

The Imam (‘a) Besides the martyrs

The Holy Imam (‘a) stood besides his great martyred companions and glanced at them with his glowing countenance. He saw them bathed in the blood of martyrdom and fragrant with the breeze of divine mercy. And regarding them to be great he lamented in their sorrow:

“Corpses like the corpses of prophets and of the families of the prophets.”¹

Martyrdom of Suwaid

The last one to achieve martyrdom from the companions of the Holy Imam was the brave warrior, Suwaid bin Amr bin Abi Mata Khathami who fell down wounded in the battlefield. They thought that he was dead so they did not continue to attack him. He fainted due to the pain of his injuries and loss of blood but when he heard those people screaming: “Husayn is killed”, he stood up like a wounded lion and without paying any heed to the pain of his injuries he began to search for his sword but he could not find it. However he found a knife and with it he attacked the foes injuring them. They ran away from him bewildered and thinking that the dead companions of Husayn were coming back to life to again perform Jihad. But when they realized their mistaken notion they came towards him and conveyed him to martyrdom. Urwah bin Butan Thalabi slew him.

The history of humanity does not remember more devoted and sincere loyalty than this that indeed it is the splendor of the Imam’s camp that till the last moment of their life they remained steadfast in their loyalty to their Imam.

These were some companions of the Imam who put in such great efforts in battle that description and definition fails to describe them because they performed a Jihad whose like is not found anywhere else in the world. They confronted that huge army and rendered serious losses and hardships to it in spite of their own few numbers and despite suffering from a severe thirst.

That group of warriors of faith fought the battle with hardships and arrived to that terrible whirlpool of that battle and resisted like a man and led the movement of faith. The determination of none of them fell

slothful and the spear of none of them softened. All of them were bathed in their blood while they were feeling delighted and proud, and by great loyalties displayed the greatness of Islam as it had bestowed them with revolutionary spirit which enabled them to resist those wild beasts with patience and fortitude whose greed had impelled them to commit the most dreadful carnage of the history of mankind.

Their pure souls ascended to the exalted friend (God) in the best way possible and they sacrificed themselves in the path of Allah. And they followed the way that was most equitable according to the unanimity of all...And the most beautiful praise for them is found in the words of Imam Sadiq (‘a) who said: “May my parents be sacrificed on you. You are pure and pure is the dust where you were buried. By Allah! You have reached the best of stations!”²

Martyrdom of the Purified Progeny (‘a)

When the chosen honorable companions of the Imam were martyred the sons of the family of prophethood from the youth and children stood up for loyalty and sacrifice. And inspite of their young age they resembled lions who did not fear death; and calamities didn’t scare them. They hastened to the fields of Jihad with earnest zeal though the Imam didn’t want some of them to go to die. However they stood pleading His Eminence and kissed his hands and feet so that he may permit them to fight in his defense.

A terrible scene that scorches the hearts and shocks every living being is that these youths were saying farewell to each other for the last time. Each of them kissed his brother or cousin again and again while they were immersed in tears of sorrow and grief for the beloved grandson of the Messenger of Allah (S). Because they saw His Eminence in solitude and isolation while the enemy troops had surrounded him. Also they saw the ladies of the family of revelation and prophethood raising up their wails and lamentations...,the Almighty Allah helped the Imam to bear these tragedies that break backbones and bewilder intellects and no man could bear them, except those whose hearts Allah has tested for faith... Among the descendants of the Messenger of Allah (S) who were martyred in Karbala were the following:

Ali Akbar (‘a)

Historians are unanimous that Ali Akbar, son of Husayn (‘a) resembled his grandfather, His Eminence, the Messenger of Allah (S) in appearance and manners. He possessed the same qualities that elevated him among all the prophets. And what a great wealth it was that the son of Hashim had. He possessed all the human capabilities and lofty values that the great reformers gain prominence from.

Among the outstanding examples of the manners of His Eminence were, magnanimity, great courage, self-respect, powerful and continuous steps in the fields of human perfection; because he considered death preferable and regarded life worthless in the way of nobility and he did not submit to the orders of that spurious one, son of the spurious one. When Ibn Saad dispatched one of his men to call to him, “You are having kinship to Chief of believers, Yazid. And we want to respect this relationship. Thus if

you like we shall guarantee your safety!!”

Ali bin al-Husayn ridiculed him and shouted at him, “Relationship with the Messenger of Allah (S) is more deserving of respect.”³

He was among the most righteous sons of the Holy Imam and the foremost of them in his loyalty and defense of His Eminence. He was the first Hashemite to depart for the battle with exceeding eagerness. At that time his age – according to historians – was 18 years.⁴ When the Imam saw him he continued to look at him for a long time while his heart was melting with sorrow and he was almost on the verge of death; because he beheld a son, the like of whom there was none, moving towards death. Thus he raised his face to the heavens and in a sad forlorn voice prayed:

“O Allah! Be a witness on these people that a youth has gone towards them to fight who in appearance, manners and speech most closely resembles their Prophet, Muhammad (S). Whenever we used to be eager to see Your Prophet we used to glance at him...O Allah! Prevent the bounties of the earth from them and make them dispersed and distressed and make them a divided people. And never let their rulers be pleased with them as they had invited me and offered to help me, but later on they oppressed us and confronted us in battle.”

In these grief-filled statements could be seen the level of the sorrow of His Eminence for his son whom he loved with all his being and with a burning heart he begged to Allah to punish those sinful people in the world with His most terrible chastisement. The Imam’s heart was burning for his son in emotions and he screamed at the sinful criminal, Umar bin Saad:

“What has happened to you, may Allah cut off His mercy from you, not bless any of your deeds and impose such a one upon you that shall kill you in your bed like you have cut off my relations and not honored our kinship with the Messenger of Allah (S).”

Then he recited the following verses of the Holy Quran:

“Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing...”⁵

Tearful and immersed in sorrow the Holy Imam escorted his son, while the ladies of Ahlul Bayt were behind His Eminence and their lamentations and wails for the image of the Messenger of Allah (S) arose that he was going to be cut up into pieces by swords and spears.

That young man moved towards the battlefield with dignity, having absolutely no fear or worry. He had the awe of the Holy Prophet (S), valor of Amirul Momineen (‘a), daring of Hamzah and magnanimity of Husayn. He positioned himself amidst the swords and spears of the enemies reciting the following:

“I am Ali bin al-Husayn bin Ali. By the Lord of Kaaba, we are those rightly endowed with the Prophet.

By God, the spurious one, son of the spurious one will not rule upon us.”[6](#)

Yes, by Allah, you and your father, O pride of Bani Hashim were most deserving to have the Prophet and you were most eligible for that position because you are the nearest person and one most closely related to them. But the political greed that dominated these people removed you from your position and these oppressive people gained power over you. They cut your physical organs into pieces and destroyed you completely so that they may have the field open for themselves and that they may unjustly rule over the Muslims.

In his war poem, Ali bin al-Husayn (‘a) announced the greatness of his courage and the intensity of his magnanimity and that he preferred death to submission to the orders of that wicked tyrant son of the wicked tyrant...At that moment he became involved in confrontation with the enemies of Allah while their hearts were full of fear and terror. He displayed such valor that it is impossible to describe it faithfully; because he reminded them of the valor of his grandfather, Amirul Momineen (‘a). According to some historians he slew 120 mounted soldiers and they were in addition to those he wounded. After that he returned to his father to complain to His Eminence about the thirst that was killing him and to say farewell to him for the last time. His father welcomed him warmly and Ali Akbar said to His Eminence:

“Thirst is killing me and the weight of the armor is painful. Is there any possibility of getting water from somewhere so that I can gain power over the enemy?”

The father was very much pained and affected by this. Then in a soft voice and with tearful eyes he said, “It is not possible to get water right now, but soon you shall meet your grandfather and he would quench your thirst by his own cup after which you shall never be thirsty again.”

Then he made him suck his tongue to show him his own thirst that its severity had dried up his lips. He then kept his finger ring in Ali Akbar’s mouth.[7](#)

This terrible scene was the most grievous of the calamities in which Imam Husayn (‘a) was involved; because he was looking at his beloved son in the prime of his youth and on the threshold of manhood terribly wounded and injured and that he was nearly dying of thirst while he was helpless to provide him with a glass of water or quench his thirst.

Hujjatul Islam Shaykh Abdul Husayn Sadiq in his famous poem says:

“He complained of thirst to the best of fathers, but he did not complain of his internal thirst except to the one who was more thirsty.

Thus he would have preferred him over himself with the moisture of his lips if the remaining moisture of his mouth hadn’t dried.”

Ali bin al-Husayn returned to the battle ground paying no attention to the injuries that had weakened him physically and the thirst that was scorching his internal organs. He was only concerned about the

isolation of his father and the coming together of the enemies of Allah to eliminate His Eminence. Then he recited the following couplets:

“For the battle that would uncover the truths and the meanings that shall be known after that.

By the Lord of the Throne! I shall not return my sword to the scabbard till I have driven away your huge army.”⁸

Through these lines he announced the pride of Bani Hashim that in battle shall reveal the realities and the great aims of Ahlul Bayt that were behind it shall be known to all. And they shall fight in this way for realization of their aims before the swords are sheathed.

Ali Akbar (‘a) performed a severe and ferocious battle till the number killed by him reached 200.⁹ The foes bore the brunt of his attack and suffered huge losses. They began to scream in terror. Then the decadent wicked man, Marrah bin Munqidh Abadi¹⁰ said: “May the felonies of the Arabs come on me, if he gets past me doing the same as he has been doing, (and) if I do not deprive his mother of him.”¹¹ Then that wicked one moved to the image of the Messenger of Allah (S) and struck him with a spear on his back like a coward who attacks from behind. And he slashed at his head splitting it open and Ali Akbar embraced the horse’s neck aiming to reach his father’s camp to see him once again. But his horse carried him into the rows of enemies who attacked him from all sides. They did not even rest content at killing him but continued to hack him into bits and pieces with their swords to revenge the terrible losses they had suffered at his hands. Ali Akbar called out in a loud voice:

“O Aba Abdillah! My salutation to you! Here is my great grandfather, the Messenger of Allah quenching my thirst by his cup so that I shall never be thirsty again. He is saying that a cup is also ready for you.”

The breeze carried these words to the grief-stricken father splitting up his heart and insides and despite being terribly wounded and exhausted he hastened towards Ali Akbar. He threw himself upon his dying son putting his cheek on Ali Akbar’s cheek while he had become a lifeless body that had been shredded into pieces by the savage swords. The Imam wept for him and in a soft voice that was bursting his heart said: “May God kill the people who killed you, my son. How foolhardy they are against the Merciful and in violating the sanctity of the family of the Apostle, may God bless him and his family.”¹²

Youths from his uncles and cousins rushed towards him and threw themselves upon him kissing his body that was almost shredded by wounds and pledged that they shall also tread the path he had traversed. Imam (‘a) ordered them to carry him to the camp.

The pure granddaughter of the Prophet (S), Her Eminence, Zainab, hastened to the corpse of her nephew while only a few moments ago she had looked at his splendor. This tragic scene shocked the Imam and affected him deeply and His Eminence began to condole while repeating the words, “There will only be dust on the world after you.”

Ali bin al-Husayn was the vanguard and the leader of every brave noble who opposed humiliation and injustice and lived in the world with courage and self-respect.

Farewell, O warrior of Islam! Farewell, O pride of Bani Hashim! Farewell, O morning of every night!

Along with your father we also bid you farewell in the sorrowful words: "There is no world after your passing away."

Martyrdom of Aqil's family

The daring youths of Aqil's family raced towards Jihad while they considered death as nothing. Imam ('a) noticed their courage and eagerness to render support to His Eminence and he said, "O Allah! Kill the murderers of the progeny of Aqil! O family of Aqil! Be patient as you are promised Paradise." [13](#)

His Eminence, Ali bin al-Husayn, Zainul Abideen ('a) used to be very fond of the family of Aqil and accorded them preference over the family of Ja'far. When he was asked about this matter he explained, "I remember their day with Abu Abdillah and my heart burns for them." [14](#)

From them nine persons were killed in defense of the beloved son of the

Messenger of Allah (S) as the poet has said regarding them:

"O eyes, weep and lament and be mournful if you sit in mourning for the family of the Prophet.

Seven in all from the progeny of Ali and nine from the progeny of Aqil were martyred." [15](#)

They pounced upon that army with intent and a firm determination and rendered them the severe-most losses. Among the martyrs of Aqil's family were:

Abdullah bin Muslim

The youth of Bani Hashim, Abdullah bin Muslim [16](#) hastened to the field of Jihad and arrived with eagerness into the whirlpools of hardships of the battle while he was bewildering the audience with his elegant appearance and valor and was reading the Rajaz war poem quoted below:

"Today I shall meet my father, Muslim and the daring, the valiant ones who have passed away on the faith of the Prophet.

They are not those who are recognized for lying, rather they are righteous and of noble lineage.

From Bani Hashim, the original Sadat." [17](#)

He introduced himself that he was the son of the immortal martyr, Muslim bin Aqil and on that same day he would meet his father and the brave ones from his cousins who had been martyred in the way of

Islam and passed away on the religion of the Holy Prophet (S). They were not like the people of Kufa well-known for deception, betrayal of trust and lying. Rather they were from the progeny of Hashim, the leaders of Arabs in whose personality had accumulated every merit and honor in Islam.

That young man fought a severe battle and in three attacks killed a number of people so the oppressive decadent one, Yazid bin Raqqad¹⁸ shot a terrible arrow towards him. Though this youth had placed his hand before himself the arrow pinned it to his forehead and he was not able to remove it and a terrible pain pierced through his body. He cursed those criminals and said: “O Allah, they have considered us lowly and degraded. So kill them like they have killed us.”

