli's arrow and a man from Bani Abab bin Daram attacked him and severed his head. Regarding this Uthman, Ali (a.s.) said: I named him after my brother Uthman bin Mazun. In a narration by Habirah bin Maryam it is mentioned: We were close to Ali (a.s.) when he called his son Uthman and said: O, Uthman! Then he said: I did not name him after that old Kafir. Indeed I named him after Uthman bin Mazun. [Maqatilul Talibiyyin: 84; Tasmiah min Qatli ma al-Husayn: 150; Taqreebul Ma'rif (Manuscript); Ansarul Husayn: 130] His blessed name appears in Ziyarat, Irshad Tabari, Isfahani Masudi and Khwarizmi.

10. Abdullah bin Ja'far bin Abi Talib, a Sahabi, (prophets companion) was born in Habasha (Abyssinia). He was the first child of any Muslim who had migrated to Abyssinia. He was a generous man and was called "Bahral Jood" (ocean of generosity). Poets have sung songs of praise for him. In Siffeen, he was one of the commanders of the army. He expired in Medina in the year 80. Also more than this has been writ- ten about him. [Al-Isabah 4582, Fuwatul Wafiyat 1/209; Tahzib Ibn Asakir 7/325; Al-Elam 4/76]

11. Aqil bin Abi Talib bin Abdul Muttalib Hashimi, Quraishi, Abu Yazeed. He is the wisest Quraishi of a noble Arab descent. He was a very good orator, a companion of the Prophet (s.a.) and a quickwitted gentleman. He is the brother of Ali and Ja'far who was elder to them by two years. He migrated to Medina in the 8th year. He became blind in his last days and

died during the caliphate of Yazeed or perhaps Muawiyah. [Al-Isabah: 5630; Al-Bayan wat Tabyeen 1/174; At- Tabaqat 4/28; At Taj 8/30; Al-Elam 4/242]

[12.](#) Muslim bin Awsijah Asadi, a hero in the earlier days of Islam is the first martyr on Ashura after the initial attack. He is a Sahabi who had known the Holy Prophet (S). In Kufa, he took allegiance from the people for Husayn (a.s.). He was imprisoned when Muslim bin Aqil had stood up against Mazhaj and Asad (8th Zilhajj). He had become quite old during the event of Karbala. He was a well-known personality of Kufa. Shabas bin Rabaee had expressed sorrow at the martyrdom of Muslim bin Awsijah

[Rijalush Shaykh: 80; Tarikh Tabari 5/435 and 469; Al-Bihar 45/69; Al-Akhbarut Tiwal: 249, 250, 252; Al-Kamil fi Tarikh: 4/28; Al-Elam 7/222; Ansarul Husayn: 108; Tasmiyah min Qatli ma al-Husayn: 52] wherein it is mentioned that Muslim bin Awsajadah Asadi is from Bani Sa'ad bin Thalaba who was killed by Muslim bin Abdullah and Ubaidullah bin Abi Khaskarah.

[13.](#) Abdur Rahman bin Abde Rabbihi-rab-Ansari is from Khazraj. Amirul Momineen (a.s.) had trained him and taught him the Quran. He is one of the people of Kufa who had obtained allegiance in favor of Husayn (a.s.). It seems he was an outstanding person. [Tarikh Tabari 5/423; Tasmiyah min Qatli ma al-Husayn: 153; Biharul Anwar 45/1;; Ansarul Husayn: 97]

[14.](#) Farwah bin Maeek or Masik bin Harith bin Samah Salmah Ghatifi Muradi, Abu Amr was a Sahabi. He was an eminent Yemeni poet, a well-wisher of rulers during the days of (pre-Islamic) ignorance. He had migrated to Mecca in 9th or 10th year and converted to Islam. In his last years he came to reside in Kufa and expired in 30 A.H.

[15.](#) Surah Yunus 10:71.

[16.](#) Surah Mumtahena 60:4

[17.](#) In the book Tasmiyah min Qatli ma al-Husayn (p. 155) it is mentioned that: Muhajirs of Aws from Bajilah were martyrs. I do not know whether two muhajirs from Aws were present there or there was only one who, in the beginning, was in the army camp of Ibn Sa'ad and afterwards joined the Imam's camp and got martyred along with Imam.

[18.](#) It is mentioned in Ziyaul Ainain on p. 25: Wahab bin Abdullah Kalabi was born of a woman named "Qamari". While writing (referring) to Malhoof and other books about Maqatil his name has appeared a number of times.

