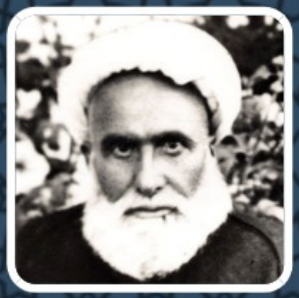
Nafasul Mahmum, Relating to the heart rending tragedy of Karbala'



Shaykh 'Abbas Qummi

Translated by
Aejaz Ali T Bhujwala (Al Husaynee)

Al-Islam.org

Author(s):

Shaykh 'Abbas Qummi [3]

Publisher(s):

Islamic Study Circle [4]

A historical account, using original sources, of the Tragedy of Karbala', from the time of the birth of Imam Husayn (as) till the time of Mukhtar's revolt.

Translator(s):

Aejaz Ali T Bhujwala (Al Husaynee) [5]

Category:

Early Islamic History [6]
Imam al-Husayn and Karbala [7]

Topic Tags:

Karbala [8]
Ahl al-Bayt [9]

Important notice:
The Ahlul Bayt DILP team wishes to inform the reader of some important points regarding this digitized text, which represents the English translation of a work originally written in Farsi. Whereas no one can doubt the best intentions of the translator and the publishers in making this title accessible to an English speaking audience, the editing and digitization process of this book (carried out by the DILP Team) has revealed issues in the quality of translation. Based upon this fact, the DILP team has taken the liberty to make grammatical corrections to make the text more readable and less ambiguous; spelling mistakes and typographical errors have also been corrected and an attempt has been made to improve the highly non-standard use of transliteration of Arabic names and terms. The online text is not an exact reproduction of the original translation. Users wishing to see the translation as it was published should refer to printed copies available in bookshops. Those who understand are advised to refer directly to the original text. The Ahlul Bayt DILP Team

Person Tags:

Imam Husayn [10]

Praise be to Allah with all the hymns by which He is praised by the Angels, who are nearest to Him, by His creatures, who are most honorable in His sight, and by those adorers, who are best approved by Him. A praise that excels all praise in the same way as the Lord excels all His creatures. And His blessings be upon His Messenger (S), the Prophet of Mercy, and upon his Pure Progeny (a.s.), who are the lanterns in darkness and brilliant minarets of guidance, and high lofty standards of Religion. And His Special Blessings on His Last Deputy and His Remaining Emissary, the Expected Mahdi (May Allah hasten his glad advent).

Mankind has been confounded by the question of immortality since time immemorial. Philosophers and Saints alike have grappled with the question spending considerably time and energy. But none other than Islam has propounded this great fortune in it's entirety personified in the image of a Martyr (shaheed) in the way of righteousness, the way of the Almighty. Martyrdom (Shahadah) is the perfection of faith and the pinnacle of submission that is the basis of Islam. Not surprisingly, Islam has offered Martyrdom as the ultimate goal of the pious, and views it as a complete proof of piety, and consequently has guaranteed the martyr immortality as a logical outcome of his sacrifice. The Holy Qur'an elucidates this great honor in the following words:

***"Think not of those who were slain in the cause of Allah as dead. Nay, they are alive, finding their sustenance with their Lord."* (*Sura Ali-'Imran, 3:169*).**

Thus it has always been the earnest desire of a devout Muslim to acquire this great felicity and attain everlasting bliss.

The concept of martyrdom (*Shahadah*) in Islam can only be understood in the light of the Islamic concept of Holy Struggle (*Jihad*), and the concept of Jihad may only be perceived if the concept of the doctrine of enjoining good (*Amr bil Maroof*) and forbidding evil (*Nahi anil Munkar*) is properly comprehended.

The concept of martyrdom in Islam has been misunderstood by both Muslims and non-Muslims. Martyrdom is closely associated with the concept of Jihad. Most non-Muslim scholars, intentionally or unintentionally, have defined Jihad as the Holy 'war', and thus have misunderstood Jihad and Shahadah. In the literal sense of the term, Jihad means to struggle or to strive. In the words of Ayatullah Sayyid Muhammad Husayn Behishti (d. 1981),

"Jihad literally means utmost effort to achieve an objective. In Islamic terminology it means to endeavor and make sacrifice for the cause of Allah, i.e., for the deliverance of the people from injustice and subjugation, restoration of belief in Allah's Unity (Tawhid), and establishment of a just social system."

Islamic Scholars have classified Jihad into two types:

(1) Jihad al Akbar (the greater Jihad), i.e., the Jihad against the passions of one's own self, and

(2) Jihad al Asghar (the lesser Jihad), i.e., struggle against the oppressors to establish truth in the path of Allah and safeguarding humanity.

Coming back to Shahadah, the word is derived from the Arabic verbal root *shahada*, which means to see, to witness, to testify, to become a model and an exemplary (Shahid). Shahadah therefore literally means to see, to witness, and to become a model. A Shahid is a person who sees and witnesses, and he is therefore the witness, as if the martyr witnesses and sees the truth and thus stands by it firmly, so much so that not only does he testify it verbally, but he is prepared to struggle and give up his all for the truth, thus to become a martyr (Shaheed). In this way, and by this struggle and sacrifice for the sake of truth, he becomes a model, a paradigm, and an example for others, worthy of emulation. Both Shaheed (Martyr) and Shahid (a witness) are derived from the same Arabic root.

The renowned Philosopher and Scholar of the Muslim world, Ayatullah Murta□a Mutahhari in his literary work Ash Shaheed, lucidly describes the role and importance of the martyr and martyrdom in the following words:

"All those who have served humanity in one way or the other, whether as scholars, philosophers, inventors or teachers, deserve the gratitude of mankind. But no one deserves it to the extent the martyrs do and that is why all sections of the people have a sentimental attachment to them. The reason is that all other servants of humanity are indebted to the martyrs, whereas the martyrs are not indebted to any of them.

A scholar, a philosopher, an inventor and a teacher require a congenial and conductive atmosphere to render their services and it is the martyr who with his supreme sacrifice provides that atmosphere. He can be compared to the candle whose function is to burn and get extinguished in order to shed light for the benefit of others. The martyrs are the candles of humanity. They burn themselves out and illuminate humanity. If they do not shed their light, no human organization can shine.

But what is the basis of the sanctity of martyrdom? It is evident that merely being killed can have no sanctity. It is not always a matter of pride. Many a death may even be a matter of disgrace.

Martyrdom is the death of a person who in spite of being fully conscious of the risks involved, willingly faces them for the sake of a sacred cause or as the Holy Qur'an says, in the cause of Allah (fee Sabeelillah). Martyrdom has two elements: firstly life is sacrificed to achieve a sacred cause and secondly it is made consciously and willingly.

A martyr through his blood immortalizes his entire being. His blood forever flows in the veins of the society he belongs. Every other group of people can make only a part of its faculties immortal, but a martyr immortalizes all his faculties."

Ayatullah al Uzma Sayyid Ruhullah Musawi al Khumayni, while extolling this great felicity says *"Martyrdom is eternal honor", and "Martyrdom is the secret of victory."*

The best and the most prominent example of struggle against oppression for enjoining good and forbidding evil is embodied in the exalted personality of Imam Husayn (a.s.), the grandson of the Holy Prophet Muhammad (S), whose martyrdom was an event of momentous political and religious significance in the Islamic world and has a powerful impact upon the Muslim community in particular and humanity as a whole, from the time it occurred in the middle of the seventh century (61 A.H. / 680 A.D.) right up to the present day and for all times to come.

To understand the struggle at Karbala (in Iraq), we need to turn back a few pages of history. It was a Divine Decree and the need of the hour for Imam Hasan (a.s.), the elder grandson of the Holy Prophet (S) to enter into a peace treaty with Mu'awiyah, the son of Abu Sufyan and father of Yazid, thus shifting the temporal rulership to him. But before shifting the caliphate to him, Imam Hasan (a.s.) laid down some specific terms and conditions for Mu'awiyah to abide by, which were readily accepted by him. The terms being:

(1) That Mu'awiyah will abide by the Holy Book (Qur'an) of Allah and the Sunnah of His Prophet (S).

(2) That he shall have no authority to nominate anyone as his successor, and the Caliphate will be surrendered back to the custody of Imam Hasan (a.s.) to be followed by his brother Imam Husayn (a.s.).

(3) That the Muslims of Syria, Iraq, Hijaz and Yemen shall enjoy peace and amnesty.

(4) The friends and companions of Imam Ali (a.s.) and all their women and children shall be protected against all fear and shall be allowed to live in peace.

(5) That Mu'awiyah shall not, in any way, either openly or secretly, plot against, injure or threaten Imam Hasan (a.s.), Imam Husayn (a.s.) and other kinsmen of the Holy Prophet (S). He will abstain from afflicting any loss of life or property, directly or indirectly, to the members of the Imam's family.

(6) That he shall pay the annual yield of the land of Darabjurd to Imam Hasan (a.s.).

(7) That abusive language shall not be used with reference to Ameerul Mo'meneen Ali bin Abi Talib (a.s.), and that the custom of cursing Ali (the 'Fourth Caliph') and his followers in Prayers and on pulpits shall be discontinued.

The terms of the peace treaty as given above have been recorded with slight textual variations by all the historians viz. Tabari, Ibn Aseer, Ibn Hajar, Ibn Shahna, Abul Fida etc. and all the above mentioned have unanimously noted that Mu'awiyah did not observe any of the terms. In fact he shamelessly declared, "O Muslims! I have succeeded in acquiring power and dominion over you by means of the peace treaty with Hasan. Now all the terms and conditions of the treaty lie under my feet and it simply rests with my whims to abide by them or not."

But although the temporal Caliphate was shifted to Mu'awiyah, the Divine Leadership and Religious Authority (i.e., Spiritual Caliphate) remained with Imam Hasan (a.s.) being the beloved Grandson of

Prophet Muhammad (S) and himself an exemplar of excellent morals and virtue.

"Astute, unscrupulous and pitiless, the first Caliph of the Umayyads (*Mu'awiyah*) *shrank from no crime necessary to secure his position. Murder was his accustomed mode of removing a formidable opponent"* says Osborn.

Mu'awiyah always aspired to perpetuate the Caliphate into his own family (Bani Umayyah), but could not do so until Imam Hasan (a.s.) was alive. Thus he allured Ja'dah bint Ash'as, an avaricious wife of Imam Hasan (a.s.), into poisoning him, and ultimately achieved his goal.

The ground being now clear, yet his insecurity remained, for the younger brother of Imam Hasan (a.s.), viz. Imam Husayn (a.s.), the only surviving grandson of Prophet Muhammad (S) was still alive and would voice his protest if Mu'awiyah openly tried to transgress the covenant of the peace treaty. Imam Husayn (a.s.) succeeded his brother in Islamic Leadership and Divine Authority, himself being an embodiment of virtue and ethics.

When Mu'awiyah sensed that his end was near, he feared that the Caliphate would revert back to the younger brother of Imam Hasan (a.s.) after his death as was specified in the terms of the Peace treaty. In furtherance of his own treacherous designs and at the suggestion of guileful people like Mugheerah ibn Sha'bah, he started taking the oath of allegiance for his son Yazid, thus securing the Caliphate in his own family.

Mu'awiyah died in 60 A.H. after securing the oath of allegiance for his son Yazid, who thus assumed the Caliphate forcefully. "Mu'awiyah's son Yazid", says Philip Hitti, "was the first confirmed drunkard among the caliphs and won the title, Yazidal Khumoor, the Yazid of wine. One of his pranks was the training of a pet monkey Abu Qays, to participate in his drinking bouts." To quote Ibn Aseer, a famous Muslim historian, "Yazid was notorious and well known for his love of numerous musical instruments, passion for hunting and play with young boys, dogs, monkeys, etc.

Every morning he rose still drunk. His monkeys and young boys wore gold caps. If a monkey died, he spent a considerable time in mourning it." "As cruel and treacherous as Mu'awiyah", writes Justice Ameer Ali, "Yazid did not, like his father, possess the capacity to clothe his cruelties in the guise of policy. His depraved nature knew no pity or justice. He killed and tortured for the pleasure he derived from human suffering. Addicted to the grossest of vices, his boon companions were the most condemned of both sexes."

Yazid's disbelief is well apparent from verses he recited after the murder of Imam Husayn (a.s.):

"I wish those of my clan, who were killed at Badr, and those who had seen the Khazraj clan wailing (*in the battle of Uhad*) *on account of lancet wounds, were here. They would have hailed me with loud cries and said, 'O Yazid! May your hands never be paralyzed', because I have killed the chiefs of his* (*the Prophet's*) *clan. I did so as revenge for Badr, which has now been completed. The Bani Hashim only*

played a game with government. There has come no Message (Risalah, from Allah), nor was anything revealed (as Wahy). I would not belong to the Khandaq family, if I had not taken vengeance upon the descendants of Muhammad. We avenged the murder of Ali, by killing his son, a horseman and a brave Lion."

Immediately after coming to power, Yazid started demanding the oath of allegiance (bay'ah) from one and all by means of force, threat or bribes, including the grandson of the Prophet Imam Husayn (a.s.). Paying allegiance was an old Arab practice that was carried out in important matters such as that of rulership and authority. Those who were ruled, and specially the well known among them, would give their hand in allegiance, agreement and obedience to their king or the one in authority and in this way would show their whole-hearted support for his actions without any opposition to him.

Acknowledging Yazid would have implied according sanctity to all his sinful deeds by none other than the grandson of Prophet Muhammad (S), the Messenger of Allah, and which would in future have constituted the tenets of Islam. Almost all of the Muslim Community had pledged the oath of allegiance to Yazid, some under influence of wealth and status, while others under pressure. Thus allegiance was demanded from Imam Husayn (a.s.) and he had a firm "No." This "No" of the Imam had enraged Yazid. But why? Apparently Husayn's single vote mattered very little. But no, it mattered very much as it was not simply a vote, it was a veto. It would have been a confirmation of his actions and caliphate by none other than the only surviving grandson of the Holy Prophet, and the most powerful candidate to the caliphate who was more entitled to succeeding his grandfather than Yazid himself.

Imam Husayn (a.s.) strongly protested against this in the following words,

"Yazid is corrupt, habitually drunk, killer of innocents, and notorious for his vices. A person like me can, under no circumstances, agree to take the oath of allegiance to such a immoral and debased person like Yazid."

Allegiance to Yazid was death to Islam and the affirmation of his rule was a negation of all ethical and moral values.

Mas'oodi says that,

"Whoever accepted the slavery of Yazid by swearing fealty at his hands was spared, otherwise he was subjugated. Thus the meaning of allegiance to Yazid was not merely the acceptance of a new caliph, but it meant to sell one's Religion and faith in slavery to a tyrant."

It was left to Imam Husayn (a.s.) that he should either swear the oath of allegiance to the tyrant Yazid and thus lead a humiliated life, or be killed and thus attain the greatest felicity, martyrdom and immortality. And Imam Husayn (a.s.) most generously replied,

"Death with honor is better than a life of degradation."

Thus he was forced to leave his hometown (Madina) and seek refuge in the Sacred Sanctuary (Ka'bah), but was compelled to depart from there too and settle at a land devoid of water or vegetation named Karbala (lit. grief and trials). Imam Husayn (a.s.) said,

"Surely this is the plain I was in quest of. This is the plain where my Holy Grandfather (S) had prophesied that I, with all my companions will lay slain. Here will the garden of Fatima (a.s.) be cut and destroyed. I cannot and I will not move from this place. I have reached the destined destination."

Vehemently pursued, Imam Husayn (a.s.) ultimately found himself a reluctant party to the greatest battle of all times, a struggle of truth against falsehood, humanity against villainy, righteousness against evil, justice against corruption. The grandson of the Holy Prophet Muhammad (S) stood in the scorching heat of Karbala along with seventy two of his companions, thirsty and weary but with a firm determination, against the huge army of seventy thousand men satiated and well equipped with arms. His friends, companions, brothers, sons, nephews, including his six month old babe fell martyr one after the other zealously offering their lives for truth.

Even after this the Imam's strong determination and resolute stand could not be repressed. Time and again, through his speeches, he relentlessly made them see the truth. He invited them towards righteousness and forbade them from evil and immorality, but they were heedless and obstinate in their ignorance.

Now Husayn stood alone in the desert of Karbala in the midst of the forces of evil and corruption. But before laying down his life he displayed to them his unique valor that he had inherited from his father and pushed back the army, until voices of request sprang from amidst them. One of those who fought the battle of Karbala against him says, "I have never seen a person bereaved of his sons, menfolk and his companions more Lion-hearted than him. The foot soldiers were scattering to his right and left like goats when a wolf come upon them."1

It was the voice of Allah Almighty that called out to him saying,

"O Serene Soul (O soul that art at rest!)! Return to your Lord, well-pleased (with Him), well-pleasing (Him), So enter among my servants, And enter into my Paradise." (Sura al-Fajr, 89:27-30)

Hearing this Imam sheathed his sword and bowed down his head in submission (to Allah). Seeing this the enemies pounced upon him like hungry wolves and cut off his sacred head, while still in prostration. Thus Husayn was martyred, but his concept, aim, ideology, and above all the truth prevailed.

Some men think that at Karbala, Imam Husayn (a.s.) lost the battle. But if one tries to understand the personalities of Imam Husayn (a.s.) and Yazid in the light of their respective aims and objectives for which they fought the battle, Husayn was decidedly the victor in the fulfillment of his objectives.

The mission of Husayn was not to allow Yazid to undo the spiritual and moral treasure of Islam, which the latter was bent upon destroying. Husayn faced the worst types of oppression, he suffered death and destruction, his immediate relatives were subjected to torture and butchery, his women-folk and tender children were humiliated and taken captives, but the cumulative forces of coercion could not deter him from fulfilling his objectives.

One cannot also ignore the complete resolve and unflinching faith that these womenfolk led by Sayyidah Zainab (a.s.) and Sayyidah Umm Kulthum (a.s.), the sisters of Imam, and the tender children displayed in the objectives that Husayn stood for, at Karbala and much after that. Even these frail and tender members of the Household of Husayn had to pass through untold trials and torment, and have made sacrifices that are unparalleled in the annals of history.

With his blood, Husayn saved the richest and the noblest possession of mankind - spiritualism. By his sacrifices, Husayn created a new manifesto for men and women of the entire world and for all times to come. Soren Kierkegard has truly said,

"The tyrant dies and his rule ends, the martyr dies and his rule begins."

At this juncture of human history, when humanity has achieved a significant position on account of its advancement in the field of knowledge, it can better understand Imam Husayn (a.s.) and his ideals. Beyond doubt, the world has progressed in the fields of Science and Technology, but in social and moral fields, there has been no considerable improvement. Frustration is the general theme and people appear to be groaning under the stress of malaise. Further, materialism seems to have eaten up the vitals of life. The only remedy is spiritualism and where there is spiritualism, there is Husaynism. Those who are groping in the dark and are in search of 'light and life', may approach Husayn, for he provides both.

It is now up to all to maintain his remembrance, the grand legacy (*Aza*) passed on to us by the Infallible Imams (a.s.) and the Eminent Scholars. We should thus preserve it's honor and sanctity and above all voice our protest against any kind of injustice and immorality which prevails in the society, in one form or the other, thus following the foot-steps of the Master of Martyrs Imam Husayn (a.s.), who is a paradigm of truth, morality, humanity, justice and righteousness.

Ayatullah al Uzma Sayyid Ruhullah Musawi al Khumayni says:

"Let (Ashura) mourning gatherings in commemoration of the Martyr of Noblemen and the oppressed (Imam Husayn) be held with increasing attendance and splendor, for these ceremonies mark the triumph of reason over ignorance, justice over tyranny, trust against treason and Islamic rule over that of the despot. Let the blood smeared flags of Ashura be hoisted higher and higher as token of the arrival of the day for the oppressed to take their vengeance (against oppression)."

Lastly, as Ben Johnson says,

“Who falls for the love of God, shall rise a star.”

Numerous books have been compiled by Muslim and non-Muslim authors regarding the martyrdom of Imam Husayn (a.s.), it’s concept, significance, and effects. Ayatullah Aqa Buzurgh Tehrani (d.1389 A.H. / 1970 A.D.) in his encyclopedic work entitled Az Zari’ah ila Tasaneef ash Shi’ah mentions the names of two thousand books written in various languages on this subject alone until his time.

The pioneer in this field was Asbagh bin Nabatah Mashaje’i (d.140 A.H.), one of the distinguished companions of Imam Ali (a.s.), who was very much alive during the tragedy of Karbala. He was the first to compile a book on Martyrdom (Maqtal) of Imam Husayn (a.s.). He was followed by Jabir bin Yazid Jo’fi (d.128 A.H.), a companion of Imam Muhammad al Baqir (a.s.) and Imam Ja’far as Sadiq (a.s.). Following them was Abu Makhnaf Loot bin Yahya bin Sa’eed Azdi (d.157 A.H.).

Abu Makhnaf was alive during the tragedy of Karbala and had the opportunity to meet and personally interview those who were present in Karbala and directly relate from them. He wrote the renowned book named “Maqtal al Husayn.” As opined by the author in his preface that the Maqtal referred to by Allamah Majlisi in his Biharul Anwar is not the original Maqtal, while this book is extant and also quoted by some ancient historians who have narrated from him in their books viz. Tabari in his Tareekh, Baladhuri in his Ansab al Ashraf, Ibn Kathir in his Tareekh.

Mention must be made of the four manuscripts of the Maqtal, located at Gotha (No.1836), Berlin (Sprenger, Nos.159-160), Leiden (No.792), and St. Petersburg (Am No.78). It was from the first two that Ferdinand Wustenfeld made a German translation of the work entitled Der Tod des Husein Ben Ali und die Rache (Gottingen, 1883).2

Other ancient compilers being Nasr bin Muzahim Manqari (d.212 A.H.), Muhammad bin Umar Waqidi (d.207 A.H.), Abu Ishaq Ibrahim bin Ishaq Nahawandi (269 A.H.), Ibn Ishaq Saqafi (d.283 A.H.), Ahmad bin Abi Ya’qoob (d. after 292 A.H.), Ibn A’sam Kufi (d.314 A.H.), Abdul Aziz bin Yahya Jaludi (d.332 A.H.), Abul Faraj Isfahani (d.355 A.H.), etc.

The book “Nafasul Mahmoom” (lit. The Sigh Of The Aggrieved!) is a comprehensive work authored by the eminent traditionist Shaikh Abbas Qummi (a.r.) (d.1359 A.H./1940 A.D.) who has compiled it quoting from various authoritative books as stated by him in the Preface of this book. Nafasul Mahmoom forms the basis of reference for contemporary authors, researchers, historians and orators (Zakereen) and is acclaimed by one and all.

The present Spiritual Leader of the Islamic Republic of Iran Ayatullah al Uzma Sayyid Ali al Husaynee Khamenei, in one of his speeches of 29 Zilhajj 1415 A.H., while highlighting the importance of Ashura and Azadari to the Ulema and seminary students, specifically said that, “For the mourning (of Imam Husayn) open and read the book Nafasul Mahmoom of Muhaddis Qummi. You will witness that it will be a means of invoking grief for the listeners and will give rise to a tempest in the sea of love (of Ahlul Bayt).”

Shaikh Abbas Qummi was a Master Traditionist, being the student of the Celebrated Scholar Ayatullah Mirza Husayn Noori Tabarsi. He has authored numerous important books viz. Safinatul Bihar, Muntahal Amal, Tohfatul Ehbab, Kunna wal Alqab, Baytul Ehzan, Tohfatur Razawiyyah, Mafatihul Jinan – the renowned book of Dua', etc.

The present book happens to be the second in the translation series of Muhaddis Qummi's books, the first being Manazelul Akherah. For the sake of convenience, I have divided the book into two volumes, the first one ending at the martyrdom of the companions of Imam Husayn (a.s.), and second volume beginning with the martyrdom of the Bani Hashim ending with the revenge of Mukhtar bin Abi Ubaydah Saqafi and the elimination of Ubaydullah bin Ziyad (l.a.)

Being purely reportage, the author has directly quoted the versions of the narrators and has refrained from altering the original texts or furnishing his own opinion regarding a particular report, except in some cases. Being a translator, I too have emulated him and have neither added not deleted any text from the original narration. Perhaps the readers may find some of the reports as being unacceptable or against what is popularly understood. Wherever I have found it necessary, I have annexed notes to it for further understanding and clarification. Thus readers are requested to refer to these notes.

Arabic being an eloquent and a lucid language, it is usually impossible to translate certain words or phrases into any other language, thus it becomes necessary at some places to quote the original Arabic words.