Other wretched persons pounced upon him and struck a spear on his chest and thus was martyred that youth in defense of the most Holy sanctity in Islam.¹⁹

Ja'far bin Aqil

Ja'far bin Aqil²⁰ rushed to the fields of Jihad and arrived in the middle of the battleground, reciting the following poem of battles:

“I am a youth of Abtah and a Talibi from the group of Bani Hashim and Bani Ghalib.

Indeed we are the chiefs of the tribes, this is Husayn the leader of the pure ones.”²¹

He introduced himself to them that he was from the family of Prophethood, which is the most noble family of Arabs and the most magnificent of them. Also that he was fighting in defense of his leader, Husayn who is the head of the pure ones and the pride of this world.

That youth fought a ferocious fight till Urwah bin Abdullah Khathami shot an arrow at him and martyred him.²²

Abdur Rahman bin Aqil

Abdur Rahman bin Aqil²³ headed for the war front and began to attack in a furious manner calling out this poem of Rajaz:

“My father is Aqil, so you recognize his status too from Bani Hashim and they are our brothers.

Truthful men who were the leaders of the confrontation, this is Husayn with his exalted position.”²⁴

He spoke of his remarkable lineage that he was the son of Aqil, the cousin of the Prophet of Allah (S) and that he was of the chiefs of the nobility who were most prominent examples of loyalty, greatness and respectability on the earth; in the same way he remembered Imam Husayn (‘a) with respect that His Eminence had a very lofty position due to his exalted values and his superior qualities and his relationship with the Holy Prophet (S) He fought the battle like a valiant soldier till the time Uthman bin

Khalid Jehni and Bashir bin Haus Qaidh pounced upon him and sent him to his martyrdom.[25](#)

Muhammad bin Aqil

Muhammad bin Aqil was a religious jurisprudent who arrived into the battlefield in defense of the beloved grandson of Allah's Messenger (S) and achieved martyrdom in the service of His Eminence.[26](#)

Abdullah Akbar

Abdullah Akbar[27](#) came to the field and began to fight till the time Uthman bin Khalid bin Aseer Jehni and a man from the Hamadan tribe attacked him and sent him towards martyrdom.[28](#)

Muhammad bin Abi Saeed bin Aqil

Muhammad bin Abi Saeed bin Aqil was a witty speaker and he also presented himself in Jihad field and achieved martyrdom in the service of Imam ('a).[29](#)

Muhammad bin Muslim

Muhammad bin Muslim[30](#) came to the field of the battle and was attacked by Abu Murham Azadi and Luqait bin Ayas Jehni and martyred by them.[31](#)

Ali bin Aqil

Ali bin Aqil came to the battlefield and fought a hard battle and reached martyrdom in the service of Abu Abdillah ('a).[32](#)

The youths from the family of Aqil displayed incomparable and admirable valor and courage and competed with each other for martyrdom in the service of His Eminence, Husayn ('a) and sacrificed their lives for him.

Sons of His Eminence, Hasan ('a)

Daring youths from the sons of His Eminence, Hasan ('a), who were in the prime of their youth and the threshold of adulthood came forward and competed with each other to reach martyrdom so that they may sacrifice their lives for their uncle. They were as follows:

Abdullah bin Hasan

His agnonym was Abu Bakr and his mother was Umme Walad named Ramla. He rushed towards the battlefield, swords and spears lacerated his body and he fell down bathed in his own blood.[33](#)

Qasim bin Hasan ('a)

Qasim was the foremost among sons of Imam Hasan ('a). According to the description provided by historians he was in elegance and handsomeness like a moon and in freshness and beauty he was like a beautiful flower who the Almighty Allah had bestowed with great intelligence and faith despite his tender age and his uncle had nurtured him with his good habits and qualities and threw upon him the ray of his soul till he became an exemplar of perfection and strong faith.

Qasim used to be inclined towards his uncle and think about his hardships and wanted to keep him safe from the harm of enemies through his blood and he used to say, "Till the time sword is in my hand, my uncle shall not be killed."³⁴

When he saw the isolation of his uncle he was surrounded by painful sorrows and he came to His Eminence to gain permission to perform Jihad for him.

With tearful eyes, the Imam embraced him and after he insisted greatly, accorded permission to him. That astonishing daring youth, who didn't know what fear was and considered life nothing, set out without armor or helmet, only carrying a sword. He confronted the enemies, struck off their necks and slashed their heads as if death was under his control. He killed whomsoever he wanted. But during his fighting the strap of one of his sandals broke. That child of prophethood didn't like to fight with a bare foot so he halted to retie the strap without any concern for the surrounding foes. The decadent man, Amr bin Saad saw this as an opportunate moment and he said, "By God, I shall attack him now!"

Hamid bin Muslim criticized him, "Glory be to Allah! What do you intend to achieve by this? While even if one of the family of Husayn remains, that will be enough to take vengeance from you for his death."

Amr paid no attention to him. He attacked Qasim and struck his blessed head with his sword. He fell down like a falling star and called out in a loud voice, "My Uncle!"

The Imam's heart burst with pain and he rushed towards his nephew, attacked his killer and cut off his hand from the elbow. His colleagues rushed to his help but that sinner was trampled by hooves of the horses.

Imam ('a) came to his nephew, kissed him while the youth was thrashing his limbs. Imam spoke to him with the sorrow of his heart, "May the people who have caused your death perish. For the one who will oppose them on the Day of Resurrection on your behalf will be your grandfather'By God, it is hard on your uncle that you called him and he did not answer you, or rather he answered but your cry was too late to help you. For by God, those who kill his relatives are many but those who help him are few."³⁵

Then he carried that youth in his arms, while he was thrashing his legs like a bird with its head cut.³⁶ He took him and put him with his son, Ali Akbar and the other members of the household who had been slain. He continued to look at those luminous stars of his Ahlul Bayt for a long time and invoked curse on

their terrible killers. At that time he consoled the few surviving members of Ahlul Bayt and said:

“O Allah! Take their account and do not leave anyone of them and do not forgive them at all. Be patient, O my cousins, be patient! O my Ahlul Bayt! After this day you shall never be humiliated”³⁷

May Allah be your helper, O Aba Abdillah! You faced with determination such tragedies that even mountains shake in their terror and which destroy the forbearance of every man.

Hasan, Son of Imam Hasan (‘a)

Hasan, son of Imam Hasan fought like a valiant stalwart and fell down wounded on the ground. When those wicked men of Kufa came to cut off the heads of the martyrs, he was on the verge of death. His maternal uncle, Asmaa bin Kharja Fuzari interceded for him and his intercession was accepted. He took him to Kufa with himself, nursed his injuries and restored his health after which he was sent to Medina.³⁸

Abdullah bin Hasan (‘a)

He was a lad of eleven years who saw his uncle surrounded by the enemies and rushed out to help him. His uncle asked Zainab to take care of him and restrain him but he refused to go back and came running to his uncle. Abjar bin Kaab rushed towards Husayn and attacked him with his sword. The young lad said to him, “Woe upon you, you son of an impure woman, are you trying to kill my uncle?”

Abjar struck at him with his sword. The boy tried to fend off (the blow) with his arm. The sword cut through his arm to the skin on the other side. There was the arm hanging by the skin. The boy cried out, “O my mother!” Imam Husayn (‘a) took hold of him and embraced him. He said to him, “My nephew, try to bear what has come to you and be comforted with the news that God will unite you with your righteous ancestors.”

Then His Eminence, Husayn (‘a) raised his hands and said, “O God, even as You have made life pleasant for them for a time, divide them into factions and make them follow the ways of factions and let their rulers never be pleased with them. They summoned us so that they might support us and then they become hostile to us and fought us.”³⁹

When he was in the arms of his uncle, the wicked decadent man, Hurmula bin Kahil aimed and shot an arrow at him, killing him.⁴⁰ Imam (‘a) picked him up and laid him among the corpses of his Ahlul Bayt.

Those transmogrified men were devoid of every human quality. They considered the slaying of innocent children permissible, which was even illegal during the pre- Islamic period.

Sons of Abdullah bin Ja’far

The sons of Abdullah bin Ja’far competed for Jihad in service of the beloved grandson of the Messenger

of Allah (S). They were as follows:

1. Aun bin Abdullah

The mother of Aun is Her Eminence, Zainab, the daughter of His Eminence, Imam Amirul Momineen ('a). He hastened to the field of Jihad and fought in the most valiant manner reciting the following couplets of Rajaz:

“If you don’t know me, I am the son of Ja’far, that martyr of truth who shines in Paradise.

There, with a pair of green wings he flies, and this excellence is enough for pride of a group.”[41](#)

He introduced himself that he was a descendent of Ja’far, the immortal martyr in Islam, whose hands were cut off in the way of Islam and according to the Holy Prophet (S) the Almighty Allah bestowed him with a pair of wings by which he glides in Paradise. Thus, being the descendent of such a great man was sufficient for ones respectability.

He continued to fight till Abdullah bin Qutbah attacked and martyred him.[42](#)

Sulaiman bin Qatah has versified this as follows:

“Observe mourning if you weep, for your brother Aun who did not fall short in rendering his help.

By my life! You have versified the grief of the relatives of the Prophet, so weep for these prolonged calamities.”[43](#)

2. Muhammad bin Abdullah

Muhammad bin Abdullah bin Ja’far’s mother was Hausa from the Bani Bakr bin Bani Wael tribe.[44](#) He landed in the battlefield humming the following lines:

“I shall complain to Allah about your injustice. The battle in which they have become blind in killing.

They have changed the signs of the Quran and the explanation of unambiguous and clear verses.

And they have exposed their disbelief and disobedience.”[45](#)

With this Rajaz he complained to Allah about the pain and grief of Ahlul Bayt ('a) against that oppressive people who had gone beyond all bounds in injustice and wickedness and had become completely blind. Who have destroyed themselves in misguidance and distorted the laws of Quran and exposed infidelity and sinfulness.

That young man fought a hard battle till he was attacked by Aamir bin Nahshal Tamimi[46](#) and wounded by his sword. He fell down on the burning sands of Karbala smeared with his blood. Then he passed

away after a few moments as described by Sulaiman bin Qatah in his poetry:

“The one named like the Prophet passed away from them wounded by the strikes of sharpened swords.

So O, my eyes! If you weep, weep profusely with tears like a flowing flood.”⁴⁷

3. Ubaidullah bin Ja'far

Ubaidullah bin Ja'far's mother was Khausa, the daughter of Hafasa. He set out for Jihad and reached martyrdom.⁴⁸

Brothers of His Eminence, Husayn ('a)

After that the chosen pure ones of Ahlul Bayt reached martyrdom, none remained with Husayn ('a) except his brothers from his father's side. They also hastened towards Jihad and entrusted themselves to death till they sacrificed their lives and existence upon the beloved son of Allah's Messenger (S).

His Eminence, Abbas and his Brothers

When the stalwarts of Bani Hashim and pride of the clan of Adnan, His Eminence, Abbas, son of Imam Amirul Momineen ('a) saw so many dead from his Ahlul Bayt he glanced at his full brothers and said, “Go ahead, sons of my mother, that I may see you loyal for Allah and His Prophet and sacrifice yourselves because you are issueless (and as yet unmarried).”⁴⁹

These statements show the depth of the faith of His Eminence, because he wanted his brothers to lay down their lives loyally for God and His Prophet. And in this matter he had no other factor in mind, like relationships and lineage. His Eminence, Abul Fazl addressed Abdullah the eldest one among the rest of his brothers, “My brother! Go ahead so that I see you killed and ask Allah about your recompense.”⁵⁰

Worthless statement

Among the most worthless and absurd things is that which Ibn Athir has reported. He says, “His Eminence, Abbas ('a) told his brothers, “Go Ahead, so that I may inherit you; because you are all issueless.”⁵¹ They have attributed such a statement to him in order to belittle the importance and greatness of this brave stalwart who presented such an exemplary sacrifice in the forefront of Islamic forces. Is it possible that in that hour when death was only a few steps away from His Eminence, that His Eminence, Abbas should be concerned about material things and worldly matters in spite of the terrible calamities that had surrounded them? He was seeing that like stars his nephews were lying on the sands and he could hear the wails of the ladies of the family of prophethood and was aware of the screams of children complaining of thirst. He saw his brother surrounded by the enemies and he wanted helpers but no one was coming to his help. Such terrible calamities that astound the minds surrounded him from all sides and he was not thinking of anything else except that he should pass away from this

world as soon as possible. Apart from this, his mother, Ummul Baneen was yet alive and in the table of inheritance she held a higher position. And perhaps that which has been recorded is: “So that I may take revenge for you.” And the words have been distorted.

Martyrdom of Abdullah son of Amirul Momineen

Abdullah bin Amirul Momineen (‘a), whose mother was Ummul Baneen, marched towards the plains of Holy war and busied himself in engaging the enemies in battle. At the same time he recited the following poetic composition:

“My master is Ali, owner of great honor, from Bani Hashim, having great value and generosity.

This is Husayn, son of the Messenger Prophet whom I defend with a sharpened sword.

May my life be sacrificed on him. What a brother! O my Lord! Grant me reward of position.”[52](#)

Through these lines he has boasted about his father, Imam Amirul Momineen (‘a) the gate of the city of knowledge of the Prophet (S), the vicegerent of His Eminence. In the same way he has expressed pride about his brother, Imam Husayn (‘a), the beloved grandson of the Messenger of Allah (S) and that he was not defending him on the basis of his relationship. Rather, through this he desired to obtain the pleasure of Almighty and the abode of the Hereafter.