[19.](#) Jaun is one of the Mawalis (slaves). He was dark-skinned and aged. He was the son of Hawa. In some sources his name is mentioned as Javeen Ibn Malik. [Tasmiya min Qatli ma al-Husayn: 152; Rijalush Shaykh: 72; Al-Manaqib 4/103; Al-Maqatal 1/237 and 2/19; Tarikh Tabari 5/420; Biharul Anwar 45/82 and Ansarul Husayn: 72]

[20.](#) He is mentioned as Amr bin Khalid Saidavi in most of the sources and, in Rajabiyyah as Amr bin Khalaf. Probably it has been misspelled due to error (instead of Khalid) and Bani Saida is from Asad from Admaniyah. Some scholars say he is the same fellow who is known as Amr bin Khalid Yazdi arguing that it is a mispronunciation of Asadi. However the preferable opinion is that the two persons are different, though the other opinion also exists. [Tasmiya min Qatli ma al-Husayn: 155; Tarikh Tabari 5/446; Al-Maqatal 2/24; Bihar 45/72 and 23; Ansarul Husayn: 102]

[21.](#) Shabami: Shabam Batani from Hamadan Qahtaniyah. He was a Kufian. His name appears differently in different sources. Some scholars doubt that he and Hanzala bin Asad as-Shababi is one and the same person. They argue that Ibn Shahr Ashob has not mentioned the name Hanzala which is common. Preferred opinion is that Sa'ad is different from Hanzala because others (other than Shahr Ashob) have mentioned Sa'ad and said that he is Tamimi from northern Arabia whereas Hanzala Shababi is from south Arabia.

Some others have doubted that he and Hanzala bin Umar Shaibani is one and the same fellow. This also is a distant probability. [Rijalush Shaykh: 73; Al-Maqatal 2/24; Tarikh Tabari 5/443; Tasmiya min Qatli ma al-Husayn: 156; Qamusur Rijal 4/318; Mojam Rijalul Hadith 6/306-307; Ansarul Husayn: 86, 89, 90 and 116-117]

[22.](#) The name of Suwaid bin Amr bin Abil Muta Khashami has appeared in many sources. He was gentleman and a constant worshipper. He is one who had remained with the Imam till last and who attained martyrdom after his (Imam's) martyrdom. Thus he is the last martyr whom Hani bin Thabit killed. Khash-am bin Anmar bin Arash is from Qahtaniyah. [Rijalush Shaykh: 74; Al-Manaqib 4/102 wherein the name is mentioned as Amr bin Abil Muta Ju'fi. Bihar 25/24; Tasmiya min Qatli ma al-Husayn: 154 wherein the name is mentioned as Suwaid bin Amr bin Muta; Ansarul Husayn 91-92]

[23.](#) He was Qasim bin Hasan bin Ali brother of Abu Bakr al-Hasan. He is his brother who was martyred prior to him.

[Maqatilul Talibiyin: 50]

[24.](#) He was Abdullah bin Husayn bin Ali bin Abi Talib. His mother was Rabab, daughter of Amr al-Qais bin Adi bin Aus. There is a difference of opinion about the name of his killer. Some think his killer was Harmala and according to some he was Aqba bin Bashir. [Maqatilul Talibiyin: 89–90]

[25.](#) Harmala bin Kahil was an ignoble fellow and a mean minded man. When Harmala was caught and when Mukhtar saw him he (the latter) wept and said: Woe unto you! Was all this felony not enough that you killed even this little babe-in-arms! O enemy of Allah! Did You not know that he was one of the sons of the prophets? Then as per Mukhtar's order he was killed by arrows. As per another report when Mukhtar saw Harmala he said: O enemy of Allah! Praise be to Allah Who gave me control over you. Then he called Jazar and ordered that Harmala's hand and feet be cut off, then lit a fire. Then put up an iron rod until it turned red and then white. Then that burning rod was placed on the neck of Harmala until his neck began to boil. He yelled and yelled until his neck was cut off.

[26.](#) The sphere threw a stone through the enemy's hand

Which hit the forehead of Allah's countenance.