Notwithstanding whatever knowledge and effort put in such work, it remains far from being perfect, for perfection is the essence of Allah. I therefore request the readers to write in, should they feel it necessary, to raise any point or make any remarks in so far as the translation goes and not the actual text of the book.

Last but not least, May his (Imam Husayn) angelic soul guide us, and act as a beacon of light to restore sanity in this strife-torn world full of vices and immorality, with men thirsting for each other's blood, despite all the scientific achievements he has gained. The need for remembering Imam Husayn (a.s.), his achievements and practicing his ideals is ever so imperative.

May the Imam accept this humble service of mine seeking his pleasure and the pleasure of Allah. And may Allah exalt the position of the author of this informative book, Shaikh Abbas bin Muhammad Ridha' Qummi, and offer him refuge under His Empyrean in Qiyamah amongst the slaves of the Ahlul Bayt (a.s.).

Aejaz Ali T. Bhujwala (al Husaynee)
[aejazali@hotmail.com [11]]
Baqirul Uloom Islamic Library & Research Centre
Bombay, India.
Friday 16 March 2001 / 20 Zilhajj 1421 A.H.

1. Tareekh Kamil – Ibn Aseer.
2. Origins and Early Development of Shi'ah Islam – S.H.M. Ja'fari

In the name of Allah, the Beneficent, the Merciful. Praise be to Allah, Who is aware of the roaring of the wild beasts, (and) the sins of the slave done in secrecy. Who causes the to and fro motion of the fishes in the deep seas and forms the waves of water through strong winds.

And Mercy and Salutations upon the Master of the Universe, the Superior among the dwellers of the heavens and the earth, Muhammad (S), (the one) assigned with astounding miracles and signs of indisputable evidence, and (His Mercy and Salutations) upon his Pure Progeny (a.s.), the oppressed among them, who are the lanterns in darkness and the refuge of the nation from peril. And (His Mercy and Salutations) explicitly upon the Oppressed Martyr Imam, the one killed while in journey and captivated in grief, Husayn, the Lantern of Guidance and the Ship of Salvation.

And then, says the guilty sinner, the adherer of the rearmost favor of the Household (Ahlul Bayt) of the Prophethood, Abbas the son of Muhammad Ridha' al Qummi (the author). It had been my heart's desire since a long time to author a brief treatise on the Martyrdom of our Master Imam Husayn (a.s.), and to compile the authentic reports successively transmitted to me through the trustworthy ones, until I entered the ranks of the eulogizers of the Master of the oppressed Abu Abdullah (Imam Husayn), a thousand benedictions and praises upon him. But there were obstacles in between and occupancy intervening therein, until I was favored with the Pilgrimage of Abul Hasan Ali (ar Ridha') bin Moosa bin Ja'far bin Muhammad bin Ali bin Husayn bin Ali bin Abi Talib, Allah's benediction upon all of them.

(I was blessed with) the kissing of the eminent and exalted threshold in the vicinity of his Mausoleum. Then I stretched forward my needy hands in his audience and requested him to fulfill this desire of mine, which is the "Pinnacle of (my) hopes" and I solicited goodness from the Magnificent and Exalted Allah and hastened the path of resuming the compilation of this book. I gathered (the reports) from the following credible books:

1. Al Irshad by the Honorable Shaikh Abu Abdullah Muhammad bin Muhammad bin Nu'man al Mufeed, died in Baghdad in 413 A.H., and buried at the (blessed) feet of Imam al Jawad (a.s.) in Kazmayn.

2. Kitab Malhoof (or Lahoof) by the Noble Sayyid Raziyuddin Abul Qasim Ali bin Moosa bin Ja'far bin Tawoos Husaynee, died in Baghdad in 664 A.H.

3. Tareekh al Rusul wal Mulook by Muhammad bin Jareer Tabari, died in Baghdad in 310 A.H. He was addressed as "the Most Learned upon the earth" by the Master of Masters Muhammad bin Khuzaymah.

4. Tareekh-e-Kamil by the Genealogist, Historian and the Custodian, Allamah Ali bin Abil Karam, renowned as Ibn Aseer Jazari, died in Mosul in 630 A.H.

5. Maqatilat Talibiyyin by the Historian, Genealogist and the proficient author, Shaikh Ali bin Husayn Umawi, renowned as Abul Faraj Isfahani Zaydi, died in Baghdad in 356 A.H.

6. Muroojuz Zahab wa ma'adinul Jawahir by the Trustworthy Historian, the credible among the two sects, the ideal perpetrator Abul Hasan Ali bin Husayn al Mas'oodi, he was a contemporary of Abul Faraj Isfahani.

7. Tazkiratul Khawasul Ummah fee Ma'rifatil Aimmah authored by the Distinguished Scholar Shaikh Shamsuddin Yusuf, renowned as Sibt ibn Jawzi, died in Damascus in 654 A.H. and is buried on the mount Qaysoon.

8. Matalibus Sa'ool fee Manaqibe Alar Rasool authored by the impeccable Author Muhammad bin Talha Shafe'i.

9. Fusulul Muhimmah fee Ma'refatil Aimmah by Nuruddin Ali bin Muhammad renowned as Ibn Sabagh Maliki, died in 858 A.H.

10. Kashfal Ghummah fee Ma'refatil Aimmah by Bahauddin Ali bin Isa Irbili Imami who completed it in 687 A.H., died in 692 A.H.

11. Al Iqdul Fareed by Abu Umar Ahmad bin Muhammad Andalusi Maliki, renowned as Ibn Abd Rabbah, died in 338 A.H., while this book is quite useful for it contains everything.

12. Al Ehtijaj by Abu Mansoor Ahmad bin Ali bin Abi Talib Tabarsi, the tutor of Ibn Shahr Ashob, died in 620 A.H.

13. Manaqib Ale Abi Talib by the Divine Erudite Muhammad bin Ali Sarawi Mazandarani, renowned as Ibn Shahr Ashob, died in 588 A.H. and is buried in Mount Jawshan in the outskirts of Halab.

14. Rawzatul Wa'ezeen by the Martyr Shaikh Muhammad bin Hasan bin Ali Farsi, renowned as Fattal Naishapuri, the tutor of Ibn Shahr Ashob, died in 514 A.H.

15. Maseerul Ehzan by Ja'far bin Muhammad bin Ja'far Hilli, renowned as Ibn Nima, the teacher of Allamah Hilli, died in 645 A.H.

16. Kamile Bahai dar Saqifah by Imaduddin Hasan bin Ali bin Muhammad Tabari, the contemporary of Muhaqqiq al Hilli and Allamah Hilli, died in 698 A.H.

17. Rawzatus Safa by Muhammad bin Khawind Shah, died in 903 A.H.

18. Tasleeyatul Majalis by Muhammad bin Abi Talib Musawi Haeri from which Allamah Majlisi has quoted in the tenth volume of his Biharul Anwar.

And other books of Martyrdom (Maqatil) viz. Maqtale Kalbi through Tazkirah of Sibt Ibn Jawzi and

Tareekh of Tabari, and Maqtale Abu Makhnaf Azdi 1 through Tabari.

This book contains some chapters, one introduction and one conclusion, and I have named it “Nafasul Mahmoom” (The Sigh of the Aggrieved)!

Abbas bin Muhammad Ridha’ al Qummi

1. I have referred to Abu Makhnaf as “Azdi” and have not addressed him by his agnomen (Kuniyah) “Abu Makhnaf” (except while quoting from Biharul Anwar or Hisham bin Muhammad Kalbi) for the simple reason so as to avoid misconstruing that it is the report of Abu Makhnaf which has been quoted in the tenth volume of Biharul Anwar. It is confirmed to me that the reports (quoted in Biharul Anwar) are not related from the renowned book of Abu Makhnaf, for, Abu Makhnaf Loot bin Yahya bin Sa’eed bin Makhnaf Azdi Ghamadi Kufi was a chieftain and an acknowledged traditionist of Kufa and his reports are liable to be authentic.

He has related traditions from Imam Ja’far as Sadiq (a.s.), and his father was one of the companions of the Commander of the faithful Imam Ali (a.s.), Imam Hasan (a.s.) and Imam Husayn (a.s.). Abu Makhnaf has authored numerous books, one of them being “Maqtalul Husayn” (dealing with the martyrdom of Imam Husayn) which has been relied upon and narrated by the ancient eminent Scholars. It can be verified from the Tareekh of Muhammad bin Jarir Tabari, who has quoted extensively, in fact the entire episode of the Martyrdom of Imam Husayn (a.s.) from the (original) Maqtal of Abu Makhnaf.

And, if the reports of Tabari are compared to the ones of the Maqtal ascribed to Abu Makhnaf (in Biharul Anwar), it will be found that the Maqtal is not the same as that (original) Maqtal, nor is it quoted from any other reliable historian. And whatever is quoted solely by him (Majlisi in Biharul Anwar through Abu Makhnaf) (with due respects) is not considered as authentic in my view.

There is a difference of opinion among the Shi’ah and Sunni Scholars, traditionists and historians regarding the day, month and year of the birth of Imam Husayn (a.s.). Some opine that he was born on the third of the month of Sha’ban or fifth of the same month, or on the fifth of the month of Jamadi’ ul Ula forth year after Migration (Hijrah), while some say that it was in the end of the month of Rabi’ ul Ula third year after Migration.

Thus, Shaikh Al-Tusi in his Tahzeeb, Shaikh Shaheed al Awwal in his Duroos, and Shaikh Bahai in his Tawzeehal Maqasid unanimously agree and accept the tradition of Siqatul Islam (the Trustworthy Authority of Islam) Shaikh Kulaini (May Allah sanctify his grave), that Imam Ja’far as Sadiq (a.s.) said that,

“The distance between (the birth of) Imam Hasan (a.s.) and (the conception of) Imam Husayn (a.s.) was a Tuhr (a period of cleanliness between two consecutive menses), while between their birth six months and ten days.”

What is meant here is the minimum period of cleanliness, which is of ten days. Imam Hasan (a.s.) was born on the fifteenth of the month of Ramazan in the year of the battle of Badr i.e. second year of Migration (Hijrah).

Besides, it is related that the distance between (the birth of) Imam Hasan (a.s.) and (the conception of) Imam Husayn (a.s.) was not a period of a Tuhr (cleanliness), and Imam Husayn (a.s.) remained in his mother's womb for six months.

It is written in the Manaqib of Ibn Shahr Ashob from Kitab al Anwar , that Allah, the Exalted, sent felicitations to His Prophet Muhammad (S) regarding the conception and birth of Imam Husayn (a.s.) while condoling him for his martyrdom. When Hazrat Fatima az Zahra (a.s.) was informed about it, she was grieved, then the following verse was revealed,

"With trouble did his mother bear him and with trouble did she bring him forth, and the bearing and the weaning of him was thirty months". **(*Sura al Ahqaf, 46: 15*).**

Normally a woman's period of pregnancy is of nine months, and no child born in six months can survive, except Prophet Isa (a.s.) and Imam Husayn (a.s.).1

Shaikh Saduq, through his chain of transmitters, quotes from Safiyyah bint Abdul Muttalib, that she said: When Imam Husayn (a.s.) was born, I was attending to his mother. The Holy Prophet (S) came to me and said,

"O Aunt! Bring my son to me."

I replied that I had not yet purified him. He replied,

"Will you purify him? Rather Allah, the Exalted, has cleansed and purified him."

In another tradition it is related that Safiyyah says that she then gave the child to the Prophet who placed his tongue in his mouth, and Imam Husayn (a.s.) started licking it. Safiyyah says that I strongly perceive that the Prophet did not give him anything else except milk and honey. She says that then the child urinated and the Prophet planted a kiss in the centre of his eyes and wept, then handing him over to me said,

"O my dear son! May Allah curse the people who will kill you",

and he repeated it thrice. I asked, *"May my parents be your ransom! Who will kill him"?* and he replied,

"The oppressive group to emerge from among the Bani Umayyah."

It is related that the Prophet recited the Azan in his right ear and Iqamah in the left one. Imam Ali Zainul Abedeen (a.s.) relates that the Holy Prophet himself recited the Azaan in the ears of Imam Husayn (a.s.) the day he was born. Besides it is related that on the seventh day the Aqiqa was performed and two white charming sheep were sacrificed, one thigh of which along with a gold Ashrafi (a gold coin) was given to the mid-wife. The hair of the child was shaven off and silver equal to it's weight was given as charity, then scent was applied on the child's head.

The Trustworthy Authority of Islam Shaikh Kulaini relates that Imam Husayn (a.s.) did not drink milk from his mother Hazrat Fatima (a.s.) nor any other woman. He was always brought to the presence of the Holy Prophet who gave him his thumb to suck. Imam Husayn (a.s.) sucked his thumb and then would remain satiated for two or three days. Thus Imam Husayn (a.s.)'s flesh and blood was formed from the flesh and blood of the Holy Prophet (S).

Shaikh Saduq (May Allah sanctify his grave) quotes Imam Ja'far as Sadiq (a.s.) as saying that when Imam Husayn (a.s.) was born, Allah commanded Jibra'eel to descend upon the earth with a thousand Angels and congratulate the Prophet on His behalf and himself. Jibra'eel descended and on the way he passed by an island where an Angel named Fitrus, who was a bearer of the empyrean, lay there banished.

Allah had once assigned a job to Fitrus who delayed it due to laziness; hence Allah took away his wings and expelled him to the island. Fitrus worshipped Allah there for seven hundred years until the time Imam Husayn (a.s.) was born. When Fitrus saw Jibra'eel he inquired of him as to where was he going. Jibra'eel answered that, "Allah, the Exalted, has bestowed His Blessings (Imam Husayn) upon Muhammad (S), thus Allah has commanded me to go and congratulate him on His behalf and myself." Fitrus said,

"Then O Jibra'eel! Take me too along with you to the presence of the Prophet, perhaps he might pray for me."

Jibra'eel lifted him up and brought him to the Holy Prophet (S). When he reached there he offered condolence to him on behalf of Allah and himself, then he presented the matter of Fitrus. The Prophet commanded Fitrus to touch himself with the body of Imam Husayn (a.s) and arise. Fitrus did so and ascended upwards saying,

"O Prophet of Allah! This son of yours will be mercilessly killed by your nation. Therefore it is incumbent upon me in exchange of this favor that I recompense. Hence there is no person who visits his grave except that I receive him, and there is no Muslim who offers salutations to him or who prays for him except that I take it to his presence and carry his message."

Saying this Fitrus flew away. In another narrative it is related that Fitrus flew away saying,

"Who is similar to me? For I am a freed one of Husayn (s.a.s), the son of Ali (a.s.) and Fatima (a.s.), whose Grandfather is Ahmad (S)."

Shaikh Al-Tusi relates in misbah that Qasim bin Abul Ala'a Hamadani (the agent of Imam Ali an Naqi) received a written pronouncement from Imam al Mahdi (a.t.f.s.) which read as follows: Our Master Imam Husayn bin Ali (a.s.) was born on Thursday, the third of the month of Sha'ban, therefore fast on that day and recite this supplication: "O Allah! I ask you in the name of the one who is born this day…(till the end)" Furthermore the following words are quoted: "Fitrus took shelter under his cradle, and we seek

shelter after him under his grave."

Sayyid ibn Tawoos says in Malhoof that there was no Angel in the Heavens who did not turn up to congratulate the Prophet (S) on the birth of Imam Husayn (a.s.) and condole him for his martyrdom, and revealed the reward reserved for the Imam. They showed him the grave of Imam Husayn (a.s.), and the Prophet prayed,

"O Allah! Forsake him who forsakes Husayn, and slay him who slays Husayn, and do not bestow abundance to the one who wishes to derive advantage from his death." 2

1. The author says that we strongly perceive that in reality the above verse refers to Imam Husayn (a.s.) and Prophet Yahya (a.s.) (and not Prophet Isa) for their lives were quite identical to one another while the period of their mother's pregnancy was the same. It is related that Prophet Yahya (a.s.) remained in his mother's womb for six months as Imam Husayn (a.s.), whereas in the case of Prophet Isa (a.s.), it is found in numerous traditions that his mother bore him for a very short period viz. nine hours, each hour equal to a month, and this seems quite acceptable. It is related that Ummul Fazl, the wife of Abbas bin Abdul Muttalib (the uncle of the Prophet) who nurtured Imam Husayn (a.s.), recited some couplets eulogizing him.
2. Ibn Shahr Ashob writes in Manaqib that one day Jibra'eel descended and saw Hazrat Fatima (a.s.) sleeping while Imam Husayn (a.s.) was feeling restless and weeping. Jibra'eel sat down and consoled and played with the child until Hazrat Fatima (a.s.) awoke, and the Prophet apprised her of this. Sayyid Hashim Husayn Bahrani quotes in his Madinatul Ma'ajiz from Sharhabeel bin Abi Awf, that when Imam Husayn (a.s.) was born, an Angel from among the Angels of the High Paradise descended and went to the Great Sea and called out between the Heavens and the earth, "O servants of Allah! Wear the dress of grief and sorrow, and mourn, for the son of Muhammad (S) lies beheaded, oppressed and subdued."

The virtues of our Master Imam Husayn (a.s.) are quite apparent and the tower of his honor and eminence is luminous and indisputable. In all matters he holds an exalted status and honorable rank. There is none among the Shia'h and others who have not praised his grace, excellence and superiority.

The intelligent among them have recognized the truth, while the ignorant are furbishing them. And why would not this be, for his esteemed self is surrounded from all sides by nobility, and the great appearance has taken hold of him all over, while beauty has sunk deep into him from all directions and this cannot be denied by any Muslim.

His Grandfather is Muhammad al Mustafa (the chosen one) (S), his Father Imam Ali al Murtaza (the approved one) (a.s.), Grandmother Hazrat Khadija (a.s.), Mother Hazrat Fatima az Zahra (the splendid one) (a.s.), brother Imam Hasan (a.s.) the honorable, his uncle Ja'far at Tayyar, and his Progeny pure Imams from the chosen ones among the family of Hashim. It is said in one of the couplets: "Your splendor is evident for everyone, except the blind who cannot see the moon."

In Ziyarat-e-Nahiyah our Master Imam al Mahdi (a.t.f.s.) praises his excellent personality in the following words:

"And you fulfilled your duties and responsibilities with utmost readiness.

Renowned for your charity, you performed the mid-night Prayer in darkness.

Your path was firm, (you were) benevolent among the creatures, greatest among the precedents, noble with regard to the lineage and eminent with regard to ancestry, and you had an exalted position and several (other) excellences.

You were of a commendable character, amply generous.

You were forbearing, sober, penitent, benevolent, knowledgeable, rigorous.

A martyred Imam, penitent, beloved (by the believers), dreadful (for the disbelievers).

You are the son of the Prophet of Allah (S) and the deliverer of the Holy Qur'an.

And the arms of the nation (ummah).

And the one who endeavored in the way of (Allah's) obedience.

Protector of the oath and covenant.

You hated the path of the transgressors.

A Bestower upon those in trouble.

One who prolonged the Bowing and Prostration.

(*You remained*) *Abstinent from the world,*

You always viewed it with the sight of the one who has to leave it soon."

The he continues to say:

"I wonder at myself that I am about to glorify the one whose praise has exhausted the paper. The water of the seas is insufficient to fill the book of your excellence, so that I may dip my finger in it to turn the pages thereof (to read it)."

His Valor

The reporters and reliable authorities specify that when Imam Husayn (a.s.) intended to go to Iraq, Ubaydullah bin Ziyad dispatched troops one after the other towards him and also gathered the Police force to kill him. He prepared an army of thirty thousand soldiers (foot and horse-men) to follow him in groups one after the other and to surround him fully equipped from all sides. They gave him the following notice:

"Either submit to the orders of the son of Ziyad and swear the oath of allegiance to Yazid, or be ready for

combat, which would split open the liver and cut the life vein, dispatch the souls above, and would throw the bodies head-long unto the ground."

But the Imam, following the footsteps of his respected Grandfather and Father, refused to surrender to indignity. He set an example of self-respect and honor for the people, and accepted (noble) death below the sword. Then he himself, along with his brother and family members arose to defend (Islam) and accepted death instead of submitting to the tyranny of Yazid.

The wicked and vile army desisted them and the immoral infidels started shooting arrows at him. But Imam Husayn (a.s.) stood firm like a mountain and nothing could weaken his determination. His feet were more resolute upon the earth of Martyrdom than a mountain, while his heart was not disturbed because of the fear of battle or death.

Similarly his supporters likewise faced the forces of Ubaydullah ibn Ziyad and killed and wounded many of them. And they themselves did not die until they had killed many of them, and made them taste death by the ardor of the Hashimites. And none among the Hashimites fell a martyr until they had thrown their opponents unto the ground and killed them and sunk the hilts of their swords into their bodies. Imam Husayn (a.s.) himself attacked the enemies like a ferocious lion and with his mighty sword threw them upon the ground.

The narrator quotes a man as saying that,

"By Allah! I have seen none like him, who having lost his sons, relatives and dear friends, and in spite of this, his heart being powerful and serene, and feet firm upon the ground. By Allah! I have seen none like him before or after him"

It has been related that there arose a dispute for a farm between Imam Husayn (a.s.) and Waleed bin Uqba. And although Waleed was the governor of Madina (but was on the wrong), Imam was infuriated and removed his turban from his head and put it in his neck.

In the book Ehtijaj it is related from Muhammad bin Saeb, that one day Marwan bin Hakam told Imam Husayn (a.s.) that, "If it were not for your esteem and honor through Hazrat Fatima (a.s.), how could you have gained excellence over us"? Imam Husayn (a.s.) was infuriated and caught hold of his neck with an iron fist, then he removed the turban from his head and tied it in Marwan's neck, and he fell down unconscious, then he left him.

The author says that Imam Husayn's valor became a by-word while his forbearance in the battlefield had exhausted and frustrated others. His combat is similar to that of the Holy Prophet (S) in the battle of Badr. While his forbearance, even after facing numerous enemies and possessing supporters less in quantity, is similar to his Father Imam Ali (a.s.) in the battle of Siffin and Jamal.

Imam Mahdi (a.t.f.s.) in Ziyarat-e-Nahiyah says:

“And (they) initiated the attack upon you.

So you too stood up (equipped with) spear and sword.

And you routed the army of transgressors.

And you were surrounded in the dust of the battle and (were) fighting with Zulfiqar with such ferocity as if you were Ali, the empowered one.

So when the enemies saw you to be composed and calm without fear or anxiety, they began to plot and lay traps for you, and began to fight with you with cunningness and mischief.

And the accursed (Umar bin Sa’ad) ordered his army to cut off the water supply (from you).

And all of them unleashed their atrocities to kill you and they hastened to line up against you.

They struck at you with arrows and (they) extended their futile hands towards you.

They did not consider your rights, nor did they deem their putting to swords your friends as a sin, (and) they looted your belongings.

You bore the tribulations (of the battle) with firmness and forbore their troubles, such that the Angels of the Heavens were astounded at your patience.

Then the enemies surrounded you from all sides and inflicted you with wounds.

And they partitioned themselves between you and your family, there remained no helper for you.

You deflected them with persistence and patience away from your women and children.

Until they forced you down from your horseback, and you descended to the earth, wounded.

The horses were trampling you with their hooves.

The atrocious army fell upon you with their swords.

The perspiration of death appeared on your forehead and your hands and feet folded and unfolded to the right and the left (with uneasiness).

You were beholding with fear your belongings and your Household.

When in such a situation you might not have thought of your children and family due to personal pain.”

His Knowledge

It should be borne in the mind that the knowledge of Ahlul Bayt (a.s.) was inspired by Allah and they were in no need to gain knowledge (from others). And their present day knowledge was similar to that in the past (without any change).

They were in no need of analogy, ponderence or conjecture, while apprehending their intellect is far beyond the capacity of human beings. The one who tries to conceal their excellences is similar to the one attempting to veil the face of the sun. It should be noted that they examined the concealed in the present state. They grasped the verity of intellect in the solitude of worship and they were far more better than as perceived by their companions and friends. They would not pause (to think) in front of the common profiteer and those trying to test them, nor become upset or show slackness.

They were prudent in their conditions and discourses and were unparalleled in their age. In distinction and honor, from the beginning until the end, they were in conformity with one another. When they opened their mouth to speak, others would remain silent. When they spoke others would listen to them (with awe). Thus every strider could not reach them (their lofty position) nor their aims were fulfilled (to surpass them) and did not succeed in their policies.

They possessed such qualities, which had been bestowed upon them by the Creator, and the Truthful (Lord) announced that He had removed doubts regarding them. He explicitly praised their grace and superiority until He made them independent of evidences and analogy. Thus they said, “We are the sons of Abdul Muttalib, the Master of men.”