That daring youth fought in this ferocious manner till the sinful oppressor, Hani bin Shabth Hadhrami attacked him and made him reach martyrdom.[53](#)

Martyrdom of Ja’far

Ja’far bin Amirul Momineen (‘a), whose mother was Ummul Baneen, was only 19 years old. He set out for the field and conducted the battle of a courageous warrior till he was attacked by Hani bin Shabth and sent to his martyrdom.[54](#)

Martyrdom of Uthman

Uthman bin Amirul Momineen (‘a), also son of Lady Ummul Baneen, was 21. He too left for the battle front of Jihad and Khawli shot him with an arrow and incapacitated him. A man from Bani Daram attacked and martyred him. Then he picked up his head[55](#) to take it to his master, Ibn Marjana and get reward for it.

Martyrdom of His Eminence, Abbas (‘a)

In the history of humanity, neither ancient nor modern, there exists brotherly relationship more truthful, prominent and loyal than the brotherhood of Abul Fazl for his brother, His Eminence, Imam Husayn (‘a) because this brotherhood contains all the human values and lofty exemplars.

Among the most prominent signs of that incomparable brotherhood were sacrifice, equality and loyalty; because His Eminence, Abul Fazl sacrificed his life for his brother and equally shared all the hardships and calamities. Imam Zainul Abideen (‘a) has praised this incomparable quality of his uncle and said:

“May Allah have mercy on my uncle, Abbas. He displayed loyalty and service and sacrificed himself on his brother; so much so that both his arms were severed. Allah Almighty, the Mighty and Sublime granted him a pair of wings by the help of which he floats in Paradise, just as they were bestowed for Ja’far bin Abu Talib...there is such a position for Abbas near the Almighty that on the Day of Resurrection, all the martyrs shall vie for it.”[56](#)

This true brotherhood is a cause for respect and astonishment near all the people and it serves as an example for all generations and periods of time, such that the grandson of His Eminence, Fazl bin Muhammad[57](#) has prided over it and said:

“Among men, one who is most deserving to be mourned is that daring man who made His Eminence, Husayn weep in Karbala.

His brother and son of his father, Ali, Abul Fazl, bathed in blood.

Who showed loyalty to him and nothing prevented him, in spite of his thirst, he accepted water only for him.”[58](#)

And Kumayt says:

“And Abul Fazl whose goodly remembrance is medicine for pains of the hearts. He killed the wicked ones when they slew.

He was the most honorable of those who drink rain water.”[59](#)

His Eminence, Abul Fazl (‘a) had extensive strength of piety and religion, the effulgence of his face was clear; so much so that he was called the Moon of the Hashemites; in the same way he was the most outstanding warrior in Islam. Even though he rode a very tall horse the legs of His Eminence used to trail on the ground.[60](#) He had inherited the qualities of valor and fighting from his father.

On the day of Ashura, the Holy Imam (‘a) entrusted the command of the army to him and handed his standard to him, so he raised it aloft and waved it and performed a ferocious battle. When he saw the isolation of his brother and the killing of his companions and Ahlul Bayt ñ those who had sold their lives to Allah ñ he came to His Eminence and asked him for permission so that he may meet his bright future.

Imam (‘a) did not permit him and told him in a low and sad voice, “You are my standard bearer.”

As long as His Eminence, Abul Fazl (‘a) was alive, the Imam felt strong and powerful, because he was like a battalion besides him that would defend and support him. His Eminence, Abul Fazl urged His

Eminence too much and said, “These hypocrites have constricted my chest and I wish to take my revenge from them.”

His Eminence’s heart had become restricted and he was fed up with life in such a way that like luminous stars, he saw his brothers, nephews and uncles lying beheaded on the sands of Karbala. He became nostalgic and restless to join them and to take their revenge.

Imam (‘a) requested him to try to get water for children which would quench their thirst. That daring man rushed towards those transmogrified people and began to exhort them goodness, warned them of Divine Chastisement and revenge and addressing Ibn Saad said, “O Ibn Saad! This is Husayn, the son of the daughter of the Messenger of Allah (S) whose companions and Ahlul Bayt are slain. These are his thirsty ladies and children; provide drinking water for them as the thirst is scorching their beings. Also he has proposed to you: Leave me, I shall go home or to India and leave Iraq and Hijaz to you.”

The earth shook below their feet and they wished it had swallowed them up. Some of them began to weep and a terrible silence reigned over them. The dirty decadent beast, Shimr bin Zil Jaushan replied to him and said, “O son of Abu Turab! If all the face of the earth was water and had been under our control we wouldn’t have given you a drop from it till you pledged allegiance to Yazid.”

Abul Fazl returned to his brother and informed him about their oppression and sinfulness. That courageous daring man heard the wails of the children shouting for help and screaming: O thirst! O thirst! Water! Water!

When Abul Fazl al-Abbas looked at them ñ what a terrible sight it was – he saw that their lips had dried up completely, their vision was confused due to thirst and they were on the verge of death. Abbas was deeply pained by this and extremely shocked. Daringly he hastened to help them; taking a water skin he mounted a horse and attacked the banks of Euphrates. By his courageous power he succeeded in breaking up the cordon that guarded the waterfront. Mercenaries fled from him because they were reminded of the valor of his father, the conqueror of Khaiber and the destroyer of the polytheists.

His Eminence reached the water while his heart was bursting of thirst. He picked up some water to drink but was reminded of the thirst of his brother and the ladies and children accompanying him. So he threw down the water and refrained from quenching the thirst that was killing him. Then he recited the following:

“O self! After Husayn you are nothing and after him there is nothing.

This is Husayn who is going towards death while you would drink cool water? By Allah! This is not an action sanctioned by my religion.”[61](#)

With all respect and honor humanity pays tribute to this great attitude and mentality that has created excellence and exalted Islam in the world; an attitude that imparts the most prominent lessons of human

nobility and lofty values.

This sacrifice which had gone beyond the limitations of time and place; it was from the most outstanding qualities in the manners of Abul Fazl; because emotions full of loyalty and devotion with regards to his brother did not give him the possibility to drink water before him. Thus what sacrifice could be better and truer than this? He had merged his heart with the heart of his brother and his soul had become one with that of his brother and between the two there was no plurality of being.

After the pride of the Hashemites had filled the water skin he set out for the camp carrying the water which was for him more precious and important than his life. On the way he became involved in a ferocious confrontation with the foes; because they had surrounded him from all sides to prevent him from supplying water to quench the thirst of Ahlul Bayt. That stalwart killed a large number of them, beheaded many and felled their fighters, reciting the following poem:

“I do not fear dying if I am confronted with death till I may even be felled to the ground by swords drawn out.

May my life be a ransom for the life of the grandson of Mustafa, the pure one. I am Abbas carrying the water skin.

And on the day of battle I have no fear of death.”[62](#)

He announced to them his incomparable courage and great valor and said that he wasn't afraid of death, rather he was welcoming it on the way of defense of his brother, the just leader of society on the earth...He prided upon the fact that he was carrying a skin full of water to quench the thirst of Ahlul Bayt.

Soldiers of falsehood fled from him in terror and trepidation; because His Eminence Abul Fazl displayed a courage that was beyond description; they became certain that they would not be able to confront him. Except for the cowardly decadent one, Zaid bin Raqqad Jehni who concealed himself behind a date palm waiting in ambush and did not come out face to face. He slashed at the right hand of Abbas severing it completely...he cut off the hand that was generous and good doing to the people and which defended the rights of the persecuted and oppressed.

Abul Fazl did not pay much heed to his right hand and began to recite:

“By Allah! If they cut off my right arm, I shall continue to defend my faith as before.

And defend the rightful Imam in certainty, the son of the pure and Truthful Prophet.”[63](#)

In this Rajaz recitation he has indicated his great aims in fighting against them because he was confronting in defense of religion and defense of the Imam of Muslims.

His Eminence had not proceeded much when the most wicked of men, Hakim bin Tufail Tai stood in

ambush behind a date tree and hacked the left arm of His Eminence and severed it. Some accounts of Karbala tragedy have mentioned that His Eminence held the water skin in his teeth and began to gallop fast to convey the water to the thirsty people of Ahlul Bayt while he paid scant regard to that which was causing pain to him, loss of blood and severity of wounds etc. This was the pinnacle of loyalty, mercy and kindness that humanity in all its stages had achieved.

While he was speeding fast a wicked arrow pierced the water skin and water flowed on the desert sand and that brave stalwart fell into gloom and sorrow because the loss of water was harder for him than strikes of sword and hits of spears. During this moment a decadent man from those people attacked him and bludgeoned his blessed head with an iron mace. This caused the top of his head to split and he fell to the ground calling out his farewell and last salutations to his brother and saying, “My salutation for you, O Aba Abdillah!”⁶⁴

The movement of breeze carried his words to his brother bursting his heart and shredding his insides. In spite of feeling extremely exhausted and shattered, His Eminence mounted a horse and rushed to the enemy troops and reached to the side of that blessed body which was in the throes of death. He threw himself upon him, kissed him and shed tears on him and with the corners of his heart that the tragedies had burst, he said:

“Alas, my back has broken and my strength is gone!”

The Holy Imam (‘a) looked at the body of his brother for a long time and the true brother, rare loyalty and the brave one who had no equal’s dreams were shattered. The only thing that made it a little easier for him bear these tragedies was that he was also going to join him in the near future and that he wouldn’t be alive after him except for a little while. But for him those moments were like years and he would have liked that death came to him before his brother passed away.

The Imam was immersed in sorrow and grief while his strength had sapped and he didn’t even have the capacity to lift his feet. The signs of exhaustion and sadness were apparent upon him. He stood up and went towards the camps wiping his tears. Sakina came forward to receive him and she asked, “Where is my uncle?”

His Eminence, deep in sorrow and tears informed her about his martyrdom. When the granddaughter of the Prophet (S), Her Eminence, Zainab, learnt of the martyrdom of her brother, she became distressed and anxiety enveloped her. She kept her hand on her broken heart and lamented, “O my brother! O my Abbas! After you I shall be lost!”

Imam (‘a) accompanied his sister in mourning for his righteous brother and that patient man raised his voice and called out, “Abul Fazl, after you woe be upon our helplessness.”⁶⁵

After the loss of his brother, the Holy Imam (‘a) felt lost and isolated, a brother who did not leave a single kind of good deed and sacrifice but that he performed it for his brother.

Peace be upon your custom and remembrance, O Abal Fazl! That you went towards your great destiny while you were of the greatest of martyrs in prominence and sacrifice.

Farewell, O moon of the Hashemites! Farewell, O valiant one of Karbala!

Peace be on you! The day you were born, the day you were martyred and the day you shall be raised again.

Muhammad Asghar

Among the brothers of Imam Husayn (‘a) martyred from his father’s side was Muhammad Asghar. His mother was Umme Walad.⁶⁶ He fought fiercely. A man from Tamim tribe attacked him and sent him to his martyrdom.⁶⁷

Abu Bakr

Abu Bakr was the Imam’s brother from the father’s side and his mother was Laila binte Masud.⁶⁸ His name is not generally recorded but according to Khwarizmi he was named Abdullah.⁶⁹ He went to the battlefield and a person from the Hamadan tribe caused him to be martyred. It is said that his killer is not known exactly.⁷⁰

Tabari believes that it is doubtful that he was killed at all.

Abbas Asghar

Abbas Asghar was also a brother of the Holy Imam from paternal side. His mother was Lubaba, daughter of Ubaidullah Ibn Abbas. He was martyred on the day of Ashura.⁷¹ Qasim bin Asbagh Mujashayee says: When the severed heads were brought in Kufa, I saw a rider from the shank of whose horse hung the severed head of a lad who yet didn’t have facial hair. His face was as handsome as a full moon. Whenever the horse brought its head down the lad’s severed head used to reach to the ground. I asked about that rider. They said, “He is Hurmula bin Kahil.” I asked about that severed head. I was told that it was the head of Abbas bin Ali.⁷² And this report confirms the existence of Abbas Asghar, because Abbas, the elder was 32 years old on the day of his martyrdom and he wasn’t a lad yet to get facial hair.

Here comes to a close our discussion regarding the martyrs of Ahlul Bayt (‘a) by whose slaying was defiled the sanctity of the Prophet (S) and the Umayyad troops did not pay any regard to their relationship to Allah’s Messenger (S), though they were more than anything else, deserving of regard and kindness.

Martyrdom of the Great Imam (‘a)

Calamities and hardships descended upon the beloved grandson of the Messenger of Allah (S) one after

another continuously in such a way that one crushing tragedy had yet not completed when more terrible and greater hardships befell His Eminence.

However in those fearsome moments, he was compelled to bear the pain of such hardships as no reformer had seen. Of them were:

Firstly: His Eminence looked at the great ladies and noble women from the family of prophethood and revelation while they were in such a condition of anxiety that except for the Almighty Allah none was cognizant of it, because in every moment they received a relative from the heroes of the Purified Progeny bathed in blood in the throes of death and passing their last moments of life before his very eyes.

What increased their distress was the fact that those oppressor's whose hearts were absolutely devoid of mercy, had surrounded them from all sides and they did not know what would befall them after their defenders are no more. The Imam looked at the fear and terror that reigned over them and the heart of His Eminence burst with grief and remorse. He ordered them to observe patience and forbearance and informed them that the Almighty Allah would protect and save them from the mischief of the enemies.

Secondly: Wails of young children due to the intensity of the killing thirst rose up. His Eminence could not find a way to help them and his noble heart full of concern and mercy for children and ladies of the family, was scorched. They were pained by a thing they were not capable of bearing.

Thirdly: Aggression of those sinful killers after they had killed the companions and Ahlul Bayt in murdering innocent children, nephews and cousins.

Fourthly: Having to bear the discomfort of a terrible thirst. Regarding the intensity of the thirst of His Eminence it is reported that he did not see the sky but as a thing like cloud and the liver of His Eminence had split due to the severity of the thirst.