[27.](#) Abdullah bin Hasan. His mother was the daughter of Salil bin Abdullah, brother of Abdullah bin Jurair Bajali or Umm Walad. He was 11 at the time of martyrdom. It is also said that his mother was Rabab daughter of Amr al-Qais. [Tasmiya min Qatli ma al-Husayn: 150; Maqatilul Talibiyin: 89; Rijalush Shaykh: 76; Ansarul Husayn: 132]

[28.](#) Here are some couplets about the martyrdom of Abdullah:

Killing of a motherless gazelle is not a laudable deed
Such a killer is in fact a denier, not a hunter
What a strength with which you swing your sword?
What you are striking is Babe's hand, not a sword of iron
With whose blood are you coloring your hands?
O oppressor! He is Abdullah, not Qasim the bridegroom.
O cursed one! Even if you are bent upon killing him
Kill him not by the side of his uncle as such a cruelty
Wasn't shown even by Shaddad the oppressor

[29.](#) This was because Imam's holy body had become like porcupine due to numerous wounds.

[30.](#) And Imam exclaimed: Bismillah wa billah wa ala millate Rasoolillah and then stood on his feet.

[31.](#) Sinan bin Anas Nakhai, the killer of Husayn (a.s.). It is said that Ibn Ziyad told him: You have killed the best man from the aspect of parentage. It is mentioned in the story of Mukhtar, p. 45: After the arrest of Sinan, Ibrahim told him: tell me the truth. What did you do in Karbala? He replied: Nothing except that I caught a piece of the pajama of Husayn (a.s.)! Ibrahim wept and then ordered that a piece of flesh be cut from Sinan's thigh. It was roasted and Sinan was made to eat it. Whenever he refused to eat he was forced to do so with a dagger. When he died he was slaughtered and his corpse was burnt.

[32.](#) He was an illegitimate born who had driven horses on the body of the Holy Imam (a.s.) along with nine other fellows.

[33.](#) He is one of those ten who had crushed the holy body of the holy Imam (a.s.) by driving their horses over it until the chest and back of the Imam had been pulverized. He was also born of adultery.

[34.](#) Muhammad bin Zakariya bin Dinar al-Ghalabi is from the notable men of the companions of the Imam in Basra. Death: 398 A.H.

[35.](#) Details about the daughter of Habib bin Badeel could not be traced. Habib is one of the narrators of traditions of Wilayat. [Al- Ghadeer: 251]

[36.](#) Sakina, daughter of Husayn bin Ali bin Abi Talib, a great and noble lady. The chief of the woman of her time. She is supposed to have expired in 117 A.H. [At-Tabaqat 8/348; Ad Durrul Mansoor: 244; Wafiyatul Ayan 1/211; Al-Elam 3/106]

[37.](#) Many of our scholars are of the opinion that they (the enemies) intended to pound the back and chest of the holy body but Allah did not allow them to do so. There are many narrations supporting this word – Allah knows best.

[38.](#) He was Muhammad bin Abdul Wahid bin Abi Hashim Mattaraz Bawardi who was known as slave of Sa'lab. He is one of

the leading linguists who had special association with Sa'lab and has written a number of books. He was in Baghdad in the year 345 A.H. [Wafyatul Ayan 1/500; Tarikh Baghdad 2/356; Al-Elam 6/254]

[39.](#) He is one of Tabian. Ata bin Abi Riyah was a black slave born in Yemen and brought up in Mecca. He was a wise jurist. Died in Mecca at the age of 111. [Tadkeratul Huffaz; 1/92; Sifatus Safwa 2/119; Al- Elam 4/135]

[40.](#) Muhammad bin Ali bin Husayn bin Musa bin Babawayh Qummi is known as Shaykh Sadooq. He is a great Muhaddith. He had stayed in Rey where he expired in 381 A.H. and buried there. He wrote many books. His book Iqbal A'mal is published with Sawabul A'mal [Riyazul Ulama 5/119; Al-Kuna wal Alqab 1/212; Tanqihul Maqal 3/154; Al-Elam 6/274]

It is mentioned in manuscript (A) that: In the 30th volume, I have seen in the footnote of Shaykhul Muhaddithine Baghdad Muhammad bin Najjar (in the events of Fatima, daughter of Abil Abbas Azdi) that he has reported, with documents, from Talha that the Holy Prophet (S): Musa bin Imran said: O Lord! My brother Harun has died. Kindly forgive him. Came the Revelation: O Musa! If you appeal to me to pardon all from first to last, I will forgive them all except the killers of Husayn bin Ali bin Abi Talib (a.s.).

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