His munificence and generosity

It is related that one day Hazrat Fatima az Zahra (a.s.) took her sons Imam Hasan (a.s.) and Imam Husayn (a.s.) to the presence of the Holy Prophet (S) who was seriously ill (and he later died because of it). She requested the Holy Prophet (S) to present to her sons something as inheritance (from his attributes). To which the Prophet (S) replied,

“As for Hasan, he shall inherit my awe and supremacy, and as for Husayn, he will inherit my generosity and valor.”

It is renowned that Imam Husayn (a.s.) liked to serve guests and fulfill the desires of people and was friendly towards the relatives. He gifted the indigent and poor, gave to the needy, clothed the naked ones, fed the hungry, relieved the debts of the indebted, caressed fondly the orphans, and aided the needy ones. Whenever he received any wealth, he distributed it to others.

It is related that once when Mu’awiyah went to Makkah, he presented numerous wealth and clothes to Imam (a.s.), but he refused to accept them. This being the attribute of generous and liberal men, and

characteristic of the munificent. His personality bore witness to his kindness, while his speech confirmed his excellent trait, and his actions manifested his noble qualities.

It should be noted that generosity combined with munificence and mercy is confined in (the personality of) Ahlul Bayt (a.s.) while in others it is just superficial. Therefore stinginess was never attributed to anyone among the Bani Hashim, while their generosity was compared to the clouds (of rain) and their valor to the Lions.

Imam Ali Zainul Abedeen (a.s.), in one of his sermons in Syria said,

"We are presented with wisdom, forbearance, generosity, eloquence, valor, and love in the hearts of believers."

Verily they are inspiring oceans and clouds filled with rains.

The good deeds performed by them were inherited by them from their forefathers. They had made good character as the Divine Law and a means of perseverance and recognition of extreme honor, for they were the noble sons of noble fathers.

They were the masters of the nation, chosen ones from among the people, chiefs of the Arabs, the epitome of the children of Adam, the sovereigns of this world, guides of the hereafter, Allah's proof among His servants, and His trustees in the towns. While all the eminence is evident and visible in them.

Others have learnt (the lesson of) generosity from them and gained guidance from their methods. How would he not part with his wealth, who has set his foot (in the battlefield to sacrifice his life), and how would he not deem the things of this world to be lowly who has collected courage (provisions) for the Hereafter. There is no doubt regarding the one who is ready to sacrifice his life in the battlefield, that he will ever be prepared to part with his wealth. Then how will the one, who has abandoned the pleasures of this world, have worth for the things of this transient world?

The poet says:

"He is generous with regard to his self, where even the munificent are stingy, while the generosity of self (sacrifice) is the pinnacle of generosity."

Hence it is said that generosity and valor have consumed milk from the same breast (go hand in hand with one another) and are attached to one another. Thus every generous person is brave and every brave generous, and this being a common system.

Abu Tamam says regarding this: "When you see Abu Yazid in a gathering or in a battlefield, or ransacking, then you shall agree that generosity is nearing valor and munificence to valor."

Abut Tayyib says: "They say that munificence is not enough, until he built a house on the way fare, I say

that the valor of a generous man warns him against stinginess, O generosity, you may turn similar to a whirlpool, his sword has rendered him protection from being drowned."

Once Mu'awiyah praised the Bani Hashim for their munificence, the children of Zubayr with valor, the Bani Makhzoom with arrogance, and the Bani Umayyah with forbearance. When Imam Hasan (a.s.) heard his words, he said,

"May Allah kill him! He desires that the Bani Hashim (reacting to his praise) may give away their wealth and thus become dependent on him, and the children of Zubayr (being influenced by his praise) may get killed while fighting, and the Bani Makhzoom would pride upon themselves so that people may dislike them, and that the Bani Umayyah may (cautiously) become lenient so that the people may start liking them."

Mu'awiyah said the truth, although truthfulness is far away from him, but it so happens that quite often a liar (unwillingly) utters the truth. In the case of Bani Hashim, where Mu'awiyah said that generosity was present in them and valor and temperateness were particularly found in them, while people just imitated them. The best qualities which were distributed among all men were unified together in them. This being the truth while everything else false.1

His eloquence, abstinence, humility, and worship

As regards his eloquence, virtue, humility and worship, if we go on to relate about it, we will cross the limits of the capacity of this book. Instead we quote the traditions about the love and affection of the Holy Prophet (S) towards him.

Shaikh Muhammad ibn Shahr Ashob in his Manaqib quotes from Ibn Umar, that one day the Prophet (S) was seated on the pulpit delivering a sermon. Suddenly Imam Husayn (a.s.) came and his legs got entangled in the end of his shirt and he fell down and started weeping. The Holy Prophet (S) alighted from the pulpit and lifted him up and said,

"May Allah kill the Shaitan! Verily he is a charming child. By Him in whose hands is my life! I do not know as to how I alighted from the pulpit."

In Manaqib, Abus Sa'adat, while praising the Prophet's Household (Ahlul Bayt) relates from Yazid bin Ziyad, that one day the Holy Prophet (S) came out of the house of Ayesha and passed from near the house of Hazrat Fatima (a.s) when he heard Imam Husayn weeping. He said,

"O Fatima! Do you not know that the weeping of Husayn causes me great pain"?

It is quoted in Manaqib from Sunan of Ibn Majah and Faeq of Zamakhshari, that one day the Holy Prophet (S) passed through a lane and saw Imam Husayn (a.s.) playing with some children. The Prophet stretched his hands and tried to catch him, but Imam Husayn (s.a.s.) started running from here

to there so that he could escape. The Prophet was amused and at last got hold of him. Then he placed one of his hand under the chin and the other on his head, then he lifted him up and kissing him said,

"Husayn is from me, and I am from Husayn. Allah befriends the one who holds Husayn dear. Verily Husayn is one of the tribes (*of the twelve tribes of Bani Israel*)*."*2

In the book Manaqib it is quoted through Abdul Rahman bin Abi Layla, that he says, that one day we were sitting in the presence of the Holy Prophet (S) when Imam Husayn (a.s.) came and started jumping and playing on the back of the Prophet. The Prophet said, "Leave him alone."

In the same book it is quoted from Lays bin Sa'ad, that one day the Holy Prophet (S) was leading the congregational Prayers (*Namaz-e- Jama'ah*), when Imam Husayn (a.s.), who was an infant, was sitting besides him. When the Prophet went into prostration (*sajdah*), Husayn sat on his back and striking his legs said, "Hil Hil" (a noise by which mounts are galloped). The Prophet brought him down with his hands and made him sit besides him and then stood up. Then again when the Prophet went for the other prostration this happened, until he ended his Prayers.

It is related from Amali of Hakim that Abu Rafe' says, that one day I was playing a game called "Midhah"3 with Imam Husayn (a.s.) who was a small child at that time. When I won, I told him to let me mount upon his back (as was the rule of the game), but he said that would I like to mount upon the back of the one who had mounted the back of the Holy Prophet (S)? Hence I yielded to it. Then when he won, I said that I too would not allow him to sit on my back as he had done. But then he said that would I not like to lift up the person who was lifted by the Holy Prophet (S) himself? And here too I yielded.

In the same book it is related through Hafs bin Ghiyas from Imam Ja'far as Sadiq (a.s.), that one day the Holy Prophet (S) prepared to recite the Prayers and Imam Husayn (a.s.) was standing besides him. The Prophet recited the Takbeer (Allaho Akbar) and Imam could not pronounce it. The Prophet repeated it again but Imam could not do so. The Prophet repeated his Takbeer seven times and on the seventh time Husayn recited it correctly. Imam Sadiq (a.s.) says that thus reciting Takbeer seven times before starting the Prayers (*Salat*) is recommended (*Sunnat*).

In the same book it is quoted from Tafseer of Naqqash from Ibn Abbas that he said, one day I was sitting in the presence of the Holy Prophet (S) when his son Ibrahim was sitting on his left thigh and Imam Husayn (a.s.) on his right one. The Prophet kissed each of them subsequently. Suddenly Jibra'eel descended with the Revelation (Wahy). When the Revelation ended, the Holy Prophet (S) said,

"Jibra'eel came to me from my Lord and informed me that the Almighty Allah sent greetings to me and said that He would not let these two children remain together, let one become a ransom over the other."

The Prophet looked at Ibrahim and started weeping and said,

"His mother is a slave-girl, if he dies no one accept myself will feel pain. But Husayn is Fatima's and my

cousin Ali's son and my flesh and blood, if he dies not only Ali and Fatima but myself too shall feel immense pain. Hence I prefer my personal grief over the grief of Ali and Fatima. Hence O Jibra'eel! Let Ibrahim die, for I ransom him over Husayn."

Ibn Abbas says that after three days Ibrahim died. After this whenever the Holy Prophet (S) saw Husayn, he would kiss him and pull him towards himself and lick his lips. Then he would say,

"May my life be sacrificed on him upon whom I ransomed my son Ibrahim. May my parents be your ransom O Aba Abdillah"!

1. It is related that once a nomad came and saluted Imam Husayn (a.s.) and asked from him saying, "I have heard from your Grandfather that if you have a desire, ask from any one of these men: A noble Arab, a generous master, one who understands the Qur'an, or the one gifted with a beautiful face. The nobility of the Arabs is due to your Grandfather (the Prophet), while generosity is your custom, the Qur'an has descended in your own house, and particular beauty is apparent in you, and I have heard your grandfather say: Whoever desires to see me, should look at my Hasan and Husayn." Imam said, "Tell me what do you desire"?

The nomad wrote down his desire onto the ground. Imam said, "I have heard my father Imam Ali (a.s.) say, that the worth of every man is through his good actions, and I have heard my grandfather the Prophet of Allah say, that favor is measured through one's wisdom. Thus I shall ask you three questions, if you answer one of them, I shall fulfill one third of your desire, while if you answer two of them, two thirds of your desires shall be fulfilled, and if you answer all three of them, your entire wish shall be fulfilled." Then he brought a bag full of coins and said, "If you answer, you shall get from this." The nomad said, "Do ask me, and there is no Might and no Power except with Allah, the Most High, the most Great."

Imam said, "What delivers a slave (of Allah) from destruction"? He replied, "Reliance upon Allah." He (a.s.) then asked, "What is the adornment of man"? He replied, "Knowledge accompanied by forbearance." Imam asked, "But what if he does not possess it"? He said, "Wealth with generosity and munificence." Imam again asked, "And what if he does not possess it"? He replied, "Poverty accompanied by patience." Imam said, "And if he does not possess it"? He replied, "Thunderbolt (damnation) which would burn him." The Imam smiled and forwarded the bag (full of coins) towards him. In another tradition it is related that the bag contained a thousand Ashrafis (a gold coin) and two of his personal rings whose gems were worth two hundred Dirhams each.

2. Reg. the twelve tribes of Bani Israel, it is quoted in the Qur'an: "And of Moosa's people is a party, who guide (people) with truth and thereby do justice. And We divided then into twelve tribes (or) nations" (Sura al A'araf: 159-160).
3. Midhah - This particular game is played with pebbles which have to be aimed into a pit.

Tradition n. 1

The author of the book Shaikh Abbas Qummi says that: My teacher Haj Mirza Husayn Noori (May Allah enlighten his grave) has related traditions to me with complete general permission to narrate from him. Mirza Husayn Noori has got permission (to relate) from the Sign of Allah (Ayatullah) Haj Shaikh Murta□a Ansari (May Allah sheath him with His Mercy), who has got it from the Honorable Master Haj Mulla Ahmad Naraqi.

From our Noble Master Sayyid Mahdi Bahrul Uloom, from the Chief of Chiefs, our Master Aqa

Muhammad Baqir Behbahani renowned as “Waheed”, from his father Mulla Muhammad Akmal, from the Divine Scholar Mulla Muhammad Baqir Majlisi Isfahani, from his father Mulla Muhammad Taqi Majlisi, from our Honorable Shaikh Muhammad Ameli renowned as Bahauddin (Shaikh Bahai), from his father Shaikh Husayn bin Abdas Samad Ameli Harisi, from Shaikh Zainuddin (Shaheed ath-Thani, the second Martyr).

From Shaikh Ali bin Abdul Ali Meesi, from Shaikh Muhammad bin Dawood Jazzini, from Ali bin Muhammad, from his father Muhammad bin Maki (Shaheed-al-Awwal, the first Martyr), from Muhammad bin Allamah Hilli, from his father Allamah Hilli, from Ja’far bin Sa’eed Hilli, from Fakhar bin Ma’eed Musawi, from Imaduddin Tabarsi, from Abu Ali (Mufeed ath-Thani, the second Mufeed), from his father Shaikh Al-Tusi, from Shaikh Mufeed, from the Honorable Shaikh Saduq, from majeluya Qummi, from Ali bin Ibrahim Qummi, from his father Ibrahim bin Hashim Qummi, from Rayyan bin Shabeeb (the maternal uncle of Mo’tasim), who says that I went to meet Imam Ali ar Ridha’ (a.s.) on the first day of the month of Muharram. Imam Ridha’ (a.s.) asked me,

“O son of Shabeeb! Are you in the state of fasting today”?

I replied in the negative. Imam continued,

“This is the day when Prophet Zakariyyah (a.s.) prayed to his Lord thus:

***“Lord grant me from unto Thee a good offspring, Verily Thou art the Hearer of Prayers”* (*Surah al-Ali Imran, 3:38*).**

Then Allah accepted his Prayers and commanded His Angels to go and give him glad tidings regarding the birth of his son Prophet Yahya (a.s.). The Angels came and called out to him while he was engaged in Prayers in the niche. Hence the one who fasts on this day and asks for his desires from Allah, his Prayer will be answered as was of Zakariyah.”

Then Imam (a.s.) said,

“O son of Shabeeb! Muharram is such a month that the Arabs of the age of ignorance (pre-Islamic) too respected its sanctity and forbade oppression and blood-shed in it. But these people (the Umayyads) did not honor the sanctity of this month nor of their Prophet. In this month they killed the son of the Prophet and imprisoned the women-folk after looting and plundering their belongings, verily Allah will never ever forgive this crime of theirs.”

“O son of Shabeeb! If you wish to mourn and lament over anyone, do so upon Husayn bin Ali bin Abi Talib (a.s.) for he was beheaded like a lamb. Eighteen persons from among his family, who were unparalleled in the earth, were also killed along with him. The heavens and the earth lamented the death of Husayn (a.s.). Four thousand Angels descended from the heavens to aid him, but when they reached there they saw that he had already been martyred. Thus, now they all remain near his blessed grave

with disheveled hair covered with dust until the rising of the Qaem (Imam al Mahdi). Then they will all aid him and their slogan will be: Vengeance for the blood of Husayn."

"O son of Shabeeb! My father (Imam Moosa al Kazim) has related from his father (Imam Ja'far as Sadiq), who has related from his grandfather (Imam Ali Zainul Abedeen), that when my grandfather Imam Husayn (a.s.) was martyred, the sky rained blood and red sand."

"O son of Shabeeb! If you weep over the afflictions of Husayn (a.s.) such that tears flow from your eyes and fall upon your cheeks, Allah will forgive all your sins whether big or small and less or large in number."

"O son of Shabeeb! If you desire to meet Allah the Glorified in a state purified of all sins, then go for the pilgrimage to the grave of Imam Husayn (a.s.)."

"O son of Shabeeb! If you desire that you may abide in the palaces of Paradise in the company of the Holy Prophet (S) and his Progeny, then invoke Allah's curse upon the murderers of Imam Husayn (a.s.)."

"O son of Shabeeb! If you desire to earn the reward of those who were martyred along with Imam Husayn (a.s.), then whenever you remember him, say: I wish I had been with them, then I too would have attained the Great Triumph."

"O son of Shabeeb! If you desire to reside in the exalted status of Paradise along with us, then bemoan our sorrows and sufferings and rejoice in our happiness and remain attached to our love. For even if a person is attached to a stone in this world, Allah shall make him arise with it on the day of Qiyamah."

Tradition n. 2

Through successive chain of authorities, the Noble Shaikh Muhammad bin Nu'man al Mufeed (May Allah sanctify his spirit) relates from the Noble Shaikh Abul Qasim Ja'far bin Muhammad Qawlawayh Qummi (May Allah scent his grave), from Ibn Waleed, from Saffar, from Ibn Abul Khattab, from Muhammad bin Isma'il, from Saleh bin Aqbah, from Abu Haroon Makfoof, who says that once I went to the presence of Imam Ja'far as Sadiq (a.s.). Imam told me to recite some couplets to which I started reciting.

Then Imam (a.s.) said,

"Not like this, recite as you do so for him (Imam Husayn) among yourselves and (standing) on the head of his grave."

Then I recited, "While passing by the grave of Husayn tell his blessed bones…" Then Imam (a.s.) started weeping and hence I became silent. Imam Sadiq (a.s.) told me to continue and recite some more, thus I recited "O Farwa! Arise and weep and lament upon your Master Husayn, give an opportunity to weep

over the corpse of Husayn." Abu Haroon continues that Imam Sadiq (a.s.) wept bitterly and the women of his household too wept. When they became silent, Imam said,

"O Abu Haroon! If a person recites couplets about Imam Husayn (a.s.) and makes ten people weep by it then Paradise is reserved for him at that very moment."

Then Imam started reducing the number of persons till he reached one and said,

"If a person recites couplets about Imam Husayn (a.s.) and makes a single person weep by it, then Paradise is reserved for him at that very moment."

Imam retorted,

"Anyone who remembers Imam Husayn (a.s.) and weeps over him, shall have Paradise (as his reward)."

The author (Shaikh Abbas Qummi) says that the couplets recited by Abu Haroon were the ones composed by Sayyid al Himyari and which has been explicitly quoted by Shaikh Ibn Nima.

Tradition n. 3

Through successive chain of authorities, Shaikh Saduq relates from his chain of authorities from Ibn Abbas that, Imam Ali (a.s.) asked the Holy Prophet (S), "Do you hold Aqeel dear to yourself"? The Prophet (S) replied,

"Yes by Allah! I do hold him dear due to two reasons. The first being that I personally hold him dear, second being that Abu Talib loved him, and that his son (Muslim) will die befriending your son (Imam Husayn). And verily the eyes of the believers will weep (over his martyrdom) and the Angels close to Allah will send blessings upon him."

The Prophet started weeping and tears fell upon his chest, then he said,

"I complain to Allah regarding that (pain and sufferings) which my Progeny will have to bear after my death."

Tradition n. 4

Through successive chain of narrators, the Honorable Shaikh Abul Qasim Ja'far bin Qawlawayh relates from Musme' Kardeen who says that one day Imam Ja'far as Sadiq (a.s.) told me,

"O Musme'! Being a resident of Iraq do you go for the pilgrimage to the grave of Imam Husayn (a.s.)"?

I replied, "No, for the people of Basra know me well and they are the adherents of the Caliph and there

are numerous enemies from the nasibies (those who bear enmity towards the Prophet's Ahlul Bayt) of the clans and others around us. I fear lest they malign me in presence of the sons of Sulayman (bin Abdul Malik, the Abbaside Caliph), who would then torture and harass me." Then Imam said,

"Then do you remember the troubles which were inflicted on Imam Husayn (a.s.)"

and I replied in the affirmative. Imam again asked,

"Are you then disturbed by it"?

I replied, "Verily yes, by Allah! And this grief effects me such that the people of my family see this (it's effects) upon my face, and I even leave my meals while this sorrow becomes apparent on my cheeks." Imam Sadiq (a.s.) said,

"May Allah have mercy upon your tears! Verily you are of those people who are afflicted by our grief, those who rejoice at our prosperity and lament over our sorrows, and who are attached to us in our time of dread and peace. In fact when you die, you will find our Blessed Forefathers close to you and they will counsel the Angel of death regarding you, and glad tidings shall be given to you which will illuminate your eyes. Then he shall be more compassionate and merciful towards you than a mother is to her son."

Saying this Imam started weeping and I too could not control my tears. Then he continued,

"Praise be to Allah, Who with His Mercy, has exalted us over all creatures, and favored our Household (Ahlul-Bayt) with His blessings. O Musme'! Verily the heavens and the earth have been lamenting since the time the Commander of the faithful Ali (a.s.) was martyred. The Angels who weep over us are numerous, and their tears have never dried up from the time of our martyrdom, and there is none who does not lament over us. And no one weeps over us and our afflictions, accept that Allah sends His blessings upon him before his tears fall on his cheeks from his eyes. And if one tear, which have fallen from their eyes, is thrown in the pit of hell, it's heat would cool down as if no fire ever existed there. The one whose heart feels pain for us will rejoice on the day he sees us during his death and (his delight) will remain intact till he meets us at the fountain of Kauthar. Kauthar itself will be contented to see our friends, and such delicacies will be placed in his mouth, that he will not be ready to move away from there."

Tradition n. 5

Through successive chain of narrators, Shaikh Abul Qasim Ja'far bin Qawlawayh Qummi, through his chain of authorities, relates from Abdullah bin Bakr, who narrates in the contents of a lengthy tradition that, I performed the Hajj Pilgrimage along with Imam Ja'far as Sadiq (a.s.) and then said, "O Son of the Prophet of Allah! If the grave of Imam Husayn bin Ali (a.s.) is exhumed what will be found therein"? Imam replied,

"O son of Bakr! What a great question you have asked. Verily Imam Husayn bin Ali (a.s.), together with his father, mother and brother is in the presence of the Prophet of Allah (S). And he eats (of the bounties) with all of them, and is on the right side of the Empyrean (Arsh) and is bonded with them and says: O Allah, fulfill what You had promised me. Then he looks at the pilgrims who have come to his grave with their names and the names of their fathers, and he knows what they have brought in their luggage more better than they know their sons. And he looks at those who weeps over his afflictions and prays to Allah for their contentment and self-sufficiency. Then he says: O one who weeps over me! If you are informed about the rewards and bounties which Allah has reserved for you (because of your mourning), then you would be more delighted than the grief. Then he seeks pardon for all their sins and faults."

Tradition n. 6

Through successive chain of authorities, the Noble Shaikh and the Chief of Traditionists Muhammad bin Ali bin Babawayh Qummi, through his authorities, quotes Imam Ali ar Ridha' (a.s.) saying that,

"Whoever remembers our sorrows, and weeps over the oppressions which have been inflicted upon us, then on the day of Qiyamah he shall be on our status along with us. And the one who remembers our sorrows and thereby weeps and makes others weep, then his eyes shall not weep on the day when all eyes will be weeping. And the one who sits in such a gathering wherein our matters are discussed, his heart will not die on the day when all hearts shall perish."

Tradition n. 7

Through my chain of transmitters reaching Shaikh ut Taifa Abu Ja'far Al-Tusi, who relates from Shaikh Mufeed, who relates from Ibn Qawlawayh, from his father, from Sa'ad, from Barqi, from Sulayman bin Muslim Kindi, from Ibn Ghazawan, from Isa bin Abi Mansoor, from Aban bin Taghlib, who relates from Imam Ja'far as Sadiq (a.s.) that he said,

"The sorrowful sigh over the oppression which have been inflicted upon us is glorification, and grief upon us is worship. And guarding our secrets carries the reward of struggle in the path of Allah."

Then he retorted,

"Verily it is necessary that this tradition be written in gold."

Tradition n. 8

Through his chain of transmitters, the Jurist Shaikh Abul Qasim Ja'far bin Qawlawayh relates from Ibn Kharejah that Imam Ja'far as Sadiq (a.s.) said that Imam Husayn (a.s.) says,

"I am the Martyr of grief and was martyred in captivity. And it is (incumbent) upon Allah to send the one who comes to visit my grave in sorrow, to reach contented back to his family."

Tradition n. 9

It has been related by Shaikhat Taifa Al-Tusi, through successive chain of narrators from Abu 'Amr Usman Daqqaq, from Ja'far bin Muhammad bin Malik, from Ahmad bin Yahya Azdi, from Makhool bin Ibraheem, from Rabi' bin Munzir, from his father who quotes Imam Husayn bin Ali (a.s.) as saying that,

"There is no slave of Allah who sheds tears and his eyes become wet, except that Allah will put him in Paradise for a (lengthy) period."

Ahmad bin Yahya Azdi says that one day I saw Imam Husayn (a.s.) in a dream and inquired from him regarding the validity of the tradition and the Imam replied that it was true.