Shaykh Shustari says: "The thirst of His Eminence, Husayn affected four organs: His lips had withered due to the heat of the thirst, the liver had split due to the absence of water in such a way that His Eminence himself became despaired of life and (that army also) knew that he would not be alive after that. He told them: "Give me a drop of water as my liver is shattered and the tongue has become wounded due to the severity of chewing it. Such that it has come in traditions that: "And the eyes had become sightless due to thirst."⁷³

Fifthly: He looked at his tents after his relatives from Ahlul Bayt and his companions were slain and found them empty. This made him further aggrieved and sorrowful and he lamented for them with the most touching words.

Hearts melt by the calamities that passed over the son of the Messenger of Allah(S).

Safiuddin says: "His Eminence, Husayn bore hardships and calamities that no

Muslim hears about them but that his heart burns with shock.”[74](#)

The Imam Calls for Help

Helpless Imam looked at the Ahlul Bayt and companions with a glance of remorse and pain and saw them as slaughtered sheep, lying headless on the sands of Karbala with the burning sun scorching their bodies and members of Family (ladies and children) wailing. Therefore His Eminence began to call out for help. He sought helpers and supporters for defending the sanctity of the Messenger of Allah (S):

“Is there no defender who could save the sanctity of the Messenger of Allah (S)? Is there no monotheist who fears the Almighty with regard to us? Is there no helper who for the sake of Allah may fulfill our need?”[75](#)

This call for help had no effect on the hearts that had become rusted by falsehood and were immersed in sins’when His Eminence, Zainul Abideen (‘a) heard the call of his father, he arose from his bed and leaned on his walking stick due to the intensity of his illness. His Eminence, Husayn (‘a) saw him and shouted out to his sister, Umme Kulthum: “Take care of him lest the earth becomes devoid of the Progeny of Muhammad (S).” Her Eminence rushed towards him and returned him to his bed.[76](#)

Martyrdom of the suckling infant

Patience of Aba Abdullah (‘a), what a patience it was? How was he able to bear these tragedies’,it was such a patience that universe remains helpless before it and mountains shake due to its fear. Of the most tragic and difficult calamity of His Eminence was to be pained regarding his infant son, Abdullah, who was as beautiful as the full moon. His Eminence picked him up and kissed him many times and said farewell to him for the last time. He found him unconscious and his eyes were sunk and his lips had withered due to the intensity of the thirst.

His Eminence picked him and carried him to those people in order to arouse their sentiments. Perhaps they would allow some water for him. He brought him before them shading him from the sun with his cloak. He asked them to give a little water to him but the hearts of those mutated people were not moved and the decadent oppressor, Hurmula bin Kahil aimed an arrow at him; the villain smiled and boasted to his colleagues and said: “Take this arrow and quench his thirst.”

That arrow ñ O my God ñ split open the neck of the infant. When he felt the pain of the arrow he took out his hands from his wrapping and began to thrash his limbs on his father’s chest like a slaughtered bird. That infant looked up to the sky and submitted his life on the hands of his father’it was a scene that bursts hearts and seals tongues by its fearsomeness’Imam (‘a) raised his hands full of that pure blood and threw it to the sky in such a way that according to Imam Baqir (‘a) not a drop fell to the ground. Then he spoke confidentially to the Lord and beseeched Him greatly, saying:

“Whatever befalls me, makes it easier for me to be in Your presence.

O Allah! In Your view this child should not be less important than the She-Camel of Prophet Salih. My Lord! If it be so that You have kept the help of Heaven from us, then let it be because Your purpose is better than immediate help. Take vengeance on these people who are such oppressors. And make it a treasure for us in the Hereafter that which has befallen us in this world. O Allah! You are the witness of the people who have killed the one most resembling Your Prophet, Muhammad (S).”

Then Imam (‘a) dismounted and with the scabbard, dug a grave for his child and buried the body which was bathed with blood. And it is also said that he kept him alongside the other martyrs.[77](#)

O Aba Abdillah! May Allah help to bear the hardships that none of the prophets had to bear and those calamities that no reformer had to suffer.

Steadfastness of the Holy Imam (‘a)

Imam (‘a) stood alone in the field facing his enemies while those terrible tragedies had increased the faith and certainty of His Eminence. With a fresh face and satisfied with the position of perpetual Garden to which he will soon depart.

Imam (‘a) stood with a deep rooted determination neither weakened by the martyrdom of his sons and companions nor pained by the thirst and loss of his blood. This is the steadfastness of the Ulul Azm Prophets (the five greatest prophets), those whom Allah had exalted over His other creatures. Hazrat Ali Ibnul Husayn, Zainul Abideen (‘a) has narrated an example of astounding patience and steadfastness of his father and said: “As much the circumstances worsened, his face brightened and his being used to become tranquil.” So much so that some of them said: See, how he is heedless of death.[78](#)

Abdullah bin Ammar has also said: “I saw Husayn, when they gathered against him, he attacked those who were on his right and terrified them completely.[79](#) By Allah! I have not seen such a person who has lost his sons and companions to death to be more steadfast and determined. And by Allah! I have not seen anyone like him before or after him.” Then he quotes Ibn Khattab Fahri:

“O my cousins! Fear in oppressing us as calamities have surrounded us.

It is for those like you, that use the swords and those who do not respect our origin and lineage.

Whenever I speak about my family and lineage, by my respectful status, I speak truly of that group.

Bright faced men who wore the Kohl of blood in their eyes on the day of the battle.”[80](#)

At that moment he attacked the enemies and conducted a ferocious battle that people had ever seen, while huge multitudes were crowding on the right wing. He recited the following lines of Rajaz poem:

“Death is better than a life of degradation and degradation is better than Hell- fire.”

After that he attacked the left wing intoning the following:

“I am Husayn bin Ali and I swear I shall not turn back.

I shall defend the family of my father and I shall follow the religion of the Prophet.”[81](#)

Yes, you are Husayn who filled the world with nobility and greatness. You are alone that one who did not turn back from determination and intention. Neither you humiliated yourself, nor became heedless; rather you moved forward in the way of confrontation and destroyed the ambushes of oppressors and sinners.

You followed the religion of your grandfather, His Eminence, the Prophet (S) and you are the one who promoted and reformed it. If you hadn't been there, an aspect would have remained concealed and life would not have had its real form.

Ibn Hajar has narrated that the Imam was fighting and at the same time reciting the following couplets:

“I am the son of Ali, a noble of the family of Bani Hashim and sufficient for me to pride when I pride over it.

And my grandfather is the Messenger of Allah, the most honorable one of those who walked the earth and we are the lamp of God lighted among the people.

And Fatima the daughter of Ahmad is my mother and my uncle is Ja'far, who is called by the title of 'one with a pair of wings'.

The Book of Allah descended among us with truth and it is regarding us that guidance and revelation reminds about.”[82](#)

Attitude of those who were forced

Some foolish people who had joined Ibn Saad's army under compulsion, began to pray for Imam's success and help over his enemies.

Saad bin Ubaidah says, “Old men from us, the people of Kufa stood on a mound and were tearfully saying: O Allah! Send Your help to Husayn.”

Saad objected to them and said, “O enemies of Allah! Why don't you come down to help him?”[83](#)

Ibn Saad's Fear

Ibn Saad was distressed by the losses his troops had to suffer. That impure decadent man employed the method of hatred and he persuaded his soldiers to fight the beloved grandson of the Messenger of Allah

(S) saying, “This is the son of Ali, he is the son of the killer of Arabs. Attack him from all sides.”

Ibn Saad employed the enmity of ignorance against the Holy Imam. He reminded them of Arabs who had been killed at the hands of Amirul Momineen (‘a) and urged them to take vengeance for their blood. This is a logic having no relation to Islam, because Imam Amirul Momineen (‘a) did not slay the Arabs. Rather, His Eminence had destroyed the powers that had deviated from religion.

Ibn Saad told the archers to target the Imam. On the basis of what historians says, four thousand arrows were shot towards the Holy Imam (‘a). The blessed body of His Eminence became a target of the arrows of those wicked people.⁸⁴ After that His Eminence became involved in battle with them which was so ferocious that it’s like hasn’t been seen anywhere in the history of humanity.

Imam (‘a) Reaches Water

Thirst had become intense upon the Imam and caused him untold discomfort. So he attacked the Euphrates. While according to some historians 4000 men were guarding it. However they fled from before the Holy Imam and he was able to reach to the water. He took some water in his hand to quench his killing thirst but a decadent man from those people shouted at him, “You want to enjoy the water while your family is being attacked?”

With a mighty courage, Imam threw back the water and rushed back to save the honor of his women and children, but he found them safe and sound and realized that it was nothing but a ruse to lure him away from the river.⁸⁵

Ibn Hajar says, “If they had not employed this ruse and not prevented him from getting water they would not have been able to have an upper hand over him because he was such a stalwart who neither fled nor surrendered.”⁸⁶

Attack on the camp of Imam Husayn (‘a)

The noble-minded Imam fell among the armies of the enemy. He fought them with great valor and ferocity while those people had launched an attack on his camp to plunder the ladies and children. So he shouted on them:

“O followers of Abu Sufyan’s family! Even if you have no religion and do not fear the Hereafter, at least be noble in your lives and return to your origin and lineage if you are Arabs, as you claim to be”⁸⁷

By these words, the Imam removed them from the circle of Islam and considered the family of Abu Sufyan to be inimical to Islam whose descendants led the powers of oppression. The tragedy of Karbala was nothing but a continuation of their malice and hatred to the Prophet of Islam (S)’

Imam (‘a) urged them to at least follow the Arab customs followed in the pre- Islamic period of Ignorance

in Arabia, which included not persecuting the ladies and children and restraining from every type of wickedness and oppression. At that time, the decadent wicked man, Shimr bin Zil Jaushan spoke, “What are you saying, O son of Fatima?”

That wicked man thought that by addressing the Imam with regard to his relation with mother he was being disrespectful to him and he didn't know that he had related him to the pure source and prophethood. For His Eminence, Husayn it was sufficient matter of pride that the chief of the ladies of the worlds was his mother as the Holy Prophet (S) has said.[88](#)

Imam (‘a) told him, “I am fighting you. The women are blameless. So ask your mercenaries to keep away from my family as long as I am alive.”

Shimr agreed to this. At that time those criminals surrounded His Eminence from all sides and began to hit with swords and spear in such a way that His Eminence was terribly wounded and bleeding.

The Last Sermon of Imam Husayn (‘a)

Imam (‘a) in spite of the circumstances and condition he was in, delivered a sermon to his enemies and in it he warned them against deception and mischief of this world. Historians say: His Eminence did not remain alive for much time after that and was soon martyred. The sermon was as follows:

“O slaves of Allah! Fear Allah and beware of the world. That if the world had lasted for anyone and if anyone had survived in it forever, the prophets were more deserving of remaining in it and more eligible for satisfaction and good destiny. However the Almighty Allah has created its inmates for death. Thus soon it would be destroyed; its bounties will end and its joys will turn to sorrows. Residence with contentment and lodging on hire. So take the provision and the best provision is piety and fear of Almighty Allah! Perhaps you may be guided.”[89](#)

Imam (‘a) asks for worn-out clothes

Imam (‘a) asked his Ahlul Bayt to get him his old dress so that no one be impelled to steal it after he is martyred. He wore it below his dress so that it may not be plundered. After that they brought a small dress for him but he did not like it. He said: It is the dress of one who is humiliated. Then he took the dress and tore it from places and wore it below his dress, but that was also plundered after he was martyred.[90](#)

Imam Husayn’s (‘a) Farewell to his family

Imam (‘a) turned towards his family to bid farewell to them for the last time while his wounds were bleeding. He requested the honorable ladies of the family of prophethood and abode of revelation to put on their coverings and be ready for tests and tribulations. He ordered them to be patient and submissive

before the divine destiny and said:

“Be prepared for trials and know that Allah Almighty will guard and protect you and save you from the mischief of enemies and your end shall be with goodness. The enemy shall involve you in different kinds of hardships and as recompense for these troubles you shall be rewarded with different bounties and honors. So do not complain and do not utter any such thing that would decrease your value.”[91](#)

Kingdoms shall perish and countries shall be destroyed, civilizations will disappear but this faith which has no bounds, is more deserving for permanence and more eligible for immortality than every existing thing in this life. Which heart has the capacity to bear such tragedies and welcome them with firm determination and submission to the command of God? He is none but Husayn (‘a), the hope of the Holy Prophet (S) and the beloved grandson of His Eminence and the one who expressed the perfect picture of His Eminence.

When the daughters of the Prophet (S) saw the Imam in this condition they fell into gloom and sorrow. They clung to him and with distressed hearts bid farewell to him. Their faces had paled due to fear. When the Imam saw them his feet began to tremble furiously.

Imam Kashiful Ghita says: “Who can picture His Eminence, Husayn (‘a) while waves of calamities were raging around him and hardships surrounded him from all sides? In that condition he decided to bid farewell to his survivors and remaining ladies and children. Thus he came to the tent that housed the noble ladies of the house of prophethood and the daughters of Zahra (‘a). Those noble ladies came out terrified like a flock of partridges, and encircled one who was bathed in his blood. Can you imagine that terrible scene, the condition of Husayn (‘a) and the fearsome circumstances without your heart getting scorched, your intellect confounded and your tears flowing?”[92](#)

The hardship of the Imam in bidding farewell was the most difficult that His Eminence had to bear. Because the daughters of the Messenger of Allah (S) were striking their faces and their laments and wails arose as they remembered their grandfather, the Messenger of Allah (S). They threw themselves on the Imam so that they may bid farewell to him. This tragic scene affected the Imam so deeply that none but Allah could gauge its intensity.

The dirty wicked man, Umar Ibn Saad screamed at his armed troops and urged them to attack the Imam and he said, “As long as he is busy with his family, you all attack him now. If he gets a chance he shall, by Allah merge your left wing with the right.”

Those degraded fellows attacked the Imam and shot arrows upon him. The arrows fell among the ropes of the tents and some of them pierced the tents of the ladies and they became agitated and went back inside. At that time Imam Husayn (‘a) rushed towards those mutated beasts like a ferocious lion and began to strike off the necks of those filthy men while arrows were shot from his left and right and His Eminence was facing them with his chest and neck.[93](#) Arrows that caused the most injuries and pain to the Imam were as follows:

1. Arrow that hit his pure mouth and he began to bleed. His Eminence kept his cupped hand below it. When it was filled with blood he threw it towards the sky and addressing the Almighty said: “O Allah! This is little in Your way.”⁹⁴

2. Arrow that hit upon his blessed forehead illuminated by the effulgence of prophethood. It was shot by Abu Hatoof Jofi. He began to bleed. His Eminence raised his hands to invoke curse on those killers and said: “O Allah! You can see the condition I am in due to Your disobedient servants. O Allah, account them and with Your power send them to destruction, that none of them should remain on the earth and You must not forgive them at all.”

At that time he shouted at that army: “O sinful people! How did you behave with his progeny after the passing away of Muhammad? You will, after me, not kill anyone but that you consider his killing important. But that act, after my killing will become easier. By Allah, I hope the Almighty shall bestow honor to me with martyrdom and after that He shall take vengeance for me from you in such a way that you will not realize it”⁹⁵

They requited the Prophet (S), who had saved them from poverty and deprivation by persecuting his children and shedding the blood of his relatives. They acted with them in such a way that it makes one shiver due to the horror and faces are ashamed. Allah accepted the prayer of the Holy Imam and took vengeance for him from the oppressive enemies. Because not much time passed but mischiefs and turmoils fell upon them and Imam’s revenge seekers, like Mukhtar, organized a great revolution and pursued each of them such that they were compelled to run in the deserts and Mukhtar’s officers were chasing them till most of them were put to death.

Zuhri says: “None remained from the killers of Husayn but that he met his end either by execution, by becoming blind, by having face blackened or being exiled from the country.”⁹⁶

3. The most important thing that injured the Imam was as mentioned by historians: Imam, after he had been weakened due to loss of blood, stood for sometime to rest when a wicked man threw a stone upon him which hit the Imam’s blessed forehead. He began to bleed. Imam picked up the hem of his garment to wipe the blood from his eyes. Another wicked one shot a three pronged arrow to His Eminence that sunk into the blessed chest of the Holy Imam. A chest that contained the heart which was earnest and kind for all. At that time His Eminence became certain of his death. He looked towards the sky and said:

“In the name of Allah, by Allah and for the religion of the Messenger of Allah (S)’O Allah! You know that these people have killed such a one except whom there is no son of the daughter of the Prophet.”

Then he pulled out the arrow from his back and blood was flowing like water from a drain pipe. His Eminence cupped his hand before it and whenever it was full he used to toss it at the sky saying: “Whatever befalls me makes it easier for me to meet the Lord.”

Imam (‘a) took a quantity of his blood and smeared it over his face and beard and with awe like that of

the Prophet said, “I will be like this till I meet the Almighty and my grandfather, the Messenger of Allah (S) while I am smeared in my blood”⁹⁷

4. Haseen bin Numair shot an arrow at His Eminence on his blessed mouth and injured it. It began to bleed and His Eminence collected his blood in his cupped hand and threw it to the sky invoking curse on those sinful criminals: “O Allah!

Take their accounts and destroy them with Your power and not leave anyone of them on the face of the earth.”⁹⁸

Arrows continuously hit His Eminence till the respected body of the Imam became a part of them while the loss of blood and intensity of thirst was causing him a great pain. Thus he sat down and was shaking his neck due to the severity of the pain. He was in this position when the dirty wicked one, Malik bin Nasr attacked him and abused His Eminence. He slashed him with the sword. The cap that the Imam had worn was full of blood. Imam (‘a) glanced at him and cursed him, “May you never eat with your right hand nor drink by it. May Allah gather you with the oppressors on Judgment Day.”

Then he threw away the cap and called for a cloth which he tied around his head. Then he called for another cap, put it on and bound it in place.⁹⁹ That unjust fellow moved to the cap the Imam had thrown and picked it up, but his hands were paralyzed.¹⁰⁰

Imam (‘a) with Ibn Rubah

Muslim bin Rubah was the last person from the companions of the Imam who had survived along with the Imam so far. An arrow hit the face of the Imam and the Imam sat down on the ground and pulled it out, the wound started bleeding. Imam did not have further strength. He told Ibn Rubah, “Fill both your hands with this blood.”

Ibn Rubah cupped his hands below the wound and when they were full the Imam said, “Pour it into my hands.”

He poured it into the Imam’s hands and His Eminence raised them towards the sky and addressed the Almighty, “O Allah! Take vengeance for the blood of the son of the daughter of Your Prophet.”

At that moment he threw that blessed blood towards the sky and according to Ibn Rubah not a drop from it fell back to the ground.¹⁰¹

Imam’s Confidential Supplication

In those last moments, the Imam turned towards Allah and with an attentive heart spoke to Him with confidentiality and humility and complained to Him about the tragedies and calamities that had descended upon him:

“I am patient on Your decree as there is no deity except You. O one who listens to those who call Him for help! There is no lord for me except You and there is no deity except You. I am patient on Your command, O One Who conveys help to one who has no helper! O the Eternal one Who has no end! O the One Who enlivens the dead! O One Who has power over everything! Dispense justice between me and them as You are the best Judge.” [102](#)

This was the faith that had merged with his whole existence and had become the most important element of his being. He remained attached to God and observed patience on Divine decree. He left upon the Almighty the tragedies and calamities that had befallen him and the pain he had received due to them. This deep faith enabled His Eminence to disregard all that was befalling him.

Dr. Shaykh Ahmad Waili, in a remarkable elegy says:

“O the master of the day of Ashura, while the sand of Karbala has become a green and fresh pasture.

Chosen companions, brother, suckling child clinging to the neck and valiant youngsters.

And those dignified youths whom you had lost and those with elegant faces and attractive appearances.

You went forward to see the sacrifices when pure blood was flowing from them.

A secret prayer was flowing from your lips that thanked the Almighty and glorified Him.

O Allah! You must be pleased with it if he is trying to please You as it is less than Your pleasure.”

Attack on Imam Husayn (‘a)

O Allah! That group of sinners consisting of the most wicked and decadent fellows of the earth attacked His Eminence from all sides and struck with swords and hit him with spears. Zara bin Shareek Tamimi hit the palm of the left hand and another fellow hacked at his shoulder. And the most inimical one to His Eminence was Sinan bin Anas who sometimes attacked with sword and sometimes with the spear and later he used to boast about this act. He used to describe to Hajjaj whatever he had done with His Eminence and say, “I hit him with the spear and cut him into pieces with the sword!”

In spite of being stone-hearted Hajjaj became sad and he shouted, “But you two will not gather at the same place!” [103](#)

Enemies of Allah surrounded the Imam from all sides and his pure blood was dripping from their swords. Some historians say that no one in Islam had been as much wounded by swords as His Eminence, Husayn (‘a) because he received at least 120 injuries from swords, spears and arrows. [104](#)

Imam (‘a) remained on the ground for sometime. All of them were awed by him and were afraid to kill him, therefore they receded behind each other. Sayyid Haider says:

“No battle became as prominent because he was lying on the ground but the stalwarts were afraid of him.”

His awe was dominating their hearts. So much so that some of the enemies have said: “The elegance of his face and the luminosity of his countenance dissuaded me from putting him to death.”

No one moved towards him but with the disinclination to kill him. And he used to turn back. [105](#)

Her Eminence, Zainab (‘a) comes out

Granddaughter of the Prophet (S), Her Eminence, Zainab, came out from her tent in distress and anxiety while she was lamenting for her brother and other members of her family and mournfully saying, “If only the sky had fallen on the earth!”

Ibn Saad came before her and she screamed at him, “O Umar! Would you allow Aba Abdillah to be killed while you stand and watch?”

That wicked fellow turned away his face while tears were flowing from his eyes. [106](#)

The noble lady had no more strength that she could bear to see her brother in a condition that shakes up patience. So she returned to her tent to console the agitated women and children.

Horrible Tragedy

Imam (‘a) remained alive for a long part of the day while wounds and loss of blood compelled him to lie motionless. At that time he screamed at those oppressors, “Have you gathered to kill me? By Allah! After me you shall not kill any man. By Allah! I am hopeful that the Almighty Allah will bestow me honor with your humiliation. And after that He shall take vengeance from you in a way you would not perceive”

The malicious sinner, Sinan bin Anas had pulled out his sword and did not allow anyone to go near the Imam lest he may gain precedence over him in beheading His Eminence and he may be deprived from the rewards of Ibn Marjana.

Umar bin Saad, the filthy man, addressed Shabth bin Rabi and said, “Go ahead and bring his head to me.”

Shabth objected to him and said, “I pledged allegiance to him, then betrayed his trust. Now should I go out and get his severed head? By Allah, I shall not do it.”

Ibn Saad was infuriated and he warned him, “I shall complain about you to Ibn Ziyad.”

“Do it!” replied Shabth. [107](#)

Shimr screamed at the foot soldiers and the cavalry, “Why are you waiting for the man? May your mothers be deprived of you!”

Khooli bin Yazid hurried to His Eminence and bent down to cut off his head but he fell weak and began to tremble because the Imam’s awe had affected him. Sinan bin Anas scolded him and said, [108](#) “May God crush your arm! Why are you trembling?” After that, according to some historians, Sinan attacked like a dog and cut off the Imam’s head as we shall explain afterwards, while the Imam was smiling for the everlasting success he had achieved.

Imam (‘a) gave up his life as a ransom for the glorious Quran, as a price for nobility, respect and magnanimity that enables humanity to achieve an exalted status’, the price that he presented was precious and great, because he was killed as an oppressed and persecuted one after having borne the grief of the death of his children, Ahlul Bayt and companions and also along with it he was extremely thirsty. He was beheaded right under the eyes of his women and children. Thus what price can be greater than that which the Imam (‘a) presented as a sacrifice to Allah?”

Imam (‘a) with a great devotion and loyalty began to praise and thank the Almighty as his transaction had been a profitable deal as the Almighty Allah says:

“Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.” [109](#)

Verily, the Imam in his thankfulness and glorification obtained such a profit and pride that apart from him no one has obtained it because there is none in the family of martyrs for truth who achieved the honor, nobility and immortality as the Imam had. This world exalts his remembrance and the sacred sanctuary of His Eminence is the most popular and important shrine on the earth.

The great Imam raised high the standard of Islam to wave it while smeared with his own blood and that of the martyrs of his Ahlul Bayt and companions. And in this vast world he spread effulgence for the communities and opened the way for freedom and honor of nations of the earth.

Imam (‘a) reached martyrdom so that the rule of truth is established in the earth and the society is relieved from the Umayyad regime. Who were such that they had denied the rights of people and converted the country into a killing field so that they may get whatever they want.

[The wicked killer](#)

Historians have difference of opinion as to the killer of the Holy Imam. Some of the opinions are as follows:

1. Sinan bin Anas

Many historians are unanimous that it was the wicked transgressor, Sinan bin Anas who beheaded the Holy Imam (‘a). [110](#) Regarding him the poet has said:

“Which calamity is equal to the hardships of Husayn? The day he was killed at the hands of Sinan.” [111](#)

2. Shimr bin Zil Jaushan

Some sources say that Shimr bin Zil Jaushan, the leper, was the killer of the Holy Imam [112](#) because this wicked man was among the most inimical to the Imam.

Reinhart Dozy, the orientalist says, “Shimr did not hesitate for a moment in killing the grandson of the Prophet (S) while other fellows restrained from committing this heinous crime, though all of them were infidels like him.” [113](#)

3. Umar bin Saad

Maqrizi and others say, “It was Umar bin Saad who killed the Imam after other murderers refused to put the Holy Imam to death.” [114](#)

4. Khooli bin Yazid Asbahi

Some sources have mentioned: Khooli bin Yazid Asbahi killed the Imam and severed his head. [115](#)

5. Shabl bin Yazid Asbahi

Some historians have written that Khooli bin Yazid Asbahi dismounted from his horse to behead the Imam but his hands began to tremble furiously. His brother Shabl came to him and severed the Imam’s head and handed it over to his brother. [116](#)

6. Haseen bin Numair

Some historians have written that he was the killer of Imam Husayn (‘a). [117](#)

7. A man from Madhij

Ibn Hajar has mentioned this [118](#) and it is him alone who has mentioned thus.

8. Muhajir bin Aws

Sibte Ibn Jauzi has written this matter [119](#) and except for him no one has quoted it.

These were some different opinions regarding the identity of the Imam’s killer. What we however believe

is that it was Shimr bin Zil Jaushan who was of those who took upon themselves the responsibility of killing the Imam and along with Sinan he was instrumental in beheading the Imam as some historians have agreed. [120](#)

Anyway, woe be on the one who stepped forward to commit this heinous crime because what he had done is the worst sin ever committed on the earth in the past or will ever be committed in the future.

It is narrated from His Eminence, the Holy Prophet (S): When he described the painful chastisement that the killer of His Eminence, Husayn (‘a) would suffer as he had seen in the Hereafter: “Husayn’s killer is in a casket of fire and half the punishment of all Hell shall be upon him. While his hands and legs shall be chained in chains of fire and the head is drooping so that he may fall into the fire of Hell. He shall be having such a terrible stink that the inmates of Hell will seek Allah’s refuge from it and he shall continue to bear that horrible chastisement. Whenever his skin is burnt he would be given another skin so that he may taste the painful chastisement and it shall not be reduced a bit for him. He shall be forced to drink boiling water. Woe be on those from the punishment of Allah, the Mighty and the Honored!” [121](#)

He shall meet the Messenger of Allah (S) in a condition that he had caused His Eminence to mourn for his grandson. Mansur Namri says:

“Woe be on you, O killer of Husayn, you have carried such a load that it shall be very difficult for you.