Tradition n. 10

Through chain of transmitters, Shaikh Abul Qasim Ja'far bin Qawlawayh relates through his chain of transmitters from Abu Ammarah, the Nawha recitor, that one day the name of Imam Husayn (a.s.) was taken in the presence of Imam Ja'far as Sadiq (a.s.) and he did not even smile till the night, and he would always say, *"Husayn is the means of weeping for all believers."*

Tradition n. 11

Through my chain of transmitters connected to the Honorable Shaikh Ali bin Ibrahim Qummi who relates from his father, from Ibn Mahboob, from Ala', from Muhammad, from Imam Muhammad al Baqir (a.s.) who said that, Imam Ali bin Husayn Zainul Abedeen (a.s.) said,

"If a believer weeps over the martyrdom of Imam Husayn (a.s.) and tears flow from his eyes and fall on his cheeks, then Allah will make him reside in the palaces of Paradise where he shall abide for a lengthy period of time. And if tears flow from a believer's eyes (in sorrow) and falls upon his cheeks for the oppression and tyranny which has been inflicted upon us by our enemies, then Allah will present him a seat in Paradise. And the believer who undergoes sufferings on our behalf and tears flow on his cheeks, then Allah will remove sorrow from his face, and on the day of Qiyamah will keep him away from His wrath and safeguard him against the fire (of hell)."

Tradition n. 12

Through chain of transmitters, Shaikh Saduq Muhammad bin Ali bin Babawayh Qummi relates from his father (Ibn Babawayh Awwal), from the Master of Qummis Abdullah bin Ja'far Humayri, from Ahmad bin Ishaq bin Sa'ad, from Bakr bin Muhammad Azdi that Imam Ja'far as Sadiq (a.s.) once told Fuzayl that,

"Do you discuss our traditions when you sit in each others company"?

Fuzayl replied, "Yes we certainly do so, may I be your ransom"! Imam said,

"Whoever remembers our traditions, or in whose presence we are discussed and tear equal to the size of a wing of a fly flow from his eyes, Allah will forgive all his sins although they be equal in number to the foam (of the water) of the river."

Tradition n. 13

Through my chain of transmitters (I relate) from the Noble Shaikh, the Master of Traditionists, Muhammad bin Ali bin Babawayh Qummi (Shaikh Saduq) who relates from Abi Ammarah (the eulogizer, Nawha recitor) that he says that, Imam Ja'far as Sadiq (a.s.) told me, *"Recite some couplets in praise of Imam Husayn (a.s.)."*

I recited the couplets and Imam started weeping. Again I recited some more and he wept. I continued my recital and Imam wept each time until his entire Household started lamenting. Then Imam said,

"O Abu Ammarah! A person who recites couplets for Imam Husayn (a.s.) and makes fifty people weep, his reward is Paradise. And a person who recites couplets for Imam Husayn (a.s.) and makes thirty people weep, his reward is Paradise. And a person who recites couplets and makes twenty people weep, his reward is Paradise. And a person who recites couplets for Imam Husayn (a.s.) and makes ten people weep, his reward is Paradise. While a person who recites couplets for Imam Husayn (a.s.) and makes one person weep, his reward is Paradise. While a person who recites couplets for Imam Husayn (a.s.), and himself weeps, his reward is Paradise. And whoever recites a couplet for Imam and himself is aggrieved, his reward is Paradise."

Tradition n. 14

Through successive chain of transmitters reaching Ja'far bin Qawlawayh Qummi, who relates from Haroon bin Moosa Tal'ukbari, from Umar bin Abdul Aziz Kashshi, from Umar bin Sabah, from Ibn Isa, from Yahya bin Imran, from Muhammad bin Sinan, from Zayd bin Shiham, who says that, I was sitting in the presence of Imam Ja'far as Sadiq (a.s.) with a group of people from Kufah, when Ja'far bin Affan entered. Imam welcomed him, signaled him to sit closer to him and then said, "O Ja'far" he said, "Here I am (at your service), may I be your ransom"!

Imam said,

"I have heard that you recite elegies for Imam Husayn (a.s.), and that you recite it very well."

He replied, "Yes, may I be your ransom." He recited and the Imam started weeping, and all those who were present there too started weeping, until Imam's beard was soaked in tears.

Then he said,

"O Ja'far! By Allah! The Angels close to Allah have descended here and heard your couplets for Imam Husayn (a.s.) and wept like us and even more. The Almighty Allah has reserved Paradise for you at this very moment and has forgiven your sins. O Ja'far! Do you want to hear something more"?

Ja'far replied in the affirmative and Imam continued,

"There is none who recites elegies in the praise of Imam Husayn (a.s.) and himself weeps besides making others weep, except that Allah will make Paradise obligatory for him and forgive him."

Tradition n. 15

Through successive chain of transmitters, Shaikh Saduq relates from Ibn Masroor, from Ibn Amir, from his uncle, from Ibrahim bin Abi Mahmood, who says that Imam Ali ar Ridha' (a.s.) said,

"Muharram is a month in which bloodshed was considered unlawful by the pre-Islamic pagan Arabs, but our blood was shed in this month. Our sanctity was violated and our children & women-folk were made captives. Our tents were set ablaze and whatever was found therein was looted. And they did not even honor the relation, which we share with the Prophet of Allah (S). The day on which Imam Husayn (a.s.) was martyred has injured our eyes and our tears are constantly flowing since then. Our dear ones were dishonored on the plains of grief and trials (Karbo bala) making way for sorrows and sufferings until Qiyamah. Thus, sorrowful people should mourn over it (the martyrdom of Imam Husayn), for weeping upon it nullifies the major sins."

Then he said,

"When the month of Muharram would approach, no one would see my father (Imam Moosa al Kazim) ever laughing until the tenth, and grief would prevail upon him. And the tenth would be the day of sorrow, grief and lamenting, and he would say: This is the day when Husayn (a.s.) was massacred."

Tradition n. 16

Through my connecting chain of transmitters reaching Shaikh Saduq, who relates from Talqani, from Ahmad Hamadani, from Ali bin Hasan bin Fazzal who relates from his father that Imam Ali ar Ridha' (a.s.) said,

"Whoever avoids attending to his worldly affairs on the tenth of Muharram, Allah will fulfill all the wishes and desires of this world as well as the hereafter. Whoever considers this day to be a day of mourning, sorrow and weeping for himself, Allah the Glorified will make the day of Qiyamah to be a day of rejoicing for him and his eyes will be cooled in Paradise on account of us. And whoever considers the tenth of Muharram to be a day of prosperity and buys something for his house (considering it a good omen), then

Allah will not give him affluence in that thing. And on the day of Qiyamah he will be made to arise along with Yazid, Ubaydullah bin Ziyad and Umar ibn Sa'ad (may Allah's curse be on all of them) and will be thrown into the lowest abyss of hell."

Tradition n. 17

Through successive chain of transmitters, Shaikh Saduq relates from the Holy Prophet Muhammad (S) that he said, that Prophet Moosa bin Imran (a.s.) supplicated to Allah and said,

"O my Lord! My brother has died, thus forgive him."

It was revealed to him,

"O Moosa! If you desire, I shall forgive all the people from the beginning until the end, except the murderers of Husayn (a.s.), for I shall surely take revenge from them."

Tradition n. 18

Through my connecting chain of transmitters reaching the Honorable Shaikh Abul Qasim Ja'far bin Qawlawayh Qummi, who relates with his chain of authorities, that Imam Ja'far as Sadiq (a.s.) said,

"The murderers of both, Prophet Yahya (a.s.) as well as Imam Husayn (a.s.) were illegitimate. The heavens have not wept, except on account of the martyrdom of both of them."

Tradition n. 19

Through successive chain of transmitters, the Noble Shaikh Ja'far bin Qawlawayh relates with his chain of authorities from Dawood Raqqi, who says that once I was in the presence of Imam Ja'far as Sadiq (a.s.) when he asked for water to drink. When he drank it, grief overtook him and his eyes became full of tears. Then he said,

"O Dawood! May Allah's curse be upon the murderers of Imam Husayn (a.s.). There is no servant (of Allah) who drinks water and remembers Husayn and curses his enemies, except that Allah writes one lac (100,000) virtues in his record, and forgives one lac sins of his, and elevates his position one lac times. It is as if he has freed one lac slaves, and on the day of Qiyamah he shall arise satiated."

Tradition n. 20

Through successive chain of transmitters, the Honorable Shaikh Abul Qasim Ja'far bin Qawlawayh relates from the Noble Shaikh, the Trustworthy (Authority) of Islam, Muhammad bin Ya'qoob Kulaini, who relates with his chain of authorities from Dawood bin Farqad, who says that I was seated in the house of Imam Ja'far as Sadiq (a.s.) when we saw a pigeon (called Zaghabi) humming. Imam turned towards me

and asked,

"O Dawood! Do you know what this bird is saying"?

I replied in the negative. Imam said,

"It curses the murderers of Imam Husayn (a.s.), thus preserve such pigeons in your houses."

Tradition n. 21

Through successive chain of transmitters, the Sign of Allah (Ayatullah), the Eminent Scholar Allamah Hilli relates from the Sovereign of Investigators Khwaja Nasiruddin Muhammad bin Muhammad Al-Tusi, from the Learned Shaikh and Traditionist Burhan Muhammad bin Muhammad bin Ali Hamadani Qazwini (who had settled in Ray), from the Honorable Shaikh Muntajabuddin Ali bin Ubaydullah bin Hasan Qummi, from his father, from his grandfather, from the Noble Shaikh Abil Fath Muhammad bin Ali bin Usman Karajaki, from Muhammad bin Abbas, with his chain of narrators from Hasan bin Mahboob, who relates with his chain of narrators from Sandul, from Darim bin Firqad who says that Imam Ja'far as Sadiq (a.s.) said that,

"Recite Sura al Fajr in your obligatory (wajib) and supererogatory (Nafilah) morning Prayers, for it is particularly related to Imam Husayn (a.s.). Have you not heard the words of Allah the Exalted in this Verse (Ayah):

O Tranquilled Soul at (complete) rest! Return to your Lord, well-pleased (with Him), (and) His being well-pleased with you." (Surah al-Fajr, 89:27-30).

Here Imam Husayn (a.s.) is referred to as the"Tranquilled Soul, well-pleased (with Allah) and His being well-pleased with him."

*His companions from the family of the Prophet, are those who will be pleased with Allah on the day of Qiyamah and Allah too will be pleased with them. Verily this Sura is particularly connected to Imam Husayn, his followers (Shi'ah), and the followers (Shi'ah) of the Progeny of Prophet Muhammad (S). The one who continuously recites this Sura will remain with Imam Husayn (a.s.) in Paradise in his elevated station, and verily Allah is Predominant and All-Wise."*1

Tradition n. 22

Through successive chain of narrators, the Honorable and felicitous Shaikh Abu Ja'far Al-Tusi, through his chain of transmitters, relates from Muhammad bin Muslim, who says that I have heard Imam Muhammad al Baqir (a.s.) and Imam Ja'far as Sadiq (a.s.) as saying that,

"Indeed the reward and compensation given by Allah for the martyrdom of Imam Husayn (a.s.) is that

Imamate has been issued forth from his progeny, there is cure in (the earth of) his grave, the fulfillment of desires at the head of his grave, and from the time the pilgrim goes to visit his grave and returns back, no accounting will be taken (from him).”

Muhammad bin Muslim asked Imam Sadiq (a.s.), “These rewards are (for the people) on account of Imam, but what about the reward for him.” Imam replied,

“Indeed Almighty Allah has united him with the Holy Prophet (S) and Imam remains with the Prophet in his station and position.”

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

“And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring.” (Surah at-Tur, 52:21).

Tradition n. 23

Through successive chain of authorities, the Noble Shaikh Abul Qasim Ja’far bin Sa’eed (Muhaqqiq Hilli) relates from the Noble Sayyid Muhammad bin Abdullah bin Ali bin Zuhra Husaynee Halabi (May his grave be scented), from the Master Traditionist, the Rightly Guide of the Nation and Religion, Muhammad bin Ali bin Shahr Ashob Sarawi, who quotes from the Honorable Shaikh Ahmad bin Abu Talib Tabarsi’s book Ehtijaj under a lengthy tradition dealing with Sa’ad bin Abdullah Ash’ari’s meeting with Imam al Mahdi (a.t.f.s.), in which Sa’ad asked Imam al Mahdi (a.t.f.s.) the interpretation regarding the words: *Kaf, Ha, Ya, Ain, Swad* in Sura al Maryam. Imam replied,

“These words are from the concealed codes regarding which Allah informed His Servant the Prophet Zakariyah (a.s.) and regarding which it was revealed to the Holy Prophet Muhammad (S).

The incident is as follows: Prophet Zakariyah (a.s.) asked his Lord to teach him the names of the Five Pure Ones, to which Jibra’eel descended and taught him the five names. Whenever Prophet Zakariyah (a.s.) recited the four names, Muhammad (S), Ali (a.s.), Fatima (a.s.) and Hasan (a.s.), his heart would be enlightened and his sorrow would part away, but when he took the name of Husayn (a.s.) he would become sorrowful and turn restless.

One day he asked Allah Almighty, “My Lord! When I utter the names of these four Pure Personalities, my sorrow parts away, but when I take the name of Husayn (a.s.), I turn sorrowful and weep and wail.” Then Allah, the Mighty the Sublime revealed to him regarding Kaf, Ha, Ya, Ain, Swad. Kaf stands for Karbala, and Ha for Halakah (perdition) of the Prophet’s Household, Ya for Yazid, the oppressor and murderer of Husayn (a.s.), Ain for Atash (thirst), and Swad for (Sabr) Patience and forbearance of Husayn.

When Prophet Zakariyah (a.s.) heard this he was so much grieved that for three consecutive days he

refused to come out of his place of worship and did not permit people to meet him, and remained grief-stricken and wept profusely. And he recited the following elegy: O Lord! Will you let the best of Creatures see the plight of his son? O Lord! Will you allow this disaster to fall upon his Household? O Lord! Will you let Ali and Fatima wear the dress of grief and will they witness this calamity"?

He (Prophet Zakariyah) would always say, "O Lord! Bestow upon me with a son who would be the light of my eyes in my old-age, and when you present me with a son make my love intense for him and then let me taste the grief of his loss as Your Friend Muhammad (S) who will mourn the death of his son.

Thus Allah blessed Prophet Zakariyah (a.s.) with a son Prophet Yahya (a.s.) whose death was mourned by Prophet Zakariyah (a.s.). Prophet Yahya (a.s.)'s period of (his mother's) pregnancy was six months similar to that of Imam Husayn (a.s.)."

Tradition n. 24

Through chain of authorities reaching the Pillar of Islam Shaikh Saduq, who relates from his chain of narrators from Abil Jarood, who says that Imam Muhammad al Baqir (a.s.) said that, one day the Holy Prophet Muhammad (S) was in the house of the mother of the faithful Umm Salama (a.s.), his wife, and told her not to allow anyone to visit him. Imam Husayn (a.s.), who was a child at that time, entered therein and rushed to the Prophet (S). Umm Salama (a.s.) followed him and saw Imam Husayn (a.s.) seated on the chest of the Prophet (S) and the Prophet (S) was weeping. In his hand there was something which he was turning upside down. Then he said,

"O Umm Salama! Jibra'eel has come to me and reported that my Husayn will be martyred and this earth is of his place of martyrdom. Preserve this with you, and the day this earth turns into blood, know then that Husayn has been martyred."

Umm Salama said, "O Prophet of Allah! Pray to Allah to relieve Husayn from this calamity." The Prophet replied,

"Yes I prayed to Allah for it, but Allah revealed to me that due to his martyrdom, a status will be bestowed on him, which will be unapproachable by anyone else. And he will be having such followers (Shi'ah) who will intercede (on the day of Qiyamah) and their intercession (Shafa'ah) will be accepted. And that Mahdi (a.t.f.s.) will be from his progeny. Hence how good for them who will befriend Husayn and will be among his followers (Shi'ah). For verily on the day of Qiyamah they will be successful."

Tradition n. 25

Through successive chain of authorities till Shaikh Saduq, who relates with his chain of narrators from Imam Ja'far as Sadiq (a.s.), that he said regarding the verse of the Qur'an:

"And mention Isma'il in the Book, surely he was truthful in (his) promise, and he was a

Messenger, a Prophet." (***Surah al-Maryam, 19:54***).

The Isma'il referred to by Allah in the above verse is not the Prophet Isma'il (a.s.) the son of Prophet Ibraheem (a.s.), but is another Prophet from among the Prophets of Allah. He was chosen by Allah for his people, who tortured him to such an extent, that they peeled the skin off his head and face. An Angel descended unto him and said, "Allah the glorious has sent me to you, ask whatever is your heart's desire." The Prophet replied,

"I am sympathetic towards whatever will befall Husayn."

Tradition n. 26

Through my successive chain of authorities reaching Shaikhut Taifa (Al-Tusi), who through his chain of narrators relates from Zainab bint Jahash, the wife of the Holy Prophet (S), that she says: One day the Prophet (S) was sleeping in my house when Imam Husayn (a.s.) entered therein. I tried to keep him busy so that he would not wake up the Prophet (S) from his sleep. Then I became engrossed in some work and Husayn entered the room wherein the Prophet was sleeping. I followed him and saw that he was lying on top of the Holy Prophet (S) and urinated on his stomach. I tried to lift him up, but the Prophet (S) said,

"O Zainab! Leave him alone until he finishes."

When he finished, the Prophet (S) arose and purified himself and started reciting the Prayers (*Salat*). As soon as he went into prostration (*Sajdah*) Husayn sat on his back. The Prophet remained in prostration until Husayn himself got off from his back. Then when he arose Husayn returned back and the Prophet lifted him up. When he finished his Prayers he stretched his hands forward and said, "Come near, come near O' Jibra'eel." I asked, "O Messenger of Allah! Today I found you doing something which you have never done before." To which the Prophet replied,

"Yes, Jibra'eel came to offer condolences and told me that my people would kill my Husayn, and he brought along with him red sand for me."

Tradition n. 27

Through successive chain of authorities reaching the Honorable Shaikh Abul Qasim Ja'far bin Qawlawayh Qummi, who relates with his chain of authorities from Imam Ali bin Abi Talib (a.s.) that, one day the Holy Prophet Muhammad (S) came to visit us. I brought some food for him which Umm Ayman had brought as a gift for us viz. a tray of dates, a cup of milk and a bowl of butter so that he may partake of it. When he finished eating I arose to pour water on his hands to wash it. When he finished washing it, he rubbed the wet hands on his blessed face and beard.

Then he went to the place of worship in the corner of the room and went into prostration and started

weeping for a long time. Then he raised his head and none from among us had the courage to go near him and inquire. Husayn arose and went and sat upon the thigh of the Prophet of Allah, and put his head to his chest and placed his jaw on his head and said, “O dear father! Why do you weep”? The Prophet replied,

“I looked at you all and was happy and contented to an extent as I was never ever so much pleased before. Then Jibra’eel descended and reported to me that you all will be martyred, and your graves will be far away from one another. Hence I thanked Allah for what will befall (*you all*) *and asked goodness for you.”*

Husayn said,

“Then O father! who will look after our graves and come to visit them in spite of such distance”?

To which the Prophet replied,

“Those people among my nation (*ummah*) *will come to visit your graves, who intent seeking my pleasure and goodwill. And hence I will go to assist them on the station of accounting* (*in Qiyamah*)*, and hold their hands and relieve them from the fear and hardships of that day.”*

Tradition n. 28

Through my successive chain of authorities reaching the Noble Shaikh Mufeed, who in his Irshad relates from Awza’ee, from Abdullah bin Shaddad, from Ummul Fazl bint Haris, who says that, one day I went to the presence of the Holy Prophet Muhammad (S) and said, “O Prophet of Allah! Tonight I saw a very bad dream.” The Prophet inquired as to what it was. I said that it was very hard upon me, to which he again asked me to relate it to him. I said, “I saw that a piece of your body cut off and fell in my lap.” The Prophet replied,

“It is fine, for verily my Fatima (*a.s.*) *will soon deliver a boy and you will be her midwife then.”*

Hence Imam Husayn (a.s.) was born and lay in my lap as the Prophet had predicted. One day I took him to the presence of the Prophet (S). Suddenly I looked at his eyes and saw them filled with tears. I asked, “May my parents be your ransom O Prophet of Allah! What has happened to you”? He replied,

“Jibra’eel came to me and reported that the people from among my nation (*ummah*) *will kill this son of mine, and he has brought red colored sand* (*from the earth of the place of his martyrdom*)*.”*

Tradition n. 29

Through my successive chain of authorities reaching Shaikh Mufeed, who in his Irshad relates from (the mother of the faithful) Umm Salama (a.s.), that she says, one night the Holy Prophet (S) went away from

our midst and did not return for quite a long time. When he came back his hair was disheveled and he was covered with dust and one of his palms was closed. I asked, “O Prophet of Allah! What has happened, for I now see you distressed and covered with dust.” The Prophet replied,

“I was taken to Iraq at a place called Karbala, and was shown the place where my son Husayn and other members of my family and children will lay slain. I have gathered their blood (*red sand*) *and it is here in my hand.”*

Then he opened his palm and said, *“Take it and preserve it with you.”*

I took it from him and saw that it was red colored sand. I kept it in a bottle and sealed it’s lid and preserved it with me.

When Husayn left for Iraq from Makkah, I would remove that bottle every day and night and smell it and look at it and weep over the sufferings, which would befall him. Then on the tenth of Muharram, the day on which Husayn was martyred, I removed it in the first part of the day and it was as usual.

Then when I removed it in the last hours of the day, I saw that it had turned into pure blood. I was grieved and started wailing in my house, but I concealed it, lest the enemies in Madina might be informed of it and may hasten to rejoice over it. From that day onwards I kept this sorrow concealed in my heart until the time and day the news of his martyrdom reached Madina, thus its verity was proved.

Tradition n. 30

Through my successive chain of authorities reaching Shaikh Mufeed, who relates in his Irshad that one day the Holy Prophet Muhammad (S) was seated and Imam Ali (a.s.), Hazrat Fatima (a.s.), Imam Hasan (a.s.), and Imam Husayn (a.s.) were sitting around him. The Prophet addressed them and said,

“What will be your state when all of you will be killed and your graves will lie scattered”?

Imam Husayn (a.s.) said,

“Will we die a natural death or will we be martyred”?

The Prophet replied,

“O my dear son! You will be killed with oppression and cruelty, and your brother* (*Hasan*) *too will be killed with tyranny and cruelty, and your offspring will be scattered over the land.”

Husayn asked, *“Who will kill us, O Prophet of Allah”?*

He replied, *“The worst among men”*,

then Imam Husayn inquired, *“Then will anyone come to visit us* (*our graves*) *after our death”?*

The Prophet answered,

"Yes my dear son! A group of people from among my community will come to visit your graves seeking my pleasure. Then on the day of Qiyamah, near the station of accounting, I will go to them and catching hold of their hands will save them from it's terrors and sorrows."

Tradition n. 31

Through successive chain of authorities Allamah Majlisi has quoted in Biharul Anwar, that the author of Durrus Sameen has written in the interpretation of the following verse of the Qur'an,

"Then Adam received from his Lord (certain) words, and Allah turned to him (mercifully)" (Surah al-Baqarah, 2:37).

that Prophet Adam (a.s.) saw the names of Prophet Muhammad (S) and Imams (a.s.) written on the base of the Empyrean (Arsh) and Jibra'eel instructed him to say: O' the Praiseworthy (Hameed), by the right of Muhammad (S), O Most High (Ali), by the right of Ali, O Creator (Fatir), by the right of Fatima, O Benevolent (Mohsin), by the right of Hasan and Husayn, and from you is goodness. When Prophet Adam (a.s.) uttered the name of Husayn his eyes were filled with tears and his heart was pained. Adam told Jibra'eel,

"O brother Jibra'eel! When I take the name of the fifth one among them, my eyes get filled with tears and my heart gets shattered."

Jibra'eel replied, "This son of yours (Husayn) will be surrounded by such afflictions that all other calamities will seem low and less when compared to it." Prophet Adam (a.s.) asked Jibra'eel as to what those afflictions would be, to which Jibra'eel replied, "He will be killed as a thirsty, forlorn and a lonely traveler. He will have no friend or helper.

Would that you see him calling out: O thirst! O loneliness! and his thirst would spread between him and the heavens like smoke. No one will answer his call except the swords and the rain of death, and he will be butchered like a sheep from the back of his neck. And the enemies will rob the belongings from his tents, and his blessed head, while those of his companions, will be paraded on the points of lances in the cities in the midst of his (imprisoned) ladies. Thus it has been revealed in the knowledge of the Lord."

Thus Prophet Adam (a.s.) and Jibra'eel both started weeping as a mother weeps over the loss of her son.

And it has been narrated from other trustworthy reports, that on the day of Eid, Imam Hasan (a.s.) and Imam Husayn (a.s.) entered the house of their Grandfather the Prophet of Allah Muhammad (S) and said,

“O Grandfather! Today is the day of Eid, and the children of Arabs have worn new and colorful clothes, while we do not have any new dress with us, hence we have come to you.”

The Prophet pondered over their state and wept that he did not have a dress with him suitable for them, nor did he desire to send them disheartened and with a broken heart. He lifted his hands and prayed,

“O Allah! Make amends for their and their mother’s heart.”

Suddenly Jibra’eel descended with two white dresses among the dresses of Paradise. The Prophet was overjoyed and said,

“O Masters of the youth of Paradise! Take these dresses which have been stitched by the tailor (*from Allah*) *according to your sizes.”*

Both the Imams saw that the dresses were white in color and hence said,

“O Grandfather! These are of white color, how can we wear it, when the children of Arabs have worn colorful clothes”?

The Prophet (S) put his head down and started thinking about it when Jibra’eel said,

“O Muhammad (*S*)*! Rejoice and cool your eyes. The powerful dyer of the Divine color will fulfill their desire and make them happy by those colors which they desire. Hence O Prophet, do order that a ewer and vessel be brought.”*

A vessel was brought and Jibra’eel said, “O Prophet of Allah! I shall pour water over these dresses and you wring them until the desired color appears. The Prophet soaked the dress of Imam Hasan (a.s.) and said,

“Which color do you desire”?

Imam Hasan (a.s.) replied that he preferred the green color, to which the Prophet rubbed the dress with his own hands which turned into bright green color similar to emeralds, by the will and command of Allah. He then handed it over to Imam Hasan (a.s.) who wore it. Then Jibra’eel took another dress and started pouring water in the vessel. The Prophet then turned towards Imam Husayn (a.s.), who was of five years of age at that time, and asked,

“O light of my eyes! Which color do you desire”?

To which Husayn replied that he preferred the red color. The Prophet again rubbed the dress with his own blessed hands and it turned into bright red color similar to rubies. He then handed it over to Imam Husayn (a.s.) who wore it too. The Holy Prophet and both Imams were overjoyed and they returned back to their mother. When Jibra’eel saw this he started weeping. The Prophet said,

“O brother Jibra’eel! This is not the day to mourn, when my sons are rejoicing and are happy. By Allah! Please let me know the reason for your grief.”

Jibra’eel replied, “I mourn because your sons have selected one color each. As regards your son Hasan, he will be poisoned and because of it’s effect his body will turn green. And as regards your other son Husayn, be will be killed by swords and his head severed, while his body will be smeared with red blood.” Hearing this the Prophet started weeping and his sorrow increased.

Tradition n. 32

Through successive chain of narrators till Shaikh Saduq, who relates from Ibn Abbas that he says, I was along with the Commander of the faithful Imam Ali (a.s.) when we were going towards Siff□n. When we passed by Naynawah, on the banks of the River Euphrates (Furat), Imam Ali said in a loud voice,

“O Ibn Abbas! Do you recognize this place”?

I replied in the negative. Imam continued,

“If you had known that what I know, you would not move from here without weeping.”

Then Imam Ali (a.s.) wept such bitterly that his beard became wet and tears started falling on his chest, and I too started weeping. He started calling out,

“Alas! What business the children of Abu Sufyan and Harb have with me, they being of the group of shaitan and friends of disbelief. O Aba Abdillah (Imam Husayn)! Adhere to patience and forbearance. Your father sees all that which shall befall you.”

Then he called for water and performed ablutions and recited Prayers as much as he desired and then repeated what he said before. After finishing he slept for sometime and then awoke and called me. I said, “Here I am at your service, O Commander of the faithful.” Imam Ali (a.s.) said,

“Shouldn’t I narrate to you what I dreamt now”?

I replied, “Verily you slept and what you dreamt would be true and fair, O Commander of the faithful.” Imam replied,

“I dreamt that some men have descended from the heavens carrying white standards and equipped with bright and shining swords and have drawn a line on this ground. I saw that the branches of the palm–trees are reaching on the ground and frantic pure blood was dripping from them. And I saw my dear son and the light of my eyes Husayn smeared in blood calling out for help, but nobody is responding to them.

The men who had descended from the heavens are calling to him: O Progeny of Prophet! Adhere to patience and forbearance, for you will be killed at the hands of the most accursed people. O Aba

Abdillah (*Imam Husayn*)*! This is Paradise that eagerly awaits you.*

Then they condoled me and said: O Abul Hasan! Glad tidings to you, for on the day of Qiyamah, Allah will cool your eyes due to him, then I awoke as you now see. By Him in whose hands is Ali's life! The most honest Abul Qasim (*Holy Prophet*) *had related to me, that I would come to this valley, whilst going to fight the rebellions and mischievous people. And this valley is known as Karbobala, where my Husayn together with seventeen people among mine and Fatima's progeny would be buried, and this place is renowned in the heavens. And this place of Karb* (*grief*) *and Bala* (*trials*) *will be mentioned as the two Harams* (*of Ka'bah and Prophet's Mosque*) *and Baitul Muqaddas are mentioned."*

Tradition n. 33

Through successive chain of authorities reaching Shaikh Saduq, who relates through his successive chain of authorities from Harsamah bin Abi Muslim, who says that we fought the battle of Siffin along with Imam Ali (a.s.). While returning back we halted at Karbala and recited the morning Prayers there. Then he gathered a handful of earth and smelt it and said,

"Praise be to you O earth (*of Karbala*)*! A group of people will be associated with you, who will enter Paradise without any accounting."*

When I returned back to my wife who was of the followers (Shi'ah) of Ali, I told her, "Shouldn't I narrate to you a tradition from your Master Ali? Ali dismounted at a place called Karbala and recited the morning Prayers and lifted up a handful of earth and said: Praise be to you O earth (of Karbala)! A group of people will be associated with you, who will enter Paradise without any accounting." My wife replied that the Commander of the faithful said that which was truth and right.

When Imam Husayn (a.s.) came to Karbala, I was present among the forces of Ubaydullah bin Ziyad. When I saw the place and the trees, I remembered the tradition of Imam Ali (a.s.). I sat on my Camel and went to Imam Husayn (a.s.). I saluted him and narrated to him whatever I had heard from his father Imam Ali (a.s.) about this place. Imam Husayn (a.s.) asked me,

"Are you with us or among our opponents"?

I replied, "I am not with you nor with your opponents, but have left behind me small children regarding whom I fear that Ubaydullah bin Ziyad might harm them." Imam said,

"Then go away to a place where you would not see the place of our martyrdom, nor hear our call (*for help*)*. For by Him in Whose hands is the life of Husayn! Today there is none who hears our call* (*for help*) *and does not assist us, except that Allah will throw him headlong into the fire of hell."*

Tradition n. 34

Through successive chain of transmitters reaching Shaikh Mufeed, who relates from Abul Hakam, who says that, I have heard from my teachers and other scholars, that once Imam Ali (a.s.) delivered a sermon in which he said,

"Ask from me whatever you desire before you may fall short of me. By Allah! Will you not ask me regarding the group of people who have led astray a hundred people, or who have captivated a hundred people, but I will inform you about them as to who is the instigator and who will administer it until the day of Qiyamah."

A man arose and asked, "Tell me as to how many hair are there in my head and beard"? Imam Ali (a.s.) replied,

"By Allah! My friend the Messenger of Allah (S) has related to me regarding what you have asked me. An Angel is seated on the edge of the hair of your head who curses you, and on each hair of your beard a devil is seated who instigates (and invites you towards evil and immorality). And a child in your house will be the murderer of the son of the Holy Prophet (S), and this sign is a truthful proof about that which I have informed you. And otherwise I would have also told you regarding what you questioned me, but proving that is difficult (to count the hair). But the proof regarding it is what I have informed you regarding the curse upon you and your accursed son."

At that time his son was small and was crawling on his feet. And when Imam Husayn's situation reached thus, he became the commander for his murder and whatever Imam Ali (a.s.) had predicted took place.2

Tradition n. 35

Through successive chain of authorities reaching the Honorable Shaikh Abul Qasim Ja'far bin Muhammad bin Qawlawayh (May Allah scent his grave), who relates through his chain of authorities from Imam Muhammad al Baqir (a.s.) that: Whenever Imam Husayn (a.s.) went to the presence of the Holy Prophet Muhammad (S), he would draw him closer to himself and would tell the Commander of the faithful Imam Ali (a.s.) to take care of him. Then the Prophet would bend down and start kissing him and weep. (Once) Imam Husayn asked him as to why he wept? The Prophet replied,

"My dear son! I am kissing that part of your body, which will be cut asunder by the sword, thus am lamenting over it."

Imam Husayn (a.s.) said,

"O dear Father! Will I be killed"?

He replied,

"Yes, by Allah! You, your father and your brother shall all be killed."

Imam asked,

"O father! Will the places of our martyrdom be far from one another"?

The Prophet replied in the affirmative. To which Imam Husayn asked,

"Who among your people would then come to visit our graves"?

He replied,

"No one among my people would come to visit my grave, your father's grave, your brother's grave, and your grave, except the truthful ones (*siddiqeen*)*."*

Tradition n. 36

Through successive chain of transmitters reaching the Noble Traditionist Muhammad bin Ali bin Shahr Ashob Sarawi (May Allah enlighten his grave), who relates from Ibn Abbas, that one day Hind (the wife of Abu Sufyan) called up Ayesha to ask the Prophet (S) regarding the interpretation of a dream. The Prophet (S) told her to relate as to what she had dreamt. She said,

"I saw a sun rising over my head and a moon emerging from my interior. A dark star came forth from the moon and attacked the sun. A small (*bright*) *star which has emerged from the sun had been swallowed up by the dark star, engulfing the entire horizon into darkness. Then I saw that numerous stars have appeared in the heavens, while the earth was filled with dark stars who have engulfed the horizon entirely."*

When the Prophet heard this, tears started flowing from his eyes and he ordered Hind to go away twice saying,

"O enemy of Allah! You have renewed my sorrow and have informed me of the death of my beloved ones."

When she went away he said,

"O Allah! Send your curse upon her and her progeny."

When he was asked regarding the interpretation of the dream he said,

"The sun which had risen over her head is Ali ibn Abi Talib (*a.s.*)*, while the moon* (*which emerged from her interior*) *is Mu'awiyah the seditious, transgressor and denier of Allah. And the darkness which she refers to and the dark star which emerged from the moon and attacked the small sun* (*the bright star*) *which came forth from the sun and swallowed it, and the entire world turned dark. It's interpretation is*

that my son Husayn will be murdered by the son of Mu'awiyah, because of which the sun will turn black (in grief) and the entire horizon dark. While the dark stars which have engulfed the entire earth are the Bani Umayyah."

Tradition n. 37

Through successive chain of authorities reaching the Shaikh and Jurist, the Triumphant and Thriving Muhammad bin Maki the Martyr (Shaheedal Awwal, the first martyr) who relates from the Shaikh and Jurist, the Virtuous Scholar, the Glory of Religion, Abu Muhammad Hasan bin Ahmad (Nizamuddin) bin Muhammad (Najeebuddin) bin Nima Hilli, who relates from his Honorable father Shaikh Ahmad, who relates from his brother, the Star of the Nation and Religion, Ja'far bin Muhammad bin Nima Hilli, who relates in his book Museerul Ehzan from Abdullah bin Abbas, who says that when the Holy Prophet Muhammad (S)'s illness (because of which he later died) became severe, he called for Imam Husayn (a.s.) and pressed him to his chest, while the sweat of death was apparent on him. Then he said,

"What business has Yazid got with me? O Allah do not grant abundance to him, and O Allah send your curse upon Yazid."

Then he became unconscious and remained in this state for quite a long time. Then when he regained consciousness, he kissed Husayn while tears were flowing from both his eyes, and he said,

"Beware, I and your murderer will stand in front of the Almighty (Who will judge between us)."

Tradition n. 38

Through the above referred chain of authorities from the same book, it is related from Sa'eed bin Jubayr, who relates from Ibn Abbas who says that one day I was seated in the presence of the Holy Prophet (S) when Imam Hasan (a.s.) came. When the Prophet's sight fell on him, he started weeping and then said,

"Come to me, come to me"

and made him sit on his right thigh. After some time Imam Husayn (a.s.) came and the Prophet (S) after looking at him started weeping. Then he made Imam Husayn sit on his left thigh. Then after some time Hazrat Fatima (a.s.) came and the Prophet again started weeping and repeated as before and told her to sit facing him. Then when Imam Ali (a.s.) came he started weeping and repeating his words signaled him to sit on his right side. When the companions, who were sitting there saw this, they said, "O Prophet of Allah! You have not seen anyone among them except that you have wept, is there none among them whose sight could make you happy"? The Prophet replied,

"I swear by Him Who has exalted me to Prophethood and has elevated me above the entire creation! No one on the entire earth is more dear to me than them. While my weeping is the result of the sufferings which shall befall them after my death. And I recollect the oppression which shall befall my son Husayn.

It is as if I see him taking refuge under the shelter of my grave or the Sacred Sanctuary (Ka'bah), but no one will let him halt there. He will then go to the place which is the spot of his Martyrdom and grief and trials. While a group of men will assist him, who will be the leaders of all Martyrs among my people on the day of Judgment. It is as if I see that arrows are shot at him and he has fallen down upon the earth of perdition from his steed. Then they will slaughter him like a sheep in an oppressive manner."

Then he started weeping and wailing and all those near him too wept and their voices increased. Then he arose and said,

"O Allah, I complain to you about all those sufferings which my progeny will have to bear after my death."

Tradition n. 39

It is quoted in Museerul Ehzan through successive chain of transmitters reaching the Noble Shaikh Ja'far bin Muhammad Qawlawayh Qummi, that it is related to me that one day Imam Husayn (a.s.) went to his brother Imam Hasan (a.s.). When he looked at Imam Hasan (a.s.), he started weeping. Imam Hasan (a.s.) asked,

"O Aba Abdillah! Why do you weep"?

Imam Husayn (a.s.) replied that he wept on account of that which would befall him. Imam Hasan (a.s.) said,

"What shall befall me is the fatal poison, but none of my days will be similar to that of yours. Thirty thousand people, claiming to follow our Grandfather (the Prophet), will unite to attack you and shed your blood, and violate the sanctity and imprison your womenfolk and children and plunder your tents. At that time the wrath (of Allah) will descend upon the Bani Umayyah and the heavens will rain blood, and all things will lament over you, to the extent that the wild-beasts of the forests and the fish of the rivers will also weep over your sufferings."

Tradition n. 40

Through successive chain of narrators reaching the Noble Shaikh Ja'far bin Muhammad bin Qawlawayh Qummi, who through his chain of transmitters relates from Hammad bin Usman, who in turn relates from Imam Ja'far as Sadiq (a.s.) that when Prophet Muhammad (S) was taken to the heavens (on the night of Me'raj, Ascension), he was told by Allah Almighty that I test you by three ways so as to know the extent of your patience. The Prophet replied,

"I surrender to your command O Allah! But I lack the ability to forbear Your trial. Please tell me as to what the three ways are"?

It was said, the first is hunger and giving preference to the needy over yourself and your family. The Prophet replied,

"I accept O Lord! And am satisfied and bow my head in front of your Command, while favor and patience are from You alone."

Second being the lies which people will attribute to you, the fear and severe danger, and donating your life in My way, and fighting the forces of disbelief with your life and wealth, and patience upon the severity and difficulty which will befall you at their hands and the hands of the hypocrites, and the sorrows and troubles and the wounds of the battlefield. The Prophet replied,

"I accept O Lord! And am satisfied and bow my head in front of Your Command, while favor and patience are from You alone."

While the third one being the sufferings and martyrdom which your family will have to bear after your death. Then your cousin (Imam Ali) will have to face vilification, reproach and suppression and will be frustrated besides falling prey to severity and oppression and will ultimately be martyred. The Prophet replied,

"I accept O Lord! And am satisfied and bow my head in front of Your Command, while favor and patience are from You alone."

As regards your daughter (Sayyidah Fatima), she too will have to bear the hardships (and all the afflictions which would befall her were related to him). Then this daughter of yours will have two sons from your cousin, one of whom (Imam Hasan) will be killed by a coward and his belongings will be looted and he will be wounded with a lance, while these acts of tyranny will be performed by the people of your nation (ummah). The Prophet replied,

"I accept O Lord! Verily we are Allah's, and verily unto Him shall we return, and am satisfied and bow my head in front of Your Command, while favor and patience are from You alone."

As regards her second son (Imam Husayn), the people will call him for a battle and kill him to the extent that his sons and whoever (from his family or friends) accompanying him shall also be killed. Then they will loot his family, and he will request for help from Me, but verily Martyrdom has been decreed for him and for those accompanying him. And his Martyrdom is a proof over all the people from the east to the west. And the heavens and the earth shall weep over him, and the Angels, who would not be able to assist him, shall lament too. Then I shall emerge a man (Imam Mahdi) from his progeny, by whose means I will assist you, and his spirit is near Me under the Empyrean.

1. S.V. Mir Ahmad Ali in his interpretation of the above Verse comments: "The human soul passes through states or stages. The state in which the soul seeks fulfillment of his lower desire, crossing the limits prescribed by Allah's laws, is called Nafsul Ammarah (the soul of lasciviousness), and the soul which reproaches against the rebellious intentions, is called Nafsul Lawwama (the self accusing soul).

And the soul which has conquered all desires and surrendered itself to the Lord, is called Nafsul Mutma'innah (the tranquil soul) the satisfied one, i.e. at rest in peace and perfect harmony with the Divine Will, triumphed over every kind of passion, desire, sorrow, pain, disappointment, for the sake of any enjoyment of this life, getting totally mindful of pleasing the Lord and none else. This is the highest stage of the spiritual progress the human soul in this world achieves, must strive for."

2. It is related by Ibn Babawayh, that the one who questioned was Sa'ad bin Abi Waqqas whose son was Umar, who commanded the forces at Karbala. While Ibn Abil Hadeed says that he was Tameem bin Usamah bin Zuhayr bin Durayd Tamimi and his son's name was Haseen, one of the commanders in the troops of Yazid at Karbala. In another tradition the name of the father of Sinan bin Anas is quoted.

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

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

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

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

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

O Allah! I like to meet You and I request You to like my meeting too and make it a means of prosperity

for me." After some time the signs of death became apparent upon him and when he realized his certain death, he called his son Yazid and said:

Mu'awiyah's will to his son Yazid

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

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

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

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

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

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

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

When Mu'awiyah died, Zahhak bin Qays came outside his house and ascended the pulpit when the shroud of Mu'awiyah was in his hands. He praised and glorified the Almighty and said, "Verily Mu'awiyah

was a support, brave and a fortunate Arab by whose hands Allah turned away conspiracies and mischief. And Allah bestowed him the sovereignty upon His slaves, and the cities and towns were under his control. But now he has died and this is his shroud. And we will cover him with this shroud and enter him in his grave, and we shall leave him in the intermediate period (barzakh) until the day of Judgment. Then whoever desires to pray the Prayer over him should gather at the time of Zuhr to do so." Zahhak himself lead the Prayer over his dead body.

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

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

1. In this narration the name of Abdul Rahman bin Abu Bakr is quoted which is an error, for he had already died before Mu'awiyah.
2. Some of the crimes committed by Mu'awiyah depicting his villainous character:

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

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

(3) Murdering Muhammad bin Abi Bakr, companion of Imam Ali (a.s.) and son of Caliph Abu Bakr (Tareekh – Tabari Vol 4: Page 592),

(4) Murdering Malik bin Haris Ashtar, companion of Imam Ali (a.s.) and a Tabe'e (Tareekh – Tabari Vol 4: Page 521),

(5) Assassinating Hujr bin Adi, the companion of the Holy Prophet (S) and his companions (Tareekh – Ibn Asakir, Isti'ab – Ibn Abdul Birr, Tareekhe Kamil – Ibn Aseer Jazari, Dalailun Nubuwwah – Bayhaqi, Tareekh – Ya'qoob bin Sufyan,

(6) Harassing Abu Zarr al Ghifari, the distinguished companion of the Holy Prophet (S) (Murujuz Zahab – Mas'oodi, Tareekh – Ibn Wadih Ya'qoobi),

(7) Laying the foundation stone of cursing Imam Ali (a.s.) the cousin and son in law of the Holy Prophet (S) and his progeny on the streets, Mosques, pulpits and in daily Prayers (Tareekh Kamil – Ibn Aseer, Iqdul Fareed – Ibn Abd Rabbah, Tareekh – Abul Fida, Rawzatul Manazir – Ibn Shahnah, Sharh Maqasid – Taftazani, Khilafat wa Mulukiyyat – Abul A'ala Mawdudi Page 100),

(8) Shamelessly disregarding the terms of the peace treaty entered into (and accepted by him) with Imam Hasan (a.s.) (Tareekhe Kamil – Ibn Aseer, Tareekh – Abul Fida, Rawzatul Manazir – Ibn Shahnah),

(9) Causing whole scale terror and bloodshed of Muslims while dispatching his blood thirsty commanders (Tareekh Kamil – Ibn Aseer, Tareekh – Abul Fida, Tareekhul Madina – Samhudi, Maqatilat Talibiyeen – Abul Faraj Isfahani, Tareekh – Ibn

Khalliqan, Tareekh – Ibn Asakir, Tareekh – Tabari, Sharh Nahjul Balagha – Ibn Abil Hadeed Mu'tazili),

(10) Nurturing false traditionists like Abu Hurayra and provoking them to forge traditions against Ahlul Bayt (a.s.),

(11) Including Ziyad (the illegitimate son of a prostitute Sumayyah) among the Bani Umayyah by declaring him to be his brother (Tareekh – Abul Fida, Khilafat wa Mulukiyyat – Abul A'ala Mawdudi Page 162/3),

(12) Unlawfully appointing Yazid, his evil and immoral son, as his successor, Caliph of the Muslims and Vicegerent of the Holy Prophet (S),

(13) Instigating the battle of Siffin against the Commander of the faithful Imam Ali (a.s.) thus shedding the blood of devout Muslims and Prophet's companions like Ammar bin Yasir, Khuzaymah bin Sabit etc therein,

(14) A self styled monarch, a reveler worse than the Caesars and Chosroes (as witnessed by Umar bin Khattab in Isti'ab – Ibn Abdul Birr Vol 1: Page 253 and Tareekhe Kamil – Ibn Aseer Vol 3: Page 216, Al Bidaya wan Nihaya – Shahrestani Vol 8: Page 125),

(15) Disregard for lawful or unlawful (Muhaziratul Adibba' – Raghib Isfahani Page 370), (16) A wine bibber as confirmed by Abdullah bin Buraydah in Musnad – Imam Ahmad Ibn Hanbal Vol 5: Page 347),

(16) Himself an illegitimate child (Rabi'ul Abrar – Zamakhshari, Sarguzashte Mu'awiyah – Mawlawi Abdul Wahid Khan Page 25, Masalib Bani Umayyah – Isma'il bin Ali Hanafi), apart from being an adulterer, gambler, gluttonous and evil personified (Ref. Sarguzashte Mu'awiyah – Abdul Waheed Khan).

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

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

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

Waleed called for Abdullah bin 'Amr bin Usman, who was just a lad, to summon Imam Husayn (a.s.) and Abdullah bin Zubayr to meet him. It was a time when Waleed usually did not meet anyone. Abdullah bin

‘Amr saw them seated in the Mosque and conveyed Waleed’s message to meet them. They told him to go back and that they would soon follow him. Abdullah bin Zubayr turned towards Imam Husayn (a.s.) and said, “In your opinion what is the reason for Waleed to call us to meet him at this unusual hour”? Imam replied, “I presume that their leader of rebels has died and he has called us to swear the oath of allegiance to Yazid before the news spreads among other people.” Abdullah too consented to it and asked as to what he would do. Imam replied that he would go to meet Waleed accompanied by some youths. (Irshad)

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

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

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

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

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

“In that case wait until dawn.”

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

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

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

Then he returned back displeased with him.

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

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

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

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

As regards Abdullah ibn Zubayr, when he received Waleed's message he replied that he would soon come, then he went to his house and hid himself. Waleed followed him thereafter and saw that he had gathered his friends and had segregated himself. Waleed pressed him but Abdullah said that he wanted respite to think over. Then Waleed sent his slaves to Abdullah who went and abused him saying, "You will have to come to us or else he will slay you." Abdullah said, "I am wary because of your compulsion. Give me respite, so that I may dispatch one of my men to the governor to ask what he wants from me."

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

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

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

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

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

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

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

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

"O brother! You are most dear and beloved near me and hence you are most worthy for the gift of advice. Keep away from Yazid bin Mu'awiyah and from the renowned cities as far as you can. Scatter your messengers around and invite people towards yourself. If people obey your command and swear fealthy to you, offer Praise to the Almighty, and if they leave you and gather around someone else, your intellect and religion will not be lessened. And your valor and mercy will not diminish. I fear lest you go to a renowned town wherein a group of people supports you while the others may rebel and thus you may fall prey to their lances. At that time, the one who is the best person among all the people with regard to himself and his parents, his blood may spill and his family be humiliated."