What a good thing you have conveyed to the Prophet in his grave by aggrrieving him thus?

With what face will you meet the Prophet while you have been one of his killers?” [122](#)

Imam’s age at Martyrdom and the year of his martyrdom

Opinions of the historians vary slightly about the Imam’s age at the time of martyrdom. They are as follows:

1. 58 years ñ most historians believe this to be correct. [123](#)
2. 56 years –Yaqubi believes this to be correct and he says: ‘as His Eminence was born in the 4th year of the Hijrah. [124](#)
3. 57 years [125](#)
4. 65 years [126](#)

However the year of the martyrdom of His Eminence was the 61st year of the Hijrah as mentioned by most historians, [127](#) that corresponds to 10th October 680 A.D. [128](#) And what Hujjatul Islam, Shaykh Muhammad Raza Aale Kashiful Ghita (may Allah have mercy on him) has quoted, that it was on the 10th of July, [129](#) is not correct”

Historians say: There was a period of 50 years between the passing away of the Holy Prophet (S) and the day His Eminence, Husayn (‘a) was killed. [130](#) When Muslims disregarded that His Eminence was the beloved one of the Prophet and his grandson, that the Prophet had left among his community in his place.

Reddening of the sky

The earth began to shake and the horizon became dark and black [131](#) and a fearsome redness spread in the sky. [132](#) This was the sign from Allah for the sinful murderers who had defiled all the divine sanctities. Regarding this flaming horizon in redness and fieriness, Abul Alaa Mauri says:

“On the horizon is the testimony of redness for two martyrs, Ali and his son. Because they were two dawns at the end of night and in its beginning were two rays.

There is an inscription in its dress so that it may come to the Beneficent Lord on the Day of Judgment and complain.”

Even the sun which was on the verge of setting conveyed that it also shared the sorrow of Imam Husayn (‘a) along with all the helpless creatures of the world.

Imam Husayn's Horse

The horse of Imam Husayn (‘a) smeared its head with the blood of the martyred Imam and in an agitated condition galloped towards the camp of His Eminence in order to inform the family of the Imam about his martyrdom. [133](#) When they saw the horse they learnt of the Imam’s martyrdom. It is mentioned in *Ziarat-e-Nahiya* that when the ladies saw the exhausted horse with the saddle sagging down, they came out of the tents in a distressed way, spreading their hair over their faces. They began to wail and lament and being humiliated after being honored they began to head towards the place of the Imam’s martyrdom.

The great lady of revelation cried, “Oh Muhammad! O my dear father! O Ali dear! Oh Ja’far! Oh Hamzah! This is Husayn in the wilderness who is lying on the sands of Karbala. If only the sky had crashed to the earth. If only the mountains had dispersed in the desert.” [134](#)

Mercenaries of Ibn Saad were terrified and would have liked the earth to swallow them up. They began to weep due to the intensity of the calamity that had befallen the daughters of prophethood.

Burning of the Tents

Those wicked people went towards the camp of the Holy Imam and without caring that daughters of prophethood and respected ladies of revelation were housed therein, while they were carrying burning torches [135](#) and a caller among them was calling out. “Burn down the houses of oppressors.”

Oh Allah! The Imam's house they claimed was the house of oppression, and the house of Ibn Marjana is the house of justice! While he and his father wreaked injustice and oppression on people in Iraq.

When the fire began to rage on the tents, the daughters of prophethood and honorable ladies of revelation ran from one tent to another while fire was chasing them. Orphans were screaming and some of them held the skirt of the garment of their aunt to escape the fire and keep themselves away from the injustice of the oppressors. Some of them headed towards the wilderness and some also requested those wicked people to spare them. That scene was so terrible that mountains split by its grief. Such a horrible sight that Imam Zainul Abideen ('a) could never forget it as long as he lived. He used to remember it always with deep grief and remark:

“By Allah! Whenever I look at my aunts and sisters I am seized by fury and I recall the way they fled from one tent to another and one camp to another while the caller from those people was screaming: Burn down the houses of oppressors.”

Plundering the Imam's body

Ibn Saad's troops committed the worst kind of infamy and the most terrible of crimes. With absolute wickedness they hastened towards the body of the great Imam and began to plunder his armaments and garments. A man from Bani Nahshal took away the Imam's sword, [136](#) which originally belonged to the Holy Prophet (S) and was called *Zulfiqar*. [137](#) Qais bin Ashath, one of the commanders, stole the Imam's fur towel. He was condemned much for it and even received the nickname of Qais al-Qatifa due to this act of his.

Ishaq bin Hawiya also took the shirt of His Eminence. Akhnas bin Murshid plundered his turban [138](#) and Bahir took the trousers and put them on, but he fell down paralyzed. [139](#) Nothing remained on the body of the Imam except for another pair of trousers that the Imam had torn up so that they may leave it alone.

At that time, the most decadent man and the filthiest person Bajdal arrived and searched for something he may plunder from the Imam but he could find anything. He searched more and his eyes fell on the finger ring of the Imam which was smeared in blood. So he cut off the finger of His Eminence and took the ring. [140](#) At last those oppressors abandoned the unclothed body of the Holy Imam to burn in the sun.

Plundering the Noble Ladies of Prophethood

The decadent fellows of Kufa and the slaves of Ibn Marjana set upon plundering the noble ladies of prophethood and honorable ladies of messengership and looted all the ornaments and jewellery they had. A wicked one of them went to Umme Kulthum and snatched away her earnings. [141](#) Another evil fellow rushed to Her Eminence, Fatima, daughter of Imam Husayn ('a) and pulled away her anklets while he began to cry vehemently. The daughter of Imam Husayn ('a) was shocked by this and she asked him, “Why are you crying?”

“Why shouldn’t I weep, when I am robbing the daughter of the Messenger of Allah(S).”

When she saw his sympathy she said, “Spare me.”

That degraded man exposed his lowliness and said, “I am afraid that someone else would take it.” [142](#)

They rushed out to loot the camps and tents. Shimr pounced upon the belongings of His Eminence, Husayn (‘a) to plunder them. He found a little quantity of gold and he plundered it. He gave some of it to his daughter that she may get some ornament made from it. When she took that gold to the goldsmith and just as he put it into fire it turned to smoke and disappeared. [143](#)

In the same way a woman from the clan of Bakr bin Wail saw the plunder and persecution of the daughters of the Messenger of Allah (S) and she was highly consternated by it. She began to urge her people to save the descendants of the Prophet from those wicked people. She said, “O clan of Bakr bin Wail, should the daughters of the Messenger of Allah be looted? Except for Allah the rule belongs to none. You must take revenge for the Prophet.”

Her husband hastened to her and made her return to her tent. [144](#)

Those troops had abandoned every human quality and become devoid of every sympathy and kindness, because its elements thrashed the daughters of the Messenger of Allah (S) with the sticks of their spears in such a way that they were terrified and sought refuge in each other. Fatima, the daughter of Imam Husayn (‘a) was hit so hard that she fell down unconscious. When she regained consciousness she saw her aunt, Her Eminence, Umme Kulthum besides her, weeping. [145](#)

The tragedy of the family of prophethood makes the stone weep and arouses the sentiments of rocks.

Imam Zainul Abideen (‘a) Attacked

The unjust oppressors attacked His Eminence, Zainul Abideen (‘a) who was seriously ill and his illness had weakened him much and sorrow had made his heart burst. The leprous wicked one, Shimr bin Zil Jaushan wanted to kill His Eminence but Hamid bin Muslim shouted at him, “Glory be to Allah! Will boys be killed too? He is sick!” [146](#)

That decadent man paid no attention to him but his aunt, Her Eminence, Zainab ran and clung to him saying: “He shall not be killed except that I am too killed!” [147](#) The wicked people released him and in this astonishing manner was saved the life of Imam Ali Ibn Husayn (‘a).

Then Umar bin Saad arrived and the women cried out and wept before him, so he ordered his followers to leave them alone. [148](#)

Horses Trample on the body of the Great Imam (‘a)

The wickedness of those oppressors increased and they did not leave a single sanctity without defiling it and they did not leave out any transgression, because Ibn Saad wanted to carry out all the commands of his lord and master, Ibn Marjana. So he shouted, “Who will volunteer to trample the chest and back of Husayn with horses?” [149](#)

Waqidi says, “Shimr came forward and trampled that holy body under the hooves of his horse. [150](#) Ten persons from the sons of unchaste women came out and volunteered. They were: Ishaq bin Yahya Hadhrami, Hani bin Shabth Hadhrami, Adlam bin Naim, Asad bin Malik, Hakim bin Tufail Tai, Akhnas bin Murshid, Amr bin Sabih Madhiji, Rajaa bin Munqidh Abadi, Salih bin Wahab Yazani and Salim bin Khaithama Jofi. [151](#) They trampled the beloved grandson of the Messenger of Allah (S) below their horses. [152](#) The filthy criminal, Asad bin Malik boasted in front of Ibn Saad and said:

“We trampled the chest after the back with our strong and powerful horses.” [153](#)

This evil cutting up into pieces took place under the very eyes of Ibn Saad and other forces of those troops. [154](#) In my view such a thing was not done to any other member of Ahlul Bayt of Imam or his companions. It is supported by the orders that were sent from Ibn Ziyad for Ibn Saad and they included trampling the Imam’s body and not the body of anyone else.

Anyway, by this wicked deed, they announced the intensity of their malice towards the Imam and their aloofness from all human feelings.

They trampled the body of an Imam brought up under the care of Prophet (‘a) and whose flesh was grown from the flesh of Ali and Fatima and the Holy Prophet (S) had said about him:

“Husayn is from me and I am from Husayn. O Allah, love one who loves Husayn.”

They trampled the body of one who had stood up to confront the oppressors and transgressors and who wanted to eradicate injustice and to establish justice on the earth as Allah has commanded.

Her Eminence, Zainab (‘a) at the corpse of Imam Husayn (‘a) Granddaughter of the Prophet (S), daughter of Amirul Momineen (‘a), Her Eminence, Zainab (‘a) stood besides the corpse of her respected brother that was shred into pieces by swords and looked at it for a long time. Then she raised her glance to the heavens and with a heavy heart prayed, “O Allah! Please accept this sacrifice.” [155](#)

Humanity pays tribute to this faith which is the secret of immortality of the sacrifice of Husayn.

The brave one of Karbala bore the burden of those terrible hardships and drunk the cup of those calamities and became eligible for divine rewards, while she humbled before the Almighty and beseeches Him to accept the sacrifice. What patient one could be like this?

The strength of personality became obvious in the granddaughter of the Prophet and the meaning of heritage of Prophet became clear forever. Along with it she defended the aims of the Holy Imam and she revealed the reality of his sacrifice, she opened up the channels to expose the secrets of his martyrdom.

[Sinan Demands the Reward](#)

Those transgressors gathered around the killer, Sinan bin Anas¹⁵⁶ and gave him good news of having achieved his aim and told him, “You have killed Husayn, the son of Ali and Fatima’you have killed the most important personality of Arabs. He wanted to overthrow this regime. So go to your ruler and ask him to reward you for your accomplishment, even if they give you their whole treasury it would be less than what you deserve.”

This aroused his greed. He came forward and stood near the tent of Ibn Saad and called out:

“Fill up my stirrups with gold or silver as I have killed the great leader.

He was the best of men in lineage and one who had the noblest ancestors.”

When Ibn Saad heard this, he screamed and hit him with a whip saying: “Woe be on you. If Ibn Ziyad hears you saying this he would strike off your neck.”¹⁵⁷

That decadent oppressor has described his aim in these lines of his that his sole aim in killing the best of men with regard to lineage, was only to obtain material wealth.

Apart from this, no other poem is recorded from those people either during or after the battle. It is the sole representative of the views of the majority of the troopers and it exposed their debased values.

Dr. Yusuf Khalif has explained the above lines as follows: “Regretfully the sentiments expressed in these lines are feelings of joy and pride, because the killer is indicating that the heinous crime he committed was for the regime. He went to the governor thinking that minimum reward he would get is that he would fill his stirrups with gold and silver. That is why he has lauded the one he has killed thinking that anyone else in his place would said the same thing. It made him think that he had become eligible for the governor’s reward. He spoke up in a commanding tone, not ready to accept rejection. That is why he did not initiate his demand with the poem. He began by asking for the recompense first, as if the most important thing for him was material wealth.”¹⁵⁸

[Tribes divided the severed heads among themselves](#)

The different tribes divided among themselves the beheading of the martyrs who had laid down their lives for social justice and emancipation of men from injustice and persecution.

Islam, in all its battles, had refrained from maiming of corpses but the Umayyad army considered it a

permissible thing, because it was a practice initiated by Muawiyah who considered it lawful as he had ordered the severed head of Amr bin Hamaq Khuzai to be taken through the provinces. Ibn Marjana followed his footsteps and had the severed heads of Muslim and Hani sent to Yazid and after that he ordered Ibn Saad to sever the heads of the martyrs of Karbala so that they may be sent to Yazid. That group of persecutors distributed among themselves the heads of martyrs in order to carry them as gifts to Ibn Marjana. Tribes divided the severed heads as follows:

1. Kinda: They got 13 severed heads in their share and were under the leadership of Qais bin Ashath.
2. Hawazin: They took up 20 severed heads and these people were under the command of Shimr bin Zil Jaushan.
3. Madhij: Seven heads
4. Bani Qais: Nine
5. Bani Tamim: Seventeen
6. Bani Asad: Sixteen [159](#)
7. Other clans: Seven [160](#)

The headless corpses of His Eminence, Husayn (‘a) and the martyrs remained in the desert of Karbala and their heads were hoisted on points of spears so that they may remain as torches of guidance to show the path of truth, nobility and faith for all the nations of the world.