Imam Husayn (a.s.) replied,

"O dear brother! Where should I go to"?

Muhammad replied,

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

Imam Husayn (a.s.) replied,

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

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

"Neither will I offend the grazing cattle in the morning, nor shall I be called Yazid. There will never come

the day when I will yield submissively, and death watches me to back off."

1. Amma Ba'ad: A formulary phrase linking introduction and actual subject of a book, letter or speech
2. As regards Marwan the son of Hakam bin As, his animosity towards Prophet Muhammad (S) is quite renowned. The Holy Prophet (S) had banished Hakam bin Aas from Madina due to his rancor against Islam along with his son Marwan (Ref. Tareekh – Abul Fida, Milal wan Nihal – Shahrestani, Ma'arif – Ibn Qutaybah Page 94, Isti'ab – Ibn Abdul Birr Page 118–119, Isabah – Ibn Hajar Vol 1: Page 344, Riyazun Nazarah – Muhibuddin Tabari Vol 2: Page 143).

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

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

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

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

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

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

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

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

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

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

"O my beloved Husayn! It is as if I see you smeared in blood at the place of grief and trials, and a group from among my people have beheaded you, and you are thirsty while they do not quench your thirst. In spite of this they desire my intercession (on the day of Qiyamah). May Allah keep them away from my intercession. O my beloved Husayn! Your Father, Mother and Brother have come to me and they are desirous of meeting you. And you have acquired such a lofty position in Paradise, that unless you attain Martyrdom you shall not get there."

Imam looked at his Grandfather and said,

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

The Prophet replied,

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

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

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

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

"Hasan and Husayn are the chiefs of the youth of Paradise."

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

Imam Husayn (a.s.) replied,

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

Hearing this Muhammad ibn Hanafiyah concluded his speech and started weeping and the Imam too wept. Then he said,

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

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

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

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

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

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

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

Shaikh Mufeed has narrated through his chain of transmitters, that Imam Ja'far as Sadiq (a.s.) said, that when Imam Husayn (a.s.) left Madina, a group of Angels, having distinct marks, met him on the way. They carried swords in their hands and had mounted the horses of Paradise. They came to Imam, saluted him and said, "O Allah's Proof (Hujjah) upon the creatures after your Grandfather, Father and Brother! Allah the Glorious had rendered help to your Grandfather through our medium in many of his battles, and has now sent us to assist you." Imam replied,

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

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

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

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

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

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

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

and it is stated,

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

Then if I remain in this place, how would this unfortunate nation be tested and tried? And who will lay in my grave in Karbala. (On the day) When Allah the Glorious spread the earth, He chose that land for me.

And has made it a place of refuge for my followers (Shi'ah) so that they might find peace there under in this world as well as the hereafter. Come to me on Saturday, for I shall be martyred in the end of the week on the tenth. No one from among my family, friends, brothers and relatives will remain alive after my death, my head will then be taken to Yazid."

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

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

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

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

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

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

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

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

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

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

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

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

Sayyid Bahrani in Madinatul Ma’ajiz quotes from Saqibul Manaqib, and others quote from Manaqibus Sua’da that Jabir bin Abdullah Ansari says, that when Imam Husayn (a.s.) intended going towards Iraq, I came to his presence and said, “You are the son of the Prophet of Allah (S) and one of his two endeared grandchildren. I do not hold any other opinion except that you too enter into a peace treaty (with Yazid) as your brother had done with Mu’awiyah, and verily he was trustworthy and rightly guided.” Imam Husayn replied,

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

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

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

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

“Come and mingle with me my dear Husayn.”

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

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

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

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

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

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

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

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

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

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

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

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

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

When Imam Husayn (a.s.) settled in Makkah, the people therein and those who had come for the Hajj (Annual Pilgrimage to Makkah), and people from other towns came to meet him. Abdullah bin Zubayr too was in Makkah and had taken asylum near the Ka'bah and prayed and circumambulated it. He too accompanied by other people came to offer his salutations to Imam Husayn (a.s.) once in every two days consequently or often more.

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

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

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

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

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

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

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

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

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

They gave this letter to Ubaydullah bin Musme' Hamadani and Abdullah bin Wal Taymi and told them to hasten. They rushed until they reached Makkah on the tenth of the month of Ramazan. Then the people of Kufa waited for two days and again sent Qays bin Mus–hir Saydawi, Abdul Rahman bin Abdullah bin

Shaddad Arhabi, and Ammarah bin Abdullah Saluli with hundred and fifty letters written by one, two, three or four people.

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

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

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

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

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

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

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

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

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

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

I swear by my life, that he is not an Imam and guide except he who judges in accordance to the Book of Allah, and establishes justice, and professes the True Religion and dedicates himself to the will of Almighty Allah. Greetings."

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

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

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

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

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

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

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

Muslim advanced further and stopped at a renowned halting place called Mazeeq and dispatched Qays bin Mus-hir Saydawi with a letter to Imam Husayn (a.s.) which read as follows: "Now then! I left Madina

accompanied by two escorts as guides, but we lost the way and became intense thirsty and the two associates died because of it. We proceeded further until we found water and hence saved ourselves and this place called Mazeeq in Batne Jannat. I consider this to be an ill omen, if you deem fit please relieve me and dispatch someone else to pursue this task. Salutations."

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

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

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

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

Then Habib bin Mazahir Faq'asi stood up and said, "May Allah's blessings be upon you! You have revealed concisely whatever you had in your mind. I swear by Allah, besides Whom there is no other Deity, that I too am of the same belief as of this man (referring to Abis who preceded him)", and then he repeated what Abis had said.

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

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

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

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

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

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

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

Nu'man replied,

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

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

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

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

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

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

"If today Mu'awiyah becomes alive would you listen to his counsel"?

Yazid replied in the affirmative. Sarjoon produced a letter of Mu'awiyah appointing Ubaydullah bin Ziyad

as the governor of Kufa, and then said,

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

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

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

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

An account of the personality of Nu'man bin Basheer

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

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

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

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

As regards Yazid calling him a feeble man and a slanderer, it has been quoted by Ibn Qutaybah

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

1. Aynut Tamar – A campaign carried out during the Caliphate of Abu Bakr, in a view to expand his dominion.
2. Marje Rahit – A battle fought between the followers of Abdullah bin Zubayr and Marwan bin Hakam, Marwan won the battle and thus his caliphate was secured.

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

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

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

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

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

Truth and do not fall into the pit of falsehood.

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

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

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

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

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

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

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

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

thirst on the day of extreme thirst and endear you."

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

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

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

"Now then! Verily Allah has chosen Prophet Muhammad (S) above all His creatures and granted him (the prestige of) Prophethood and chose him for the Apostleship. Then the Almighty took him towards His mercy (death) after the Prophet having guided all people towards the truth, and after having propagated the message for which he was sent. Thus we are his Household (Ahlul Bayt), friends, vicegerents and his successors and are more worthy of succeeding him than anyone else. Then the nation has tried to precede us in this matter and we helplessly withdrew to avoid dissentions. We cherish peace although we consider ourselves more worthy and deserving of it (Caliphate) than them. I have sent towards you my messenger and I invite you to the Book of Allah and the tradition (sunnah) of the Prophet, for I see that the traditions (sunnah) have been destroyed and innovations have crept up. Hence if you pay heed to my words and obey my command, then I shall guide you to the Righteous path. And peace be upon you and Allah's blessings and mercy."

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

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

O people of Basra! The commander of the faithful (referred to Yazid) has bestowed me the guardianship

of Kufa and tomorrow I shall leave for there. I appoint my brother Usman bin Ziyad bin Abu Sufyan as my Vicegerent upon you. Beware, remain away from opposition and mischief, for by Allah, besides Whom there is no other Deity, if I hear regarding the opposition of anyone amongst you, I shall surely kill him along with the chief of his clan, and his guardians.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In another narration it is quoted that he said,

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

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

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

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

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

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

Hani replied,

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

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

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

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

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

Muslim replied,

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

Then Muslim accepted his allegiance with firm promises to remain faithful and to keep it concealed. Ma’qal started coming to him for some days until Muslim took him to the presence of Muslim bin Aqeel (a.s.).

1. Islamic Silver currency weighting approximately 3.12 grams. And equivalent to approximately 2 dollars.

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

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

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

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

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

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

Hani stood up and said,

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

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

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

He repeated it twice or thrice. When Ubaydullah heard it he could not understand and said that he was uttering vain under the influence of illness. Hani said,

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

Ubaydullah arose and left.

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

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

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

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

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

Ubaydullah replied,

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

Mehran said,

“Whatever I have said is true.”

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

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

Shareek said,

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

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

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

Hani said,

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

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

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

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

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

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

Ubaydullah said,

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

They came to Hani and told him that,

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

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

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

He replied,

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

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

"The traitor has come in walking on his own feet."

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

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

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

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

Hani replied,

"I have not done any thing."

Ubaydullah said that he had done it, then when their argument increased, Ubaydullah called the retainer (Ma'qal) whom he had sent as his spy. He came and stood facing Hani, and Ubaydullah asked him if he

knew him to which he replied in the affirmative and Hani understood that he was Ubaydullah's spy and had conveyed to him all their reports.

When he regained his mind he said,

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

Ubaydullah said,

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

Hani said,

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

(Irshad) Ubaydullah said,

"By Allah! You will have to bring him to me",

and Hani replied,

"By Allah! I shall never do so."

It is related by Ibn Nima that Hani said,

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

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

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

Hani replied,

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

him."

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

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

Hani replied,

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

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

Ubaydullah said,

"Do you make me fear the swords of your clans"?

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

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

Ubaydullah said,

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

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

"If he gets hold of me, he shall surely kill me."

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

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

Hani replied that he remembered it. Ubaydullah continued,

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

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

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

Mas'oodi says that Hani told Ubaydullah that,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Shurayh came outside and said,

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

'Amr and his companions said,

"Praise be to Allah that he is not killed."

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

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

Shurayh replied,

"I see that you are alive."

Hani said,

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

Shurayh returned to Ubaydullah and said,

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

Ubaydullah replied,

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

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

“Why is this vain hue and cry, Hani is alive, but the commander has chastised him which is not fatal for his life, hence go away and do not put your lives and the life of your companion in danger.”

Hearing this they returned back.

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

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

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

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

Ubaydullah called Kaseer bin Shihab Harisi and ordered him to take along with him, a man from among

the clan of Mazhaj and roam in the streets, admonishing the people to desert Muslim. Besides he told Muhammad bin Ash'as to go, and with the help of his supporters among the Bani Kinda and Hazramawt, pitch a standard into the ground and to call out that whoever comes under the standard would remain safe.

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

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

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

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

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

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

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

Muslim replied in the affirmative. She continued,

"Then go back to your family."

When Muslim heard this he became silent. The woman repeated her sentence but Muslim did not

answer. The woman said for the third time,

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

Muslim stood up and said,

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

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

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

The woman asked (in astonishment) whether he was really Muslim bin Aqeel, to which he answered in the affirmative. She then told him to enter her house, which Muslim did. The woman gave him a separate room, not the one which she used, and spread a sheet for him and gave him food to eat, but Muslim could not eat.

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

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

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

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

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

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

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

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

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

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

"Go immediately and bring him to me."

Abu Makhnaf says that Qudamah bin Sa'ad bin Zaedah Saqafi related to him that Ubaydullah dispatched sixty or seventy people from the clan of Qays, under the command of Abdullah bin Abbas Salami with Muhammad bin Ash'as, and they came to the house where Muslim was present.

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

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

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

"*O my master! Haven't you slept the previous night"?*

Muslim replied,

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

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

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

Regarding the mounting of Muslim upon his horse has been narrated by Sayyid ibn Tawoos and Ibn Nima only, and I have found no one else stating it, while all other statements bear testimony to it. It has

been specifically mentioned by Mas'oodi in Murujuz Zahab, that before entering the house of Taw'ah, Muslim had mounted his horse, and that then he alighted from his horse and started wandering in the streets of Kufa.

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

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

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

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

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

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

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

"We shall not lie to you nor commit deceit."

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

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

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

He killed forty-one people out of them. Muhammad bin Abu Talib says that when Muslim had killed

numerous men, and this news reached Ubaydullah, he dispatched someone to Muhammad bin Ash'as with a message that,

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

Muhammad replied back,

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

Ubaydullah sent a reply saying,

"Offer protection to him until you gain control over him."

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

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

"O Muslim! There is protection for you."

When Muslim heard him he said,

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

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

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

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

"No one shall lie to you nor deceive you",

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

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

said,

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

Then Muhammad bin Ash'as said,

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

Muslim replied,

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

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

"O Allah! Thirst is killing me."

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

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

"I have nothing to do with it",

saying this he stepped aside. Muslim replied,

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

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

"This is the first betrayal."

Muhammad bin Ash'as said,

"I hope that there will be no danger for you."

Muslim said,

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

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

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

Muslim replied,

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

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

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

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

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

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

Hearing this Muhammad bin Ash'as replied,

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

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

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

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

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

Ayas replied,

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

Muhammad replied,

"Take this saddled Camel of mine and go."

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

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

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

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

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

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

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

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

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

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

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

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

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

Muslim replied,

“May your mother weep over you! How cruel, unsympathetic and a harsh man are you. O son of Bahila! Verily you are more worthy than me to taste the boiling water (*Hameem*) *and abide eternally in hell.”*

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

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

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

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

Muslim replied,

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

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

Muslim said,

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

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

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

While others quote him saying that,

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

Then he turned towards Muslim and said,

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

Muslim replied,

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

Ubaydullah said,

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

Muslim replied,

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

Ubaydullah was infuriated and said,

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

Muslim replied,

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

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

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

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

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

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

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

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

He replied that,

"Muslim was glorifying Allah and seeking His forgiveness."

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

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

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

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

Ubaydullah said,

"Such dignity even at the verge of death"?

Bukayr said,

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

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

Martyrdom of Hani bin Urwah Muradi

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

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

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

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

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

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

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

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

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

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

It is stated in Irshad that Yazid said,

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

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

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

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

Appendix

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

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

"Verily we are Allah's and verily unto Him shall we return",

and repeated,

"Allah's Mercy be upon both of them."

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

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

Pilgrimage to the grave of Hani bin Urwah Muradi

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

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

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

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

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

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

He took necessary steps for him and organized manpower and ammunitions. He refused to hand over Muslim to Ubaydullah, and was even ready to sacrifice his life for it, until he was harassed, beaten,

tortured and imprisoned, and was ultimately killed with his hands bound together. While this being a clear proof of his virtue and a fruitful end. He is included among the companions of Imam Husayn (a.s.) and his Shi'ah, who laid down their lives for him. The words which he spoke to Ubaydullah is enough proof of (his sincerity) that,

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

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

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

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

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

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

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

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

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

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

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

relations with him.

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

As regards his desisting Muslim from revolting hastily, could be on account of his foresight and he desired that more and more people may gather and a great number of arms could be collected too. And so that Imam Husayn (a.s.) himself would come to Kufa, hence the situation would come under control and if fighting would ever occur, it would be under the auspices of Imam himself. And as regards preventing the murder of Ubaydullah in his house, it is already quoted that there is difference in reports.

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

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

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

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

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

and in refutation of this he (Sayyid) says that this is nothing more than a fiction and does not contain grounds for being a narration, while it does not even contain any chain of transmitters. Besides it is not quoted from any other book nor from other historical or biographical books. The historians have referred

to the incident wherein Mu'awiyah asked the people to take the oath of allegiance to his son Yazid and has quoted regarding those who yielded and those who refused and other matters, while the above incident is absent therein. Thus if this incident would have been true, then it should have been quoted, for it was certainly a novelty.

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

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

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

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

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

1. Rajaz – Epic poems recited by Arab warriors in the battlefield while announcing their valour and virtues.
2. The poet was Abdullah bin Zubayr Asadi, and his couplets are as follows: "Did you not abandon Muslim and did not fight assisting him, in fear of death and of being subdued, You shamelessly killed the one sent by the Progeny of Muhammad (S), he would have remained safe if you would have not been there, if you would have been from the (clan of) Bani Asad, you would have recognized his esteem and would have earned the intercession of Ahmad (S) in Qiyamah."
3. The explanation as given by Ibn Abil Hadeed in his Sharh Nahjul Balagha with reference to the words "The tool of kingship is a wide bosom", reproaching Hani, is the incident at the time when the chiefs of Iraq went to Mu'awiyah when he ordered the people to take the oath of allegiance to Yazid. Hani, who was a representative of the chiefs of Iraq, requested Mu'awiyah to appoint him in charge of taking the allegiance for Yazid, but in the above incidents Hani clearly opposed Mu'awiyah and this narrative is nothing but incongruous.

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

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

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

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

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

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

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

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

intend buying the house of Ibn Mas'ood or Ibn Hakeem"?

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

"Should not I give you glad tidings"?

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

"One day you shall be hanged."

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

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

Meeting between Habib bin Mazahir and Meytham at Tammar

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Beware, do not cross this line."

Saying this he went away from me. The night being dark I said to myself, "You have left your Master

alone in spite of several of his enemies, what will be your excuse in the presence of Allah and His Prophet? By Allah! I will follow him so as to inquire his condition in spite of disobeying his orders."

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

"Did not I order you not to cross the line"?

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

"Have you heard whatever I said (*to the well*)*"?*

I replied in the negative. He continued,

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

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

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

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

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

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

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

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

he would be hanged.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It has been related in Ikhtisas, that when Ziyad (the father of Ubaydullah), was in pursuit of Rushayd, he went underground. One day he came to Abu Arakah, who was sitting on the door of his house with some of his friends, and entered therein. Abu Arakah was alarmed and followed him in fright. Then he told Rushayd, "Woe be to you! You have killed me and orphaned my children while spreading ruination." Rushayd asked him as to why he said that. Abu Arakah replied, "These people are in search of you and you come to my house, when the people present here see you"? Rushayd said, "None of them have seen me." Abu Arakah said, "Are you joking with me"? Then he caught hold of him, tied his hands, locked him in a room and closed the door and came out to his friends and said, "I sense that now an old man entered my house."

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

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

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

An account of the personality of Abu Arakah

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

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

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

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

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

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

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

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

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

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

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

Rushayd says that constantly in the morning as well as the evening I watered the tree. After the demise

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

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

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

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

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

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

Martyrdom of Hujr bin Adi

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

Although of a less age, he was included among their noble ones. In the battle of Siffin he was the

standard bearer of the clan of Kinda, and in the battle of Naharwan he was the commander of the right wing in the left part (of the army of Imam Ali).

Fazl bin Shazan says that among the great noblemen, chiefs and pious Tabe'een3 were Jandab bin Zuhayrah the killer of magicians, Abdullah bin Budayl, Hujr bin Adi, Sulayman bin Surad, Musayyab bin Najabah, Alqamah, Ashtar, Sa'eed bin Qays and similar to them and more. Battles had bought them and then they increased (in size) and were martyred along with Imam Husayn (a.s.).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

back and his people prayed for him.

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

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

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

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

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

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

rather we befriend him." Hearing this each messenger of Mu'awiyah caught hold of each one of them so as to kill them.

Then Hujr told them, "At least let me perform the ablutions and give us some respite so that we may recite two units of Prayers, for by Allah, whenever I have performed the ablutions, I have prayed." They agreed to it and they recited the Prayers, after completing it Hujr said, "By Allah! Never have I recited such a short Prayer, lest people might think that I have done so fearing death." Hadabah bin Fayaz A'awar advanced towards him with a sword to attack him when Hujr started trembling. Hadabah said, "You said you did not fear death, I still tell you to disassociate yourself with your Master and we shall release you." Hujr said, "How should I not fear, when the grave is ready, the shroud worn and the sword unsheathed. By Allah! Although I fear, I do not utter those words which may invite the wrath of Allah."

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

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

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

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

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

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

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

who opened the doors of oppression and shut the doors of righteousness." Hearing this Mu'awiyah said, "Verily you have killed yourself." He replied, "Rather I have killed you."

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

The seven persons who were martyred were:

(1) Hujr bin Adi,

(3) Shareek bin Shaddad Hazrami,

(5) Saifee bin Fusayl Shaybani,

(7) Qabeesah bin Zabee'ah Abasi,

(9) Mahzar bin Shihab Minqari,

(11) Kudam bin Hayyan Anzi, and

(13) Abdul Rahman bin Hissan Anzi. (May Allah's Mercy and Blessings be upon them)

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

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

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

The second being that he nominated (as Caliph) his rebel son Yazid, the wine-bibber, one who wore a silken dress, and beat the tambourine. The third being that he accepted Ziyad as his brother when the

Holy Prophet had said, “A child is ascribed to the husband (of the woman), and for the adulterer are stones”, and the fourth being that he killed Hujr and his companions. Woe unto him as regards Hujr and his companions.

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

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

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

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

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

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

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

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

$$SUB[-Martyrdom of ‘Amr bin Humaq]
Martyrdom of ‘Amr bin Humaq

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

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

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

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

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

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

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

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

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

“Do you have a house here”?,

to which he replied in the affirmative. Imam continued,

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

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

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

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

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

quenched the thirst of the Prophet who prayed for him thus:

"O Lord! Grant him a youthful life."

Thus he remained alive for eighty years but none of the hair of his beard turned white. He was included among the Shi'ah of Imam Ali (a.s.) and fought the battles of Jamal, Siffin and Naharwan along with him. Besides he was among those who stood up to support Hujr bin Adi and was among his companions.

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

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

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

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

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

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

By Allah! If you command me to shift the mountains from their place and pull out the water from the deep

seas, I shall obey you until death overtakes me. I will always strike your enemies with the sword in my hand and shall assist your friends and may Allah elevate your position and grant you victory. Even then I do not believe that I may have accomplished what is due towards you." Imam Ali (a.s.) prayed for him thus:

"O Allah! Illuminate his heart and guide him towards the Right Path. I wish there were a hundred similar to you among my Shia'h."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thus during night as usual the old prison guard came with two breads of barley and a jar of water. The younger one said, "O Shaikh! Do you know Prophet Muhammad (S)"? He replied, "How should I not know him, for he is my Prophet." The child then said, "Do you then know Ja'far bin Abi Talib (a.s.)", to which he replied in the affirmative and said, "Allah has bestowed him with two wings, so he flies along

with the Angels wherever he desires." The child then said, "Do you then know Ali bin Abi Talib (a.s.)"? The old man said, "Yes I do know him, for he is the cousin and brother of my Prophet." The child retorted, "O Shaikh! We are from the progeny of your Prophet and are the sons of Muslim bin Aqeel bin Abi Talib (a.s.). We have been in prison under you for a long time. You do not give us good food and you persecute us in the prison."

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

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

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

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

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

He replied, "Woe be to you! This world should certainly be desired." She said, "What will you do with this world when it is not accompanied by the Hereafter"? The man answered, "Why do you defend them such drastically as if you are aware of their whereabouts. Come, so that I may take you to the

commander." The woman said, "What work does the commander have with me, an old woman, who lives in a corner of the desert"? He said, "I am in their pursuit. Open the door so that I may relax a bit and during morning I may think what mode should I adopt to seek them." The woman thus opened the door and brought food for him. He ate and slept.

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

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

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

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

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

Then the man called his son and said, "I have gathered for you through lawful and unlawful means,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3. Tabe'een – Those who had seen, met or accompanied for a good period of time the companions of the Holy Prophet (S).
4. Sura an Nisa: 135.
5. It is narrated that it was asked to Asbagh bin Nabatah Majashe'i as to why Imam Ali (a.s.) had referred to him and other men like him as Shartatul Khamees, to which he replied that, "It is so because we had covenanted with him, that we would fight on his side until we attain victory or are killed. Then he too covenanted and stood surety that he would send us to Paradise in reward of this struggle." An army is also referred to as Khamees, because it is comprised of five sections: Muqaddamah (Front Wing), Qalb (Central Wing), Maymanah (Right Wing), Maysarah (Left Wing), and Saqqah (Rear Wing). Thus those referred to as Shartatul Khamees are those warriors (of the army) between whom and Imam Ali (a.s.) a covenant (Shart) was entered into. (Ref. Muntahal Amal).
6. As regards Ubaydullah's putting to sword the murderer of these children is not astonishing, for Ubaydullah was a shrewd and cunning man. He distributed gifts among the murderers of Imam Husayn (a.s.), at the same time he feared lest people might start killing one another in greed for the gifts, claming that the one killed was the follower of Imam Husayn (a.s.).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Muhammad bin Hanafiyah said, "Verily we are Allah's and verily unto Him shall we return." Then

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

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

Then he greeted Muhammad and left.