[Return of the Tyrant, Ibn Ziyad, to Kufa](#)

The tyrant Ibn Ziyad was camping at Nukhaila and he received reports every moment because he was in constant touch with Ibn Saad. When he received the news of killing of His Eminence, Husayn he set out for Kufa immediately in order to retain full control over the situation, and that he may put into effect all the necessary steps and precautions. He ordered the security staff of the town numbering 10,000 to assure that no one in Kufa may take up arms. This was announced publicly in the whole town. [161](#) In the same way he sent delegations to different town to announce their victory and spread fear among the people. [162](#)

[Night of the 11th Mohurram](#)

Hardships experienced by the ladies of prophethood on the eleventh night of Mohurram were such that no matter what you say you cannot imagine them and you cannot visualize them perfectly. No calamity from the calamities of the world and no tragedy from the tragedies of time remained but that it befell them. They were facing such wicked enemies who had not an iota of nobility or humanity. While on the

other hand their defenders from the family of the Prophet were lying cut up into pieces before them unburied. The tents were burnt to ashes and all their belongings were plundered. All their ornaments and pieces of jewellery were also snatched away. Dr. Shaykh Ahmad Waili has described that grief-stricken scene in his outstanding elegy:

“Night fell after the men had been killed and the noble ladies were distressed. Orphans fled to the wilderness and perished. And the ladies were wailing and lamenting in grief.

The remaining part of the burnt tents and the sick one screaming due to the chains that tied him.

And the pain of the cruel lashes falling on them and the bodies that had been cut up into pieces in a merciless manner.”[163](#)

However, the granddaughter of the Prophet and sister of Husayn (‘a), Her Eminence, Zainab (‘a) did not fall weak in front of those fearsome hardships and she did not accept defeat. She searched for the runaway children in the deserts and wilderness. She was gathering the members of the household in that terrible wilderness and she consoled them in those calamities. She remained awake that night, guarding the people of her family, while she was herself surrounded by waves of such grief and pain that except for Allah no one could estimate it. It was in these conditions she performed her Midnight Prayer. But due to the extreme physical weakness she had to pray in the sitting position.

Number of Martyrs of Ahlul Bayt (‘a)

There are varying opinions regarding the number of people martyred from Ahlul Bayt (‘a). Some of them are as follows:

1. “17 persons.” This is mentioned by Imam Sadiq (‘a) in his dialogue with an elderly person when he was speaking about the martyrdom of His Eminence, Husayn (‘a). His Eminence told him, “It is the blood that the Almighty Allah will avenge for with the hardships of the sons of Fatima. Like the hardship of Husayn who was martyred with 17 persons of his family. Such a terrible scene shall never be seen. He performed this good deed for Allah and observed patience in His way. May Allah reward them with best rewards of the patient ones.”[164](#)

Muhammad bin Hanafiyah says: Along with him (that is His Eminence, Husayn), seventeen persons from the progeny of Fatima were martyred.”[165](#) And she is Fatima binte Asad, the mother of Imam Amirul Momineen (‘a).[166](#)

2. “16 persons”: Hasan Basri says: “Along with Husayn bin Ali, sixteen persons were killed, such that there is no one like them on the earth.”[167](#)

Surraqa Barqi says:

“O eyes, weep in sorrow and lamentation and observe mourning if you want to mourn for the family of the Prophet. There were nine of them from the progeny of Ali and seven from the progeny of Aqil who were martyred.” [168](#)

3. “15 persons” – Mughairah bin Naufal in his couplets has mentioned this and said:

“Time has made me laugh and made me weep. Days having different conditions and colors.

What a sorrow I feel that my being cannot forgo the sorrow and grief for the men who were killed, nine of them in Karbala that some are in the shrouds and six people, the like of whom I cannot see, sons of Aqil, who were the best of the knights.” [169](#)

4. 19 persons from Ahlul Bayt (‘a). [170](#)

5. 20 persons, seven from the sons of His Eminence, Ali (‘a), two from the sons of His Eminence, Hasan (‘a), two sons of Abdullah bin Ja’far, three from the sons of His Eminence, Husayn and from the descendants of Aqil, six persons other than the sons of His Eminence, Muslim. [171](#)

6. Twenty three people from the descendants of His Eminence, Husayn and his brothers and Ahlul Bayt. [172](#)

7. Twenty–seven persons were martyred from the descendant of Fatima, [173](#) that is Fatima binte Asad.

8. Seventy–eight persons: This figure is mentioned by Sayyid Abu Muhammad Hasan Husayni, [174](#) the genealogy specialist, but it is mistaken, perhaps what he meant to denote was the number of persons martyred with His Eminence, Husayn (‘a).

9. Thirty persons: This figure was mentioned by Imam Sadiq (‘a) in his conversation with Abdullah bin Sinan in which he directed him to fast on the day of Ashura and advised him to break it after the Asr time. He said: “Because it was at that time (that is Asr) that fighting ended for the family of the Messenger of Allah (S), while thirty persons from them along with their companions had fallen, whose martyrdom was very hard upon the Messenger of Allah (S). And if he had been alive in this world he would have received condolence regarding them.” [175](#)

10. “Thirteen persons.” Only Masudi has mentioned this figure [176](#) and other than him none has stated thus.

11. “Fourteen people”: Khwarizmi has quoted this number in his writings. [177](#)

These were some different views that are recorded. The Ziarat of Nahiya has mentioned 17 names. Shaykh Mufeed has also quoted the same. [178](#) Perhaps this is the most likely figure and Allah is the best of the knowers.

The injured among the companions of Imam Husayn ('a)

Some companions of the Imam fell injured on the battlefield and troops of Ibn Saad did not kill them. They were as follows:

1. Suwaar bin Humair Jabiri

He was carried out from the battlefield wounded and he passed away six months later due to his injuries. [179](#)

2. Amr bin Abdullah

He fell down wounded in the battlefield and he was carried out. He died a year later due to his wounds. [180](#)

3. Hasan bin Hasan

Hasan, son of Imam Hasan fought like a valiant stalwart and fell down wounded on the ground. When those wicked men of Kufa came to cut off the heads of the martyrs, he was on the verge of death. His maternal uncle, Asmaa bin Kharja Fuzari interceded for him and his intercession was accepted. He took him to Kufa with himself, nursed his injuries and restored his health after which he was sent to Medina. [181](#)

Those who were saved from death

Of the companions of the Imam and his Ahlul Bayt, the following persons escaped being killed:

1. Uqbah bin Samaan

Uqbah bin Samaan was the slave of Rabab, daughter of Imrul Qais, wife of Imam Husayn ('a). He was taken as a prisoner to Ibn Saad who asked him:

“Who are you?” “I am a slave.”

He freed him and he was not caused any harm. [182](#)

2. Muraqqa bin Qumama

Muraqqah bin Qumama was a companion of the Holy Imam ('a), his clansmen arrived and requested that he should not be killed. He was taken under custody to Ibn Marjana and Ibn Saad informed him about what had passed regarding him. Ibn Ziyad got him exiled to Zareh in Bahrain and he remained over there. [183](#)

3. Muslim bin Rubah

He was accompanying the Imam and he used to nurse His Eminence. When His Eminence was martyred he fled and managed to escape safely. He has narrated some of the events and incidents of Karbala. [184](#)

4. His Eminence, Imam Zainul Abideen ('a)

His Eminence was ill and emaciated. He was saved from those killers in an interesting manner. He was taken as a hostage, first to Ibn Marjana and after that to Yazid bin Muawiyah.

5. Hasan bin Hasan

As we mentioned previously, he fell down injured in the battlefield and was later cured of his wounds.

6. Umar bin Hasan

Umar bin Hasan escaped being killed. We don't know whether he participated in the battle or was too young in age.

7. Qasim bin Abdullah

He was the son of Abdullah bin Ja'far.

8. Muhammad bin Aqil

9. Zain bin Hasan¹⁹¹³

These people escaped being killed and were freed from the hands of those sinful killers thirsty for the blood of Ahlul Bayt.

Losses suffered by troops of Ibn Saad

Ibn Saad's troops suffered heavy losses because the companions of the Imam, despite their few numbers had destroyed all the battalions of that army and spread sorrow and mourning in the whole province of Kufa.

A historian says: They did not leave a single house in Kufa but that they put it into mourning.

What support this matter are the reported statements of some commanders regarding the terrible losses they had suffered that we have mentioned in our precious discussions.

Among the most bitter losses according to some historians was the large number of these killed from the

army of Ibn Marjana; estimated to be 8000. [185](#) I think this figure is exaggerated and the number of those killed in the army of Ibn Saad was lesser.

Ibn Athir has said that the number of those killed was 8080 in addition to those who were wounded. [186](#) But this is absolutely incorrect and the aim of reporting such figures is to lower the importance of the camp of Imam Husayn ('a); because it is well-known that they inflicted the troops of Ibn Saad with defeats and put them to great losses so much so that their commanders began to bemoan the excess of their dead and it is natural that this matter is not possible with such a small number.

- [1.](#) Abdullah, Maqtal al-Husayn Awalim 17/346
- [2.](#) Biharul Anwar 101/201
- [3.](#) Nasab-e-Quraish, Pg. 57
- [4.](#) Al Futuh 5/207 it is mentioned that his age was 23 as mentioned in Umdatul Talib, Pg. 192. And it is said that his age was 27 on the basis of what Muqarram has written in Maqtalul Husayn, Pg. 255
- [5.](#) Surah Aale Imran 3/32-34
- [6.](#) Ibne Athir, Tarikh 4/74. Ansaab al-Ashraaf 3/361-362
- [7.](#) Khwarizmi, Maqtal Husayn (a.s.) 2/30-31
- [8.](#) Al Futuh 5/209
- [9.](#) Khwarizmi, Maqtal 2/31
- [10.](#) Munqidh the father of Marrah was a commander of Imam's forces in the battle of Jamal and he was martyred in it and his son, Marrah took the standard after him and participated in the battle and he fought on the side of the Holy Imam the battles of Siffeen and Nahrawan. After that he became an apostate and deviated from Islam and joined the army of Ibne Saad and in this battle he committed the worst sorts of evil deeds one of which was the killing the image of the Holy Prophet (s.a.w.s.), Ali Akbar (a.s.).
- [11.](#) Muqarram, Maqtal al-Husayn Pg. 259. Maqatilul Talibeen, Pg. 115
- [12.](#) Khwarizmi, Maqtal Husayn (a.s.) 2/31. Al Lohooof, Pg. 167. Ibne Athir, Tarikh 4/74. Nasab-e-Quraish, Pg. 57
- [13.](#) Batal al-Qama 1/277
- [14.](#) Bihar 46/110
- [15.](#) Al Ma'arif, Pg. 204
- [16.](#) Mother of Abdullah bin Muslim was Ruqaiyya, daughter of His Eminence, Amirul Momineen (a.s.). This is mentioned in Nasab-e-Quraish, Pg. 45
- [17.](#) Al Futuh 5/202-203
- [18.](#) It is mentioned in Tarikh Ibne Athir 4/74: Amr bin Sabih Sadaiee shot arrow at him
- [19.](#) Khwarizmi, Maqtal Husayn Pg. 362
- [20.](#) The mother of Ja'far bin Aqil was Umme Thughar, daughter of Aamir Aamiri from Bani Kilab (Maqatilul Talibeen Pg. 97)
- [21.](#) Al Futuh 5/203
- [22.](#) Maqatilul Talibeen Pg. 97
- [23.](#) Mother of Abdur Rahman bin Aqil was a slave mother (Maqatilul Talibeen Pg. 96)
- [24.](#) Al Futuh 5/203
- [25.](#) Maqatilul Talibeen Pg. 96
- [26.](#) Mother of Muhammad bin Abi Saeed al-Hawl bin Aqil was a slave mother (Maqatilul Talibeen Pg. 98)
- [27.](#) Mother of Abdullah Akbar was a slave mother (Maqatilul Talibeen Pg. 97)
- [28.](#) Maqatilul Talibeen Pg. 97
- [29.](#) Maqatilul Talibeen Pg. 98
- [30.](#) His mother was a slave wife
- [31.](#) Maqatilul Talibeen Pg. 97
- [32.](#) Maqatilul Talibeen Pg. 98