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

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

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

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

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

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

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

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

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

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

Hearing this Imam said,

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

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

Imam replied to Ibn Abbas,

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

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

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

Imam Husayn (a.s.) replied,

"I have decided to go to Kufa."

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

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

Imam replied,

"O Abu Bakr! You are not a deceiver."

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

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

Imam Husayn (a.s.) replied,

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

Abu Bakr said, "O Aba Abdillah! I give you to Allah's refuge."

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

Imam replied,

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

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

Imam replied,

“I do not desire to do so.”

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

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

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

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

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

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

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

But Imam had a higher logic. His logic was that of a martyr which is beyond the comprehension of ordinary men while theirs

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

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

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

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

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

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

He replied,

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

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

"What news do you have regarding the people of Iraq"?

I replied, "Verily you have asked a wise question, the hearts of the people are with you, but their swords are against you. And destiny descends from the heavens and Allah does what He desires."

Imam replied,

"You speak the truth, all matter is from Allah. 'Everyday He is in a (*new*) *splendorous manifestation.* (*Surah al-Rahman, 55:29*)*' And if His Decree is the same what we desire, we offer thanks to Him for His blessings, and* (*only*) *His help should be sought to offer thanks to Him. Then if fate shuts the hopes, the one who has pure intentions and is pious, shall not be violated."*

I replied, "Yes, may Allah grant you success in your hope and safeguard you from that which you fear." Then I put forward some questions regarding vows and the rites of Hajj, he answered them and then moved away saluting me, thus we parted away.1

When Imam Husayn (a.s.) left Makkah, Yahya bin Sa'eed bin As, along with a group of men met him, who were sent by 'Amr bin Sa'eed, and asked him as to where he intended going and ordered him to return back. Imam did not pay any heed to him. There ensued quarrel among them and they started flogging one another. But Imam and his companions resisted them fiercely.

It is stated in Iqdul Fareed that when 'Amr bin Sa'eed received the news of Imam's departure, he said, "Mount upon every Camels between the heavens and the earth and pursue him." The people were astonished by his speech and went in his pursuit but could not reach him.

(Irshad) Imam reached a place called Tan'eem, and met a caravan of revenue coming from Yemen which was sent by Baheer bin Raysan to Yazid. The goods contained green weeds (Yemeni saffron) and clothes. Imam Husayn (being the Imam of the age and Yazid being an usurper of Caliphate) confiscated it and said to the drivers of the Camels that,

"Whoever among you desires to come with us till Iraq can do so, and we shall pay them for it and shall behave well with them. While whoever desires to go back, we shall pay them the cost until here and they can leave."

Thus a few among them took their payment and left, while those who accompanied them were given proper value and clothes.

(Kamil) Then he proceeded further until they reached Safah and met Farazdaq there. Then the contents of their meeting are the same as has been related earlier. There he received a letter of Abdullah bin Ja'far (a.s.) sent to Imam Husayn (a.s.) with his sons Aun and Muhammad. It's contents were as follows:

"Now then! I say to you in the name of Allah, return back as soon as you receive my letter, for I fear that the direction which you go will result in death and the extirpation of your family. And if this happens, the earth will turn dark, for you are the light of guidance and the hope of the believers. Do not make haste for I am following this letter. Salutations."

Tabari says that Abdullah bin Ja'far went to 'Amr bin Sa'eed bin As and said, "Write a letter addressing to Imam Husayn (a.s.) offering him security, promising fairness and favor. Then impress upon him and request him (sincerely) to return back, so that he may be satisfied and thus return." 'Amr bin Sa'eed

replied, “Do write as you desire and bring it back to me so that I may affix my seal on it.”

Abdullah wrote the letter and brought it back to ‘Amr and said, “Send your brother Yahya with this letter, so that the Imam may be assured that the letter is your effort.” He did as directed. ‘Amr bin Sa’eed was designated as the Governor of Makkah by Yazid.

Yahya and Abdullah bin Ja’far went with the letter to Imam Husayn (a.s.) and gave it to him. Yahya read the letter. When they returned back they said that when we presented the letter to Imam Husayn (a.s.) and requested him to return back, he excused himself saying,

“I saw the Holy Prophet (S) in a dream and he entrusted a task to me, which I shall perform whether it benefits me or not.”

I told him to relate to us his dream to which he said,

“I have not related the dream to anyone nor shall I do so, until I reach the presence of my Lord.”

It is related in Irshad that when Abdullah failed to dissuade Imam from returning back, he told his sons Aun and Muhammad to remain with him and go with him and safeguard him on his behalf (if the need arises). Then he returned back with Yahya bin Sa’eed to Makkah.2

Tabari says that the contents of the letter of ‘Amr bin Sa’eed were as follows: “In the name of Allah the Beneficent, the Merciful. From ‘Amr bin Sa’eed to Husayn bin Ali. Now then! I request the Almighty to keep you away from that which may cause your destruction, and to guide you to the path of reward. I have been informed that you are proceeding towards Iraq, I offer you in Allah’s protection with both hands, and I fear that it may result in your ruination. I am dispatching Abdullah bin Ja’far and Yahya bin Sa’eed to you, hence return back to me. I pledge security, kindness, virtue and favor for you, and Allah is a Witness, Guarantor, Surety and an Attorney over it. And peace be upon you.”

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

“Now then! The one, who invites towards Allah and performs virtuous deeds and says that he is a Muslim, has not disassociated with Allah and His Prophet (S). And you have invited me towards security, virtue and kindness, while the best security is that of Allah. Then the one, who does not fear Allah in this world, shall not receive His refuge in the Hereafter. We desire from Allah that we may fear him in this world, so as to avail His security in the Hereafter. If your intention through this letter is kindness and virtue, then may Allah reward you favorably in this world as well as the Hereafter.”

(Irshad) Imam Husayn (a.s.) hastened towards Iraq and did not look behind until he reached Zatul Irq. Here the prophesy of the Commander of the faithful Imam Ali (a.s.) was fulfilled. Shaikh Al-Tusi in his Amali has related from Ammarah Dehni, that he says, that Abu Tufayl told me, that Musayyab bin Najabah came to the presence of Imam Ali (a.s.) catching hold of Abdullah bin Saba. Imam Ali (a.s.) asked as to what had happened. He replied, “This man speaks a lie regarding Allah and His Prophet.”

Imam asked him as to what he said. I could not hear what Musayyab said but I heard Imam Ali (a.s.) saying that,

"Alas! A man (Referring to Imam Husayn) riding a swift and well-equipped Camel shall come to you not having performed the Hajj or Umrah, and will be killed."

And when Imam Husayn (a.s.) reached Zatul Irq (Malhoof) he met Bashr bin Ghalib, who was coming from Iraq, and inquired from him regarding the state of the people therein. He replied that, "I have seen the people in a state that their hearts are on your side, but their swords are with Bani Umayyah."

Imam replied,

"This brother from Bani Asad says the truth, Allah does whatever He desires and orders whatever He wills."

(Irshad) When Ubaydullah bin Ziyad received news that Imam Husayn (a.s.) was proceeding towards Kufa, he sent Haseen bin Tameem, his police officer, towards Qadsiyah. Then he organized an army from Qadsiyah to Khaffan and from Qadsiyah to Qatqataniyah. He then announced to the people that Husayn bin Ali was coming towards Iraq.

Muhammad bin Abu Talib Musawi relates, that when Waleed bin Utba received the news that Imam was proceeding towards Iraq, he wrote to Ubaydullah bin Ziyad: "Now then! Husayn is coming towards Iraq, and he is the son of Fatima (a.s.) and Fatima is the daughter of the Prophet of Allah (S).

Beware lest you behave badly with him and invite commotion for yourself and your relatives in this world, which will never be diminished, while the distinguished people and the commoners will never forget it until the end of this world." But Ubaydullah paid no heed to Waleed's words.

Rayashi, through his chain of transmitters, relates that the narrator said, that I went for the Pilgrimage and became aloof from my companions and started walking alone and lost my way. Suddenly my sight fell upon some tents and mules, I went towards them and inquired as to whose tents they were.

They replied that the tents were of Husayn (a.s.). I asked that was it Husayn the son of Ali and Fatima (a.s.), and they replied in the affirmative. I inquired as to which particular tent he was and they pointed it to me. I went and saw that the Imam was sitting at the door of the tent reclining on a pillow and reading a letter. I saluted him and he answered. I said, "O son of the Prophet of Allah! May my parents be your ransom! Why have you halted at such a barren desert, devoid of population or fortresses"?

Imam replied,

"The people have terrified me and these are the letters of the people of Kufa who will kill me. Then when they have performed this crime, after having left no sanctity being violated, Allah will appoint a man over them, who will slaughter them and dishonor them more than the people of a slave-girl."

I (the author) say, that we strongly perceive that the 'people of the slave-girl' is an error, while the correct one is Faram (menstrual cloth) of a slave-girl, for it is related that Imam Husayn (a.s.) said:

"By Allah! They will not leave me until they spill the blood of my heart, then when they do so, Allah will appoint a man over them, who will humiliate them more than the Faram of a woman."

(Irshad) When Imam reached Hajir in Batne Ummah, he dispatched Qays bin Musahhir Saydawi to Kufa, while some say that he sent his foster brother Abdullah bin Yaqtoor. He had not yet received the news of the Martyrdom of Muslim bin Aqeel, and he sent a letter with him:

"In the name of Allah, the Beneficent, the Merciful. From Husayn bin Ali to his believer and Muslim brothers. I praise Allah Almighty, besides Whom there is no other Deity. Now then! I have received the letter from Muslim bin Aqeel, informing me regarding the fairness of your intentions and the compliance of your noblemen to assist us and seek our rights. I invoke Allah, the Honorable, the Glorified, that we may face fairness and reward you with the greatest reward. I have left Makkah on Tuesday, the eighth of Zilhajj, the day of Tarwiyyah. When my messenger reaches you, speeden up your task and prepare yourselves that I shall reach you within some days. Peace be upon you and Allah's Mercy and His Blessings"

While Muslim had written a letter to Imam Husayn (a.s.) twenty seven days prior to his Martyrdom, which read as follows:

"Now then! The person, who goes in search of water, does not lie to his family regarding it. Eighteen thousand people (of Kufa) have pledged allegiance at my hands, thus as soon as you receive my letter, hasten to come."

And the people of Kufa had written to Imam that, "You have a hundred thousand swords here (to assist you), thus do not delay."

Qays bin Musahhir Saydawi left for Kufa with Imam's letter. When he reached Qadsiyyah, he was arrested by Haseen bin Tameem, who sent him to Ubaydullah bin Ziyad. Ubaydullah said, "Sit on the pulpit and curse the liar and son of the liar" (referred to Imam Husayn, Allah's refuge).

(Malhoof) At another place it is related that when he neared Kufa, Haseen bin Nameer stopped him so as to search him. Qays removed the letter of Imam and tore it, thus Haseen sent him to Ubaydullah. When he was made to stand facing Ubaydullah, he questioned him as to who he was. Qays replied, "I am one of the Shi'ah of the Commander of the faithful Imam Ali (a.s.) and his son." He asked him as to why he tore the letter. Qays replied, "So that you may not be aware as to what was written therein." Ubaydullah asked as to who had written it and to whom was is addressed to. Qays replied, "It was from Husayn bin Ali to a group of the people of Kufa, whose names I do not know." Ubaydullah was infuriated and said, "You shall not go away from me until you reveal their names, or ascend the pulpit and curse Husayn bin Ali, his father and his brother, or else I shall separate each of your joints." Qays replied, "I

shall not reveal their names but am ready to curse."

Saying this he ascended the pulpit and started praising and glorifying Allah. Then he offered salutations upon the Prophet (s.w.a.s.) and started praising Imam Ali (a.s.), Imam Hasan (a.s.) and Imam Husayn (a.s.) and asked for Allah's abundant blessings to be bestowed upon them. Then he sent curses upon Ubaydullah, his father and all the oppressors of Bani Umayyah, from the beginning until the end. Then he said, "O people! I have been sent by Imam Husayn (a.s.) towards you and I have left him at such and such place, then respond to his call." When Ubaydullah was informed as to what Qays said, he ordered that he should be thrown from the top of the palace. Thus he was martyred. (May Allah's Mercy and Blessings be upon him).

(Irshad) It has been related that he was thrown down with his hands bound together and his bones were crushed, and while some life was still present in him, Abdul Malik bin Umayr Lakhmi came and cut off his head. When people ridiculed him for this act he said, "I desired to relieve him of the pain and hence I did that."

Imam Husayn (a.s.) then left Hajir and reached a watering place of the Arabs, where Abdullah bin Mutee' Adawi was residing. When he saw the Imam, he went up to him and said, "May my parents be your ransom! O son of the Prophet of Allah! Why have you come here"? He helped the Imam dismount and took him to his place. Imam said,

"As you must have heard that Mu'awiyah has died, and the people of Iraq have written to me and invited me towards them."

Abdullah bin Mutee' replied, "O son of the Prophet of Allah! I request you in the name of Allah to consider the sanctity of Islam, besides the sanctity of Quraysh and the Arabs. By Allah! If you seek the kingdom, which the Bani Umayyah hold, they shall surely kill you. And when they have killed you they shall not fear anyone else after you. By Allah! Thus the sanctity of Islam, Quraysh and the Arabs will be violated. Hence do not do so, and do not go to Kufa and do not expose yourself to the Bani Umayyah." But Imam did not agree and intended proceeding further.

Ubaydullah had ordered that the roads from Waqisa till Syria and Basra be closed, so that none could enter therein nor leave from there. Imam Husayn (a.s.), unaware of the happenings (in Kufa), proceeded further until he met some nomads. He inquired from them and they replied, "By Allah! We do not know anything else except that we cannot enter therein nor come out." Thus Imam continued to go further.

It is related that when he reached Khuzaymiyah, he halted there for one night and day. In the morning his sister Hazrat Zainab (a.s.) came to him and said, "O dear brother! Should not I relate to you what I heard last night"? Imam asked her as to what she had heard. She replied, "During night when I came out of the tent for some task, I heard a caller saying: O eyes strive and get full of tears, who shall weep after me over these martyrs, who are being dragged by destiny to fulfill the promise." Imam Husayn (a.s.) replied,

“O dear sister! Whatever has been decreed shall come to pass.”

Tabari in his Tareekh relates, that Imam proceeded further until he reached the watering place above Zarood.

Abu Makhnaf says that Saddi, a man from Bani Fazara, related to me, that in the days of Hajjaj bin Yusuf, we had taken refuge in the house of Hars bin Abi Rabi’ah, located in the street of the date-sellers. After the death of Zuhayr bin Qayn, it had been snatched away from Bani ‘Amr bin Yashkur, while the Syrians did not come there. Saddi says that I asked the man of Bani Fazara, “Relate to me regarding your accompanying Imam Husayn (a.s.) from Makkah.”

He said, “We left Makkah with Zuhayr bin Qayn Bajali and were traveling alongside Imam Husayn (a.s.). We despised halting alongside the Imam at any place. Whenever Husayn bin Ali would leave from a particular place, Zuhayr would stay behind, and if Husayn would halt at a particular place, Zuhayr would leave from there, until we reached a place where there was no way except to pitch our tents alongside him. Hence we pitched our tents on one side and Husayn on the other. We were having our lunch when the messenger of Husayn came to us, saluted and came inside the tent. Then he said, “O Zuhayr! Abu Abdullah (Imam Husayn) has sent me to you to invite you to come to him.” We dropped whatever (morsel of food) was there in our hands as if birds sat still on our heads.”

Abu Makhnaf says that Dulham bint ‘Amr, the wife of Zuhayr told me that I told Zuhayr, “The son of the Prophet of Allah (S) has sent his messenger to you, so why do you not go to meet him? Glory be to Allah! I desire that you go to him and listen to what he has to say, then return back.” She says that Zuhayr went and after a short time returned back with a brightened face. Then he ordered that his belongings and tent should be shifted to that of Imam Husayn (a.s.). Then he told me, “I have divorced you. Return back to your family, for I desire that you should face nothing except goodness from my side.”

It is related in Malhoof that Zuhayr bin Qayn said, “I have decided to assist Imam Husayn (a.s.) until I sacrifice my life for him.” Then he gave his dower to his wife and handed her over to his cousin, so that he may reach her to her relatives. The woman arose and bade farewell to her husband, with tears in her eyes and said, “May Allah be your aid and send goodness for you. I only desire from you that on the day of Qiyamah you should remember me in the presence of Husayn’s Grandfather (S).

Tabari says that then Zuhayr told his companions, “The one who desires to come with me can do so, or else this is my last covenant with him. And I desire to relate to you an incident, when we had fought the battle of Lanjar and Allah gave us victory. We won a lot of spoils in hand, when Salman Bahili (some say Salman Farsi) told us: Are you contented with this victory which has been given to you and with the wealth that has come to you? And we replied in the affirmative. Then he said: When you meet the Prince of the youth from the Progeny of Muhammad (referring to Imam Husayn), be more joyful to fight alongside him than you are with the booty that you just received.” Zuhayr continued, “I give you in

Allah's refuge." Then Zuhayr always remained among the companions of Imam until he attained martyrdom.

It is related that when Zuhayr was martyred along with Imam Husayn (a.s.), his wife sent her retainer to Karbala to shroud his master.

It is written in Tazkirah of Sibt ibn Jawzi, that Zuhayr was martyred along with Imam Husayn (a.s.). When his wife received the news, she told her retainer, "Go and give shroud to your master." When the retainer came he saw that the body of Imam was lying without shroud, thus he said to himself, "How can I give shroud to my master and leave Husayn without it, by Allah this can never happen." Then he gave the shroud to Imam Husayn (a.s.) and brought another shroud for Zuhayr.

(Irshad) Abdullah bin Sulayman and Manzar bin Mushma'il Asadi, two men from Bani Asad, relate that we performed our Hajj and we desired nothing else except to meet Imam Husayn (a.s.) so as to be acquainted as to where his matter had reached. We started galloping our horses speedily until we reached Zarood and found him. Suddenly we saw a man coming from Kufa.

When he saw Imam Husayn (a.s.), he tried to change his track. Imam too stopped for a moment as if desiring to meet him, he did not pay any heed and left. We proceeded towards him and one of us told the other, "Come, we should go to that Kufan and inquire from him the state of Kufa." Saying this we went up to him and saluted. He replied our salutation.

I asked him as to which tribe he belonged to. He replied that he was from the tribe of Bani Asad. We said that we too were from Bani Asad. Then we asked him his name. He replied that he was Bakr bin so and so. We too revealed our ancestry to him and inquired from him the state of Kufa. He replied, "Yes I am aware of the happenings of Kufa. I have not left Kufa until I saw Muslim bin Aqeel and Hani bin Urwah being martyred. I saw that their legs were tied with ropes and their corpses being dragged in the streets of Kufa."

Then we went towards Imam and started walking with him until he halted at Sa'labiyah at night. We went closer and saluted him. He answered our salutation and we said, "We have got news for you, if you desire we should relate it to you in the open, and if you desire we should narrate it to you in secrecy." He looked towards us and his companions and said, "There is nothing hidden from them." Then we said, "Did you see the Camel-rider, who was coming towards us yesterday"? Imam replied,

"Yes, I saw him and I wish I could inquire from him."

We continued, "By Allah! We asked him in your stead. The person was from our clan and was intelligent, honest and of a sound judgment, and he said that he had not left Kufa until he saw Muslim bin Aqeel and Hani bin Urwah being martyred, and their corpses being dragged into the streets of Kufa." Imam replied,

"Verily we are Allah's and verily unto Him shall we return. May Allah's blessings be upon both of them."

He repeated it several times, then we said, "We ask you in the name of Allah regarding yourself and your family to go away from here. You do not have any companions or supporters in Kufa. We fear lest people therein might unite in hostility against you."

Then Imam turned towards the children of Aqeel and said,

"What is your opinion now that Muslim has been martyred"?

They replied, "By Allah! We shall not return back, until we avenge the blood of Muslim or we might be killed." Then Imam turned towards us and said,

"There is no goodness in life after them."

Then we concluded that without doubt he wanted to go, and said, "May Allah bestow fairness upon you."

Then he said,

"May Allah's mercy be upon both of you."

Then his companions said, "By Allah! Surely you hold a more higher status than Muslim. Then if you go to Kufa people will respond to you call." Then Imam became silent and waited until dawn. Then he told his companions and retainers to take water as much as they could, and proceeded further.

(Malhoof) It is related that when it dawned, a man from the inhabitants of Kufa, named Abu Hirrah, came and saluted Imam Husayn (a.s.) and said, "O son of the Prophet! Why did you leave the Sanctuary of Allah and His Prophet"? Imam replied,

"Woe be to you O Abu Hirrah! The Bani Umayyah confiscated my wealth but I bore it patiently, they insulted me and I tolerated, but then they desired to spill my blood (in the Sacred Sanctuary). By Allah! An oppressive group of people will kill me and Allah will humiliate them and will assign a sharp-edged sword over them. Then Allah will appoint a man over them, who will humiliate them more severely than the people of Saba, whose ruler was a woman, who governed their wealth and lives."

The Noble Shaikh Abu Ja'far Kulaini relates from Hakam bin Utaybah, that a person met Imam Husayn (a.s.) at Sa'labiyah, when he had intended going to Karbala (or Kufa). He came and saluted the Imam, who answered and asked him as to where he was from. He replied that he was a Kufan. Imam said,

"By Allah O brother from Kufa! If I had met you in Madina, I would have shown you the traces of Jibra'eel in my house where he brought, the Revelations (Wahy) upon my grandfather. O brother from Kufa! Verily the wise men questioned us and gained knowledge, then it is quite impractical that we should not be knowing this (regarding the martyrdom)."

Then he hastened until he reached Zubalah, where he received the news of the martyrdom of Abdullah bin Yaqtur.

(Malhoof) In another tradition it is related, that he received the news of the Martyrdom of Muslim bin Aqeel there (in Zubalah).

(Irshad, Tabari) Then he removed a letter and read it in the presence of the people:

"In the name of Allah, the Beneficent, the Merciful. Now then! We have received a heart rending news that Muslim bin Aqeel, Hani bin Urwah and Abdullah bin Yaqtur have been martyred, and the ones claiming to be our Shi'ah have deserted us. Those of you who would like to go away may do so, they shall not be reproached and the allegiance has been lifted off from them."

Thus people started moving away from his midst, until only those remained with him, who had accompanied him from Madina, or those few who had joined him on the way. He took this step, for the nomads accompanying him thought that he would go to the place where people would obey him. Hence the Imam did not desire to keep them in the dark and wanted only those (genuine) men to remain with him who knew what would ultimately happen.

It is because of this that the Imam always remembered Prophet Yahya (the son of Prophet Zakariyyah) and would hint that he too would be killed likewise and his severed head would be taken a token of gift (as that of Prophet Yahya).

(Malhoof) It is related from Imam Ali Zainul Abedeen (a.s.) that

"We accompanied Imam Husayn (a.s.) from Makkah, and he did not halt at any place or left that place, except that he remembered Prophet Yahya (a.s.). Then one day he said, "One of the wretched things of the world in the sight of Allah is that the head of Yahya was taken as a token of gift to one of the adulteress of Bani Israel."

(Irshad) When it dawned, he told his companions to collect water in large quantity and they proceeded further until they reached Batnul Aqbah and halted there. There he met a man from Bani Ikrimah named 'Amr bin Lawzan, and he asked Imam where he intended to go. Imam replied that he intended to go to Kufa.

Hearing this he said, "I invoke you in the name of Allah to return back, for your hosts will be none other than the points of the lances and the edges of the swords. If those people (the Kufans), who have invited you had prepared themselves to face the battlefield and had straightened the affairs for you, then it would have been fine to go to them, but the case is quite averse, as I have informed you. Hence in my opinion you should abandon going there." Imam replied,

"O slave of Allah! I am not unaware of what you opine, but none can go against the commands of the Almighty."

He then continued,

"By Allah! These people will not leave me until they spill the blood of my heart, and when they have done this, Allah will appoint a person over them, who will make them the most humiliated among nations."

Shaikh Abul Qasim Ja'far bin Muhammad bin Qawlawayh relates from Imam Ja'far as Sadiq (a.s.), that when Imam Husayn bin Ali (a.s.) reached Batnul Uqba, he addressed his companions that,

"I see myself being murdered."

They asked him, "Why so O Aba Abdillah"? He replied that he had dreamt regarding it and they asked him what it was. To which he replied,

"I saw that dogs have been injuring me, and a pie-bald dog is wretched among them all."

Saying this he proceeded further until he reached Sharaf, and at dawn he commanded his men to collect water in large quantity, and proceeded further.