- [33.](#) Life of Imam Hasan (a.s.) 2/470
- [34.](#) Imaduddin Isfahani, Al Bustanul Jame Li Jamiul Tawarikhul Zaman, Pg. 25, from photocopy at Imam Hakim Library
- [35.](#) Al--Irshad, 2/107–108. Al Bidayah wan Nihayah 8/186. Ad Durrun Nadheem fee Manaqibul Aaimma, Pg. 556
- [36.](#) Al–Bustanul Jame, Pg. 25
- [37.](#) Khwarizmi, Maqatal 2/28
- [38.](#) Life of Imam Hasan (a.s.) 2/471–72
- [39.](#) Tabari, Tarikh 5/450–451
- [40.](#) Al–Lohoof, Pg. 173
- [41.](#) Al Futuh 5/204
- [42.](#) Al–Irshad, 1/107
- [43.](#) Maqatilul Talibeen Pg. 95
- [44.](#) Maqatilul Talibeen Pg. 95
- [45.](#) Al Futuh 5/204
- [46.](#) Al–Irshad, 2/107
- [47.](#) Maqatilul Talibeen Pg. 95–96
- [48.](#) Maqatilul Talibeen Pg. 96
- [49.](#) Al–Irshad, 2/109
- [50.](#) Maqatilul Talibeen Pg. 86
- [51.](#) Ibne Athir, Tarikh 4/76
- [52.](#) Al Futuh 5/205
- [53.](#) Al–Irshad, 2/109. And in Al Futuh 5/205 it is mentioned that his killer was Zajar bin Badr Nakahai
- [54.](#) Maqatilul Talibeen Pg. 88
- [55.](#) Maqatilul Talibeen Pg. 89
- [56.](#) Bihar 44/298, H. 4
- [57.](#) Fadl bin Muhammad bin Hasan bin Ubaidullah bin Abbas, this is mentioned in Uyun al–Akhbaar wa Fununul Aathaar Pg. 101
- [58.](#) Maqatilul Talibeen Pg. 89
- [59.](#) Maqatilul Talibeen Pg. 90
- [60.](#) Maqatilul Talibeen Pg. 90
- [61.](#) Muqarram, Maqatal al–Husayn, Pg. 267–268
- [62.](#) Ibne Shahr Aashob, Manaqib 4/108
- [63.](#) Al Manaqib 4/108
- [64.](#) Muqarram, Maqatal al–Husayn, Pg. 269
- [65.](#) Muqarram, Maqatal al–Husayn, Pg. 269–270
- [66.](#) Maqatilul Talibeen Pg. 90. And in Tarikh Khulafa of Khaiyaat 1/34 it is mentioned that his mother was Lubaba daughter of Ubaidullah bin Abbas
- [67.](#) Maqatilul Talibeen Pg. 91
- [68.](#) Maqatilul Talibeen Pg. 91
- [69.](#) Khwarizmi, Maqatal al–Husayn 2/28
- [70.](#) Maqatilul Talibeen Pg. 91
- [71.](#) Tarikh Khulafa of Khaiyaat 1/234
- [72.](#) Miraat az–Zamaan fee Tawarikhuz Zamaan, Pg. 95. Hadaiq al–Wardiya 1/127–128. As–Siraatus Sawi min Manaqib Aalin Nabi Pg. 92
- [73.](#) Khasais al–Husayn (a.s.), Pg. 62
- [74.](#) Waseelatul Maal fee idda manaqibul Aal
- [75.](#) Abul Fath bin Sadqa, Durarul Afkaar fee Wasaful Sifwatul Akhyaar, Pg. 38
- [76.](#) Majlisi, Biharul Anwar 45/46
- [77.](#) Muqarram, Maqatal al–Husayn, Pg. 273

- [78.](#) Shustari, Khasais al-Husayn, Pg. 40
- [79.](#) Ibne Kathir, Tarikh 8/188
- [80.](#) Raihaanatur Rasool, Pg. 64 and it is mentioned therein: The extraordinary thing is that whosoever quoted these couplets as examples, reached martyrdom. His Eminence, Husayn (a.s.) quoted them on the day of Ashura, Zaid bin Ali on the day of Sabakha, Yahya bin Zaid on the day of Zauzjan and when Ibrahim bin Abdullah bin Hasan, in his uprising against Mansur his companions considered it a bad omen and not much time passed but that a cruel arrow came to him and killed him.
- [81.](#) Ibne Shahr Aashob, Manaqib 4/110
- [82.](#) As Sawaiq al-Mohreqa Pg. 197. Jauharatul Kalaam Fi Madhis Saadaatil A'laam, Pg. 119
- [83.](#) Ansaab al-Ashraaf 3/424
- [84.](#) Biharul Anwar 45/50
- [85.](#) Ibne Shahr Aashob, Manaqib 4/58
- [86.](#) As Sawaiq al-Mohreqa Pg. 197
- [87.](#) Al-Lohooof, Pg. 54. Ibne Athir, Tarikh 4/76. Tabari, Tarikh 5/450. In Al Abkaar fee Wasaful Sifwatul Akhbar, Pg. 38
- [88.](#) Hafiz Suyuti, Ath Thaghurul Baasima fee Manaqibus Sayyadatun Fatima, Pg. 44. From the facsimile at Imam Amirul Momineen (a.s.) Library. And it is mentioned in it that: Imran bin Haseen has narrated that the Holy Prophet (s.a.w.s.) went to visit Fatima when she was indisposed and asked her: "How are you?" She replied: "I am unwell and the pain is distressing me, I don't have a morsel to eat. He said: "My daughter! Do you not like being the leader of the women of the world?" "Then what was Maryam?" she asked. "She was the leader of women of her world and you are the leader of the women of your world."
- [89.](#) Zahratul Aadaab 1/162. Kifayatut Talib, Pg. 429
- [90.](#) Tibrani, Al-Mojam al-Kabir 3/125
- [91.](#) Muqarram, Maqatal al-Husayn, Pg. 276
- [92.](#) Jannatul Maawa, Pg. 115
- [93.](#) Muqarram, Maqatal al-Husayn, Pg. 277-278
- [94.](#) Ad Durrun Nadheem, Pg. 551
- [95.](#) Muqarram, Maqatal al-Husayn, Pg. 278
- [96.](#) Ibne Qutaybah, Uyun al-Akhbar 1/300-301
- [97.](#) Khwarizmi, Maqatal 2/34
- [98.](#) Ansaab al-Ashraaf 3/407
- [99.](#) Khwarizmi, Maqatal 2/35
- [100.](#) Ansaab al-Ashraaf 3/408
- [101.](#) Ibne Asakir, Tarikh 14/223. Kifayatut Talib fee Manaqib Ali Ibne Abi Talib, Pg. 431-432
- [102.](#) Muqarram, Maqatal, Pg. 283
- [103.](#) Majma az-Zawaid 9/194
- [104.](#) Hadaiq al-Wardiya 1/123
- [105.](#) Muqarram, Maqatal al-Husayn, Pg. 282
- [106.](#) Jawahirul Matalib 2/289
- [107.](#) Ad Durrun Nadheem fee Manaqibul Aaimma, Pg. 551
- [108.](#) Khwarizmi, Maqatal 2/36
- [109.](#) Surah Taubah 9:110
- [110.](#) Ibne Athir, Tarikh 4/78. Maqatilut Talibeen Pg. 118. Al Bidayah wan Nihayah 8/188. Ansaab al-Ashraaf 3/409. Tarikhul Quzai 330
- [111.](#) Al-Istiab 1/395
- [112.](#) Khwarizmi, Maqatal 2/36. Muqarram, Maqatal al-Husayn, Pg. 284
- [113.](#) Spanish
- [114.](#) Maqrizi, Khatat 2/285. Daar Ahya al-Uloom
- [115.](#) Ibne Shahr Aashob, Manaqib 4/111. Durarul Abkaar fee Wasaful Sifwatul Akhyaar, Pg. 38. And it is mentioned therein

that Umar bin Saad said to his men: Come down and cut off his head. So Nasr bin Harsha Zubabi came and hit at the neck of Husayn. Ibne Saad became angry and said to the man on his right: Woe be on you! Go to Husayn and put him to rest. Thus Khoodli went to him and decapitated him.

[116.](#) Tarikh al-Khamis 2/298. Mausisa Shaban

[117.](#) Al Ifada min Tarikhul Aimmatus Saadah

[118.](#) Tahdhib at-Tahdhib 2/353

[119.](#) Miraat az-Zamaan fee Tawarikhul Ayaan

[120.](#) Al Ifada min Tarikhul Aimmatus Saadah

[121.](#) Ibne Maghazali, Manaqib, 66, Hadith no. 95

[122.](#) Zahratul Aadaab 3/669. Al Aghani 12/21. Al Istiab 1/395

[123.](#) Al Istiab 1/397. Tahdhib at-Tahdhib 2/356. Irshad Mufid 2/133. Al Bidayah wan Nihayah 8/198. Tibrani, Al-Mojam al-Kabir 3/111, H. 281. Majma az-Zawaid 9/197-198

[124.](#) Yaqubi, Tarikh 2/246

[125.](#) Al Istiab 1/397

[126.](#) Miraatul Jinaan 1/131

[127.](#) Usud al-Ghaba 2/20. Al-Isabah 1/335. Al Istiab 1/393. Majma az-Zawaid 9/197. Yaqubi, Tarikh 2/245

[128.](#) Tarikh Dawlatul Arabiya Pg. 144, Jadool Pewaste be Fajril Islam, Pg. 305. It conforms to Jadool Pewaste be Tarikh Dawl Ibne Abari with which Yaqubi has fixed the month.

[129.](#) Mujallatul Arab, Year 1, No. 23&24

[130.](#) Tarikhul Khamis 2/299

[131.](#) Miraatul Jinaan 1/134. Tahdhib at-Tahdhib 2/354

[132.](#) Majma az-Zawaid 9/197. Al-Itti'af be Hubbil Ashraaf, Pg. 42 has mentioned the same.

[133.](#) Muzaffari, Tarikh Pg. 208

[134.](#) Muqarram, Maqatal al-Husayn, Pg. 284

[135.](#) Muzaffari, Tarikh Pg. 284

[136.](#) Ansaab al-Ashraaf 3/409

[137.](#) Tarikh Siyasi Dawl Arabi: 2/75. It is mentioned in the marginal notes that this sword was taken by the Holy Prophet (s.a.w.s.) as booty in the battle of Badr (Ibne Hazeel, Hilyatul Farsan wa Shajaan, Pg. 15). And it was named Zulfiqar; because it resembled the backbone. (Kunuz al-Fatimeen, Pg. 54). This sword came into the possession of the Abbasids and after that the Fatimids (Al-Majalis, Manuscript). Ansaab al-Ashraaf 3/409

[138.](#) Muqarram, Maqatal al-Husayn, Pg. 284

[139.](#) Muzaffari, Tarikh, Pg. 208

[140.](#) Abi Faraas, Sharh Shaafiya 2/2

[141.](#) Muzaffari, Tarikh, Pg. 208

[142.](#) Seer A'laamun Nubla 3/303

[143.](#) As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 90

[144.](#) Al-Lohooof, Pg. 180, Muqarram, Maqatal Pg. 301

[145.](#) Muqarram, Maqatal Pg. 300-301

[146.](#) Tabari, Tarikh 5/454

[147.](#) Qirmani, Tarikh, Pg. 108. And in Ad Durrun Nadheem, Vol. 5, Pg. 341 it is mentioned that Ibne Saad issued orders for killing Imam Zainul Abideen (a.s.) but Her Eminence, Zainab threw herself upon him and said: "He shall not be killed till I am alive." Then she persuaded him to spare him.

[148.](#) Ibne Kathir, Tarikh 8/188-189

[149.](#) Tabari, Tarikh 5/454-455

[150.](#) Ansaab al-Ashraaf 3/419

[151.](#) Ibne Shahr Aashob, Manaqib 4/111

[152.](#) Ibne Kathir, Al Bidayah wan Nihayah 8/189

[153.](#) Khwarizmi, Maqatal 2/39

- [154.](#) Tarikh Dawlul Islam 1/57 and it is mentioned therein: The army men took the Imam's body to Ibne Saad and that filthy man ordered that it be mutilated by trampling it under the hooves of horses
- [155.](#) Muqarram, Maqatal al-Husayn, Pg. 307
- [156.](#) Sinan bin Anas is the grandfather of Shareek Qadi who is notorious for impropriety. This is mentioned in Al-Istiab 1/393
- [157.](#) Al Bidayah wan Nihayah 8/189 and it is mentioned in Tibrani, Al-Mojam al-Kabir 3/126 that Anas recited these two couplets to Ibne Ziyad and the same thing is mentioned in Al-Istiab 1/393
- [158.](#) Hayatush Sha'ar fil Kufa, Pg. 373-374
- [159.](#) Ansaab al-Ashraaf 3/412. Al Muntazim 5/341
- [160.](#) Ibne Athir, Tarikh 4/91-92
- [161.](#) Ma'-al Husayn Fee Nahzatih, Pg. 285
- [162.](#) Abdullah, Maqatal al-Husayn
- [163.](#) Al Balagh Magazine, Issue no. 9, Year 4, Pg. 13
- [164.](#) Abdullah bin Nurullah, Maqatal al-Husayn Awalim Imam al-Husayn 17/342-343. Khwarizmi, Maqatal 2/47
- [165.](#) Tibrani, Al-Mojam al-Kabir 3/127. Maqrizi, Khatat 2/286
- [166.](#) Abdullah bin Nurullah, Maqatal al-Husayn 17/342
- [167.](#) Miraatul Jinaan 1/133. Dhahabi, Tarikhul Islam 5/14. Zakhair al-Uqba Pg. 146. Tarikh Khalifa bin Khayyat Pg. 235. Al-Istiab 1/396
- [168.](#) Ibne Qutaybah, Al-Ma'rif, Pg. 204
- [169.](#) Ansaab al-Ashraaf 3/421
- [170.](#) As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 87
- [171.](#) Miraatul Jinaan Pg. 59
- [172.](#) Dhariatut Tahira, Pg. 133-134
- [173.](#) Ibne Shahr Aashob, Manaqib 4/112
- [174.](#) Bahrul Ansaab, Part II, Pg. 180
- [175.](#) Safinatul Bihar 2/196, Ayanush Shia 1/586
- [176.](#) Muruj az-Zahab 3/62
- [177.](#) Khwarizmi, Maqatal Husayn 2/47
- [178.](#) Al-Irshad, 2/125
- [179.](#) Hadaiq al-Wardiya 1/122
- [180.](#) Hadaiq al-Wardiya 1/122
- [181.](#) Life of Imam Hasan (a.s.) 2/471
- [182.](#) Ansaab al-Ashraaf 3/410-411
- [183.](#) Ansaab al-Ashraaf 3/411. Tabari, Tarikh 5/454
- [184.](#) Muqarram, Maqatal al-Husayn, Pg. 377. Maqatilut Talibeen, Pg. 119
- [185.](#) Abdullah, Maqatal al-Husayn
- [186.](#) Ibne Athir, Tarikh 4/80

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