1. It is quite strange that let alone the evil and vicious men, even the faithful and devout Muslims were reckless in assisting the Imam (a.s.) and to hasten to his call. Rather they considered Hajj to be more important a duty that assisting the grandson of the propagator of Islam, who himself was a Guardian of Religion, Upholder of Faith, and a Refuge for Humanity.

And who had come out to safeguard the sanctity and honor of Islam, to enjoin good and forbid evil, which he declared every now and then. The Prophet (S) in his lifetime had predicted numerous times the martyrdom of his grandson and the eminence of his companions, yet they let him go his way and later lamented upon this cold attitude of theirs. It is precisely stated in the Qur'an:

"What! Do people imagine that they will be left off on (their) saying: We believe! and they will not be tried"? (Sura al-Ankaboot, 29:2)

2. Abdullah, the son of Ja'far (at Tayyar) bin Abi Talib, nicknamed Bahrus Sakha (the Ocean of Munificence), was a genuine and sincere follower of Imam Husayn (a.s.) and his family. His services to the Imam of his age and obedience can be verified by his rendering assistance to Imam Ali (a.s.) in the battle of Jamal and Siffin. Imam Ali (a.s.) had given his daughter Sayyidah Zainab (a.s.) in marriage to him. His attachment towards his uncle (Imam Ali (a.s.)) and his bold attitude towards his enemies, can be verified through his daring speech with Mu'awiyah in his house, wherein he strongly remonstrated Mu'awiyah for his hostility towards Imam Ali (a.s.) and his evil deeds.

His sincerity towards Imam Husayn (a.s.) can be confirmed from the above narratives wherein he tries all possible means to assist him and render him security. In some narratives it is stated that the reason for him not accompanying Imam Husayn (a.s.) was due to his ill-health. This may sound a bit unacceptable but an insincere person would never ever send his wife, children and brother along with the one, whom he knows would be killed. Rather he directed his sons to remain with their uncle and safeguard him.

Tabari, in the sixth volume of his Tareekhul Rusool wal Mulook, quotes an incident that when the news of Imam Husayn (a.s.)'s martyrdom was announced, Abdullah bin Ja'far held a mourning assembly, so people came to him to offer their condolences (for the martyrdom of his sons Aun and Muhammad). His retainer Abul Lislas (or Salasil) said to him, "This is what we got from Husayn." Abdullah was enraged and hurled a sandal at him saying, "O son of an adulteress woman! How

dare you say something like that about Husayn? By Allah! Had I been with him, I would not have liked to part with him before being killed defending him. By Allah! What consoles me is that both my sons were martyred in his defense, together with my brother as well as my cousin, who all stood firmly on his side."

Then he turned towards those in his presence and said, "Praise to Allah! It is surely very heavy upon my heart to see Husayn (a.s.) get killed, and that I could not defend him with my life, but both my sons have." These being the words of an honest and sincere adherer of the Household (Ahlul Bayt (a.s.)) of the Prophet (S).

(Irshad, Tabari) Then Imam Husayn (a.s.) started paving the way from Sharaf until afternoon, and while they were proceeding, one of his companions called out "Allaho Akbar." Imam Husayn (a.s.) repeated it and asked him the reason for uttering it at that moment. He replied that he saw palm-trees. A group of his companions said, "By Allah! We have never seen palm-trees in this area." Imam then asked them what they thought, to which they replied, "In our opinion those are the ears of the horses." Imam said,

"By Allah! I too see it."

Then he asked,

"Is there a place of refuge here, so that we may turn our back towards it and face them from the front"?

They said, "Yes, there is a hill called Zu Husam at your side, then if we hasten to the left, we shall reach there before them, and shall achieve our goal." Imam turned towards the left and they followed suit. After some time the heads and necks of the horses became visible and they were appraised. Imam and his companions changed their direction, and when they saw this, they hastened towards them. The points of their lances were like the honey-combs and their standards were like the flapping wings of the birds.

Imam hastened towards Zu Husam and reached there before them, then Imam ordered the tents to be pitched. The people, who were numbered around one thousand horsemen, were under the command of Hurr bin Yazid Tamimi. They came and stood in the heat of Zuhr, facing Imam and his companions. Imam and his companions had worn turbans on their heads and had unsheathed their swords. Imam then told his companions,

"Serve water to them and to their horses too."

They filled the bowls and cups with water and served to the Horses. Only when the Horse drank three to four times, did they take it away from it and give to the other one. They did thus until they had fed all of them.

Ali bin Ta'an Muharibi says, that on that day I was along with Hurr and was the last one to reach there. When Imam Husayn (a.s.) saw my and my Horse's thirst he said,

"Sit your Rawiyah down."

I thought, by Rawiyah he meant the water-skin. When Imam realized that I could not understand he said,

"Sit the Camel down."

When I did so, he told me to drink. I tried to drink the water, but the water fell from the water-skin. Imam then told me,

"Bend your water skin."

I could not understand what to do, when Imam himself arose and lifted the water skin, I drank from it and gave my Horse to drink too.1

Hurr had come from Qadsiyyah, where Ubaydullah bin Ziyad had designated Haseen bin Nameer to be there on guard. Then he dispatched Hurr bin Yazid with a thousand soldiers towards Imam Husayn (a.s.). Hurr remained facing the Imam until the time of Zuhr Prayers, and Imam commanded Hajjaj bin Masrooq to give the call for Prayers (Azan).

(Irshad) At the time of Iqamah Imam came out wearing a shirt, cloak and shoes. He praised and glorified Allah and said,

"O people! I did not come to you until I received your letters and messengers urging me to come to you, for you had no Imam and you desired that Allah may unite you through me towards (*the path of*) *guidance and truth. Then if you adhere to your promises, I have come to you, thus admit your* (*promises*) *of covenants and testimonies so that I may find relief. While if you do not agree to it and despise my arrival, I shall go away to where I came from."*

No one from them replied, then Imam asked the Muezzin to recite the Iqamah. When the Muezzin did so, Imam Husayn (a.s.) turned towards Hurr and said,

"If you desire, you may recite the Prayers with your companions."

Hurr replied, "No, but we wish to Pray while you lead it." Then Imam lead the Prayers and they followed him. After the Prayers Imam returned to his tent and his companions gathered around him. Hurr also went to the tent, which his companions had pitched for him, and a group of his companions sat around him, while others went into their ranks and pulling the reins of their Horses closer, sat under it's shade.

When the time of Asr came, Imam commanded his companions to ready themselves to leave and they conceded. Then he commended his muezzin to say the Azan and Iqamah, which he did. Imam was again urged to lead the Prayers, which he did. He recited the salutations and turned towards them. He praised and glorified Allah and said,

"Now then! O people! If you fear Allah and you recognize the dues of the rightful, Allah will be pleased

with you. And we are the Household of Muhammad (S), and hold more authority upon this matter (the Caliphate) than those who claim it. They have sown the seeds of oppression and enmity amongst you. Then if you despise us and do not recognize our rights, and if your opinions are averse to what you had written to me in your letters and conveyed to me through your messengers, then I shall go away from you."

Hurr replied, "By Allah! I do not know anything regarding the letters nor the messengers as you say." Then Imam called out to one of his companions and said,

"O Utba bin Sam'an! Bring to me the two saddle-bags containing their letters."

He brought the bag full of letters and scattered the letters in front of them. Hurr said, "We are not of those who had written to you. We have been commanded not to part with you as soon as we find you, and then to take you to Kufa to the presence of Ubaydullah bin Ziyad." Imam replied,

"Verily death is nearer to you than this."

Then he directed his companions to mount and they complied. When they started proceeding, Hurr stopped their way to which Imam said,

"O Hurr! May your mother mourn over your death, what do you intend"?

Hurr replied, "If anyone else among the Arabs had said this in the same position as you are, I would have answered him equally, whoever he might be, but I cannot utter the name of your mother, except with fairness." Imam said,

"Then what do you desire"?

Hurr said, "I desire to take you to the commander Ubaydullah." Imam said,

"By Allah! I shall not do so."

Hurr said, "By Allah! I too shall not leave you." They repeated this thrice, and when their conversation got heated, Hurr said, "I have not been commanded to fight with you. I have been ordered to remain with you until I take you to Kufa. Then now when you refuse to go to Kufa, take a way, which does not go to Kufa nor Madina, while this being a compromise between us. Then I shall write a letter to the commander and you write to Yazid or Ubaydullah, and Allah should bring forth fairness, so that I may not be entangled in your matter." Imam turned his horse towards Qadsiyah and Uzayb towards the left, and Hurr and his followers traveled by their side.

Tabari relates from Azdi, that Uqbah bin Abu Eizar relates, that Imam Husayn (a.s.) delivered a sermon at Bayzah amidst his companions and that of Hurr's. He praised and glorified Allah and said,

"O people! The Prophet has said, that when you see an oppressive ruler legitimizing that which has

been prohibited by Allah and breaking His covenant, and opposing the customs of the Prophet, and he behaves unjustly and oppressively with Allah's servants, then if a person does not oppose him through his word or deed, it is incumbent upon Allah to place that person on the status of that oppressor. Beware that these statesmen (of Bani Umayyah) have adhered to the commands of Shaitan and disobeyed the orders of Allah, and have made corruption the custom of the day. They have gathered the rights at one place and have reserved the treasury of Muslims (Baytul Mal) for themselves, and permitted the prohibitions of Allah and forbade that which is allowed by Him.

I am more worthy among all the men to stop and oppose them. You sent your letters to me, and your messengers too, saying that you have taken the oath of fealthy to me and promised that you would not hand me over to my enemies nor forsake me. Then if you (still) persist on your allegiance, then you are on the right. I am Husayn, the son of Ali and Fatima the daughter of the Prophet of Allah (S). My life is associated with you and my family with yours, and you should be sympathetic towards me. And if you do not do so and have committed breach of trust, while having taken off the pledge of allegiance from your necks, then I swear by my life, that this is nothing new from you. You have done the same with my father, brother and cousin Muslim (bin Aqeel), the one who falls prey to your deception turns helpless. You have let go your share from your hands and have toppled up your fortunes. The one who committed breach of trust shall himself face deceit, and very soon Allah will make me independent of you. Peace be upon you and Allah's Mercy and Abundance."

(Irshad) Uqbah bin Abu Eizar says, that Imam Husayn (a.s.) halted at Zee Hasam, and after praising and glorifying Allah said,

"Now then! You have seen what unrighteousness has come forth. The world has changed color and has shown unacquaintance. Its righteousness has parted and this has continued until the remnants of good in it amounts to the thin sediment at the bottom of a drinking utensil. And life is degraded like the grazing ground of death. Do you not see that truth is not being practiced and wrong not being discouraged? The righteous believer is the one who aspirers towards righteousness. I alone consider death to be a prosperity, while living with the oppressors is nothing but undesirable."

The narrator says that Zuhair bin Qayn Bajali arose and said, "Do you desire saying something or you permit me to do so"? They told him to say. Then he praised and glorified Allah and answered the Imam, "O son of the Prophet of Allah! May your Allah be your guide! We have heard what you said. By Allah! If this world would have been immortal and our lives herein would have been eternal, and if we had to leave this world as a result of your companionship and aid, we would consent to it, rather than remain in this world without you." Hearing this Imam praised him and prayed for him.

In another narration it is related, that Nafe' bin Hilal Bajali arose from his place and said, "By Allah! We do not despise Allah's permanence, and we remain (firmly) upon your intentions and insight. And we will befriend the one who befriends you, and will bear enmity towards your adversaries."

Burayr bin Khuzayr arose and said, “O son of the Prophet of Allah! Allah had favored us through you, that we may fight in front of you and our bodies be cut to pieces, so that on the day of Qiyamah your Grandfather may intercede for us.”

(Kamil, Irshad) Hurr, who was traveling alongside the Imam (a.s.), came up to him and said, “O Husayn! I request you in the name of Allah to think about your life, and I am convinced that if you fight, you shall surely be killed.” Imam replied,

“Do you make me fear death? Could a worse disaster befall you than killing me? I repeat the words of a brother of Aws, which he had said to his cousin, when he intended assisting the Prophet of Allah (S).

His cousin feared for him and said, “Where are you going, for you shall be killed.” To which he answered:

“I will depart, for there is no shame in death for a young man, whenever he intends (to do what is) right and he strives like a Muslim, who has soothed righteous men through (the sacrifice of) his life, who has scattered the accursed and opposed the criminals. If I live, I will not regret (what I have done), and if I die, I will not suffer. Let it be enough for you to live in humiliation and be reviled.”

When Hurr heard these words he parted from Imam Husayn (a.s.) and started walking from the other way with his companions, while Imam paved the other way with his companions.

(Tabari, Kamil) They reached Uzayb al Hijanat, which was a grazing ground for the horses of Nu’man, hence the name Hijanat. Suddenly four Camel-riders (viz. Nafe’ bin Hilal, Mujme’ bin Abdullah, Umar bin Khalid, and Tirimmah bin Adi) appeared from Kufa towing the horse of Nafe’ bin Hilal named Kamil, and Tirimmah bin Adi was their leader. They came face to face with Imam Husayn (a.s.), and when Tirimmah’s sight fell on Imam he recited the following Rajaz: “O my Camel! Do not fear my clamor and reach us before sunrise to a good caravan, who is a best traveler, until you reach a far sighted brave man, who is honorable and munificent, who has been brought by Allah for a worthy cause, and is an aid, and may Allah keep him alive till the end of the world. The Prophet of Allah’s family is a family of prestige and honor, they are the masters with fair and illuminated countenance, who attack their enemies with brown spears and sharp-edged swords, O the One who has the power of profit or loss! Help Husayn against such rebellious people, who are a remnants of disbelief, the two sons of Sakhr (Abu Sufyan) viz. Yazid who is a habitual drinker of wine, and Ibn Ziyad, who is an adulterer and an illegitimate son.”

When these persons reached Imam Husayn (a.s.), Hurr proceeded towards them and said, “These people are the natives of Kufa, I shall arrest them or dispatch them back to Kufa.” Imam replied,

“I shall defend them with my life, for these people are my companions and hold the same right as the other fellow-companions of mine. Then if you oppose the covenant which we share with them, I shall fight you.”

Hearing this Hurr withdrew. Imam Husayn (a.s.) then turned towards them and said,

"Tell me regarding the people of Kufa."

Mujme' bin Abdullah Aedi, who was one of them said, "Their chiefs have accepted huge bribes and have filled their purses. The sovereign has bought their souls and have made them their firm accomplices. While all of them have united against you. As regards the other people, their hearts are with you but tomorrow their swords shall be drawn forth in front of your face." Then Imam inquired about his messenger Qays bin Mushir Saydawi, to which they replied, "Haseen bin Nameer had arrested him and sent him to Ibn Ziyad, and he had ordered Qays to curse you and your father.

Qays mounted the pulpit and sent salutations upon you and your father and condemned Ibn Ziyad and his father. He invited the people to assist you and informed them of your arrival. Then Ibn Ziyad ordered him to be thrown down from the terrace of the palace." Imam started weeping uncontrollably and recited the following verse of the Qur'an:

***"Of them is he who has fulfilled his vow, and of them is he who awaits* (*it's fulfillment*)*, and they have not changed the least."* (*Surah al-Ahzab, 33:23*)**

O Allah! Bestow us and them a place in Paradise, and unite us in the place of repose of Your Beneficence and the treasure of Your reward."

Then Tirimmah bin Adi came up to him and said, "I see quite a few men with you and if they (the enemies) fight your companions (who are quite less) as I see, then they are enough for them. Before I left Kufa, a saw a group of people in such large numbers as I had never seen anyone gathered at one place. When I inquired as to what was the reason behind this, I was told that they were being arrayed and would be sent to fight you. I request you in the name of Allah not to move even a span towards them, and go to a town which is fortified, then halt there until you take a decision and think over your plan of action. Come along with me, I shall halt you at the mountain of Aja, which is fortified. This mountain has shielded us against the kings of Ghassan and Hameer, Nu'man bin Manzar, and the red skinned and fair-skinned men (foreigners), and we have (always) taken refuge in it. By Allah! We have never faced disgrace, I shall come along with you and give you place therein. Then you may dispatch your envoys to the people of the clan of Bani Tayy, who reside in the mountains of Aja and Salami, until the horsemen and foot soldiers rally around you. Ten days will not pass until twenty thousand men of (the clan of) Tayy will be ready and will not let anyone reach you until they have their lives within themselves." Imam Husayn (a.s.) replied,

"May Allah reward you and your people favorably! We have entered into an agreement with these people by which I cannot return, and we do not know what shall befall us and them."

Abu Makhnaf says that Jameel bin Marsad has related to me from Tirimmah bin Adi, that he said: I bade farewell to the Imam and said, "May Allah grant you refuge from the evil of jinn and men! I have brought

provisions for my family from Kufa and their subsistence is with me, I shall go back and hand it over to them. Then I shall come back to you and join your companions." Imam replied,

"Allah's Mercy be upon you! Then hasten"!

I realized that he needed more men hence told me to hasten. Tirimmah says that I went to my people and handed over to them what I had with me and bequeathed to them. They told me that, "We have never seen you do (haste) so ever before." I related to them my intention and passed from the road of Bani Na'al, until I neared Uzaybul Hijanat. There I met Sama'ah bin Badar, who gave me the news of the martyrdom of Imam Husayn (a.s.), hence I returned back.

The author (Shaikh Abbas Qummi) says that according to the narration of Abu Ja'far Tabari, who quotes from Azdi, it proves that Tirimmah bin Adi was not present in Karbala and was not among the martyrs therein. Rather when he heard the news of the martyrdom of Imam Husayn (a.s.), he returned back.

But according to the renowned Maqtal of Abu Makhnaf, it is related from Tirimmah that he says that, "I was wounded immensely and was lying among the martyred ones in Karbala. I swear righteously that at that moment I was not dozing off, I saw twenty horsemen coming ....." etc. Thus this narrative cannot be relied upon and weakens the reports, and may Allah bestow a righteous reward.

Then Imam proceeded further until he reached Qasre Bani Maqatil and halted there. He saw a tent pitched there and inquired as to whose tent it was. People replied that it was of Ubaydullah bin Hurr Jo'fi. Imam said that he desired to meet him and sent someone to call him.

(Manaqib) Hajjaj bin Masrooq Jo'fi, the messenger of Imam, came up to him and said, "Imam Husayn (a.s.), the son of Ali, desires to meet you." He said, "Verily we are Allah's and verily unto Him shall we return. By Allah! I did not leave Kufa, except to distance myself from Husayn bin Ali. By Allah! I do not desire to see him or he should see me." Hajjaj returned back and conveyed his words to the Imam. Imam arose and left to meet him. When he went to Ubaydullah, he saluted him and sat down. Then Imam invited him to assist him, to which he repeated the words, which he had uttered before and thus excused himself.

Then Imam said,

"Now when you have excused yourself from helping us, then do not fight against us. By Allah! The one who listens to our cry and does not hasten to respond to it will certainly be doomed."

Ubaydullah replied, "As regards siding with your enemies, Allah willing, it shall not happen." Then Imam Husayn (a.s.) arose and went towards his tent.

It is relevant that here we relate regarding Ubaydullah bin Hurr Jo'fi: Mirza (Muhammad Astarabadi) in his book Rijale Kabeer relates from Najjashi, that Ubaydullah bin Hurr Jo'fi was a horseman and a poet. He had a book related from the Commander of the Faithful Imam Ali (a.s.). Then Mirza quotes through

his chain of narrators that Ubaydullah asked Imam Husayn (a.s.) about the dye he used. Imam replied,

"It is not as you think, indeed it is Henna and Wasmah."

Furthermore, it is related in Qamqam that the above-mentioned Ubaydullah was a follower (Shi'ah) of Caliph Usman. He was brave and a horseman among the Arabs. He fought in the battle of Siff□n alongside Mu'awiyah due to (his affection for) Usman. When Imam Ali (a.s.) was martyred he returned back to Kufa and resided there. When the people prepared for the martyrdom of Imam Husayn (a.s.), he left Kufa so that he may not be a partner to his martyrdom.

Tabari relates from Azdi, who relates from Abdul Rahman bin Jandab Azdi, that after the martyrdom of Imam Husayn (a.s.), Ubaydullah bin Ziyad inspected the noblemen of Kufa. He could not find Ubaydullah bin Hurr, and after some days when he came back he went to meet Ubaydullah bin Ziyad. Ubaydullah asked him, "O son of Hurr! Where were you"? He said that he was unwell. To which Ubaydullah asked, "Were you emotionally unwell or physically"? He replied, "My heart is not unwell, as regards my body, Allah has favored me with health." Ubaydullah said, "You lie, in fact you were with our enemies." Ubaydullah replied, "If I would have been present with your enemies, it would have come to light, for a person like me cannot remain concealed from sight."

When Ibn Ziyad became negligent of him, he stole himself, mounted his horse and left. Then Ubaydullah turned towards him and said, "Where is the son of Hurr." People said that he had just left. He ordered that he should be brought back to him. The guards rushed after him and told him to respond to the call of the commander.

He said, "Convey to him that I shall never come to him walking on my feet", saying this he turned back until he reached the house of Ahmar bin Ziyad Taee. He gathered his companions and they went to the place of Martyrdom at Karbala.

There he prayed to Allah for their forgiveness and went to Madaen. He composed some couplets in this regard: "The deceptor and deceiver commander, who is in fact a deceiver, says that why did I not fight Husayn, the son of Fatima (a.s.), when I am abashed and regret as to why did I not assist him, and the one who neglects performance of good deeds is liable to be ashamed and should repent."

It is related in the context of his couplets that he was ashamed for not assisting Imam Husayn (a.s.), and he composed some couplets, which shall be quoted in the Chapter of Eulogies in this book.

Furthermore, it is related that he clasped his hands together with regret and said: "What have I done to myself"? Then he recited the following couplets: "O regrets and O grief! and until the time I am alive, this remorse shall be upon my soul and my neck, when Husayn had asked me to assist him against the misled and hypocrites at Qasre Bani Maqatil, when he told me will you leave us and go away? then if I had sacrificed my life defending the Imam, the son of Mustafa (S), may my life be his ransom, then I would have succeeded on the day of Qiyamah, he (Imam) turned his back from me and bidding farewell

returned back, then if the heart of the one regretting could be ripped open, I wish my heart would be teared, it is very much true that those who have supported and assisted Husayn have succeeded and are righteous, while those who were hypocrites are damned."

Abu Hanifa Dinawari, after quoting some of these couplets says that Ubaydullah bin Hurr was from among the noblemen and warriors of Kufa.

The Honorable, Sayyid Mahdi Bahrul Uloom says in his Rijal, that Shaikh Najjashi has included Ubaydullah bin Hurr Jo'fi in the list of the ancient devout Shi'ah. He is the same person, whom Imam passed after meeting Hurr bin Yazid Riyahi and asked for his help but he declined.

Shaikh Saduq in his Amaali, relates from Imam Ja'far as Sadiq (a.s.) that when Imam Husayn (a.s.) reached Qatqataniyah, he saw a tent pitched and inquired as to whose tent it was. People replied that it was of Abdullah bin Hurr Hanafi (while the correct name is Ubaydullah bin Hurr Jo'fi). Imam sent a messenger to him saying,

"You are an evil and guilty person. Allah shall call you to account for whatever you have done. Then if you now turn back to Allah and assist me, my Grandfather will intercede for you in the audience of Allah."

He replied, "O son of the Prophet of Allah! If I come to assist you, I shall be one of the first persons to sacrifice my life in front of you. You may take my horse. I have never attended to any work seated on it, except that I have attained what I desired, and no one has ever reached me except that it has saved me, hence I present it to you, so take it." Hearing this Imam turned his face away from him and said,

"Neither do I need you nor your horse. I do not desire to enter misled people into my ranks. Run away from here and do not side with us or against us, for the one who listens to the cry of us, the Household (Ahlul Bayt), and does not hasten to assist us, Allah shall throw him head-long into the fire of hell."

Shaikh Mufeed in his Irshad says, that when Imam Husayn (a.s.) reached Qasre Bani Maqatil, he saw a tent pitched there...(till the end as quoted earlier).

Then Sayyid Tabatabai Bahrul Uloom relates, that Shaikh Ja'far bin Muhammad ibn Nima in his Sharhus Sar fee Ehwalil Mukhtar, writes that Ubaydullah bin Hurr bin Mujme' bin Khuzaym Jo'fi was among the noblemen of Kufa. Imam Husayn (a.s.) came to him and invited him to join his ranks, but he declined the offer.

Later he repented such that he wished he had died, and he recited the couplets (as quoted above) The other renowned verses of his are: "The lustful Bani Umayyah sleep in peace, while the family of the slain ones of Taff are devoid of it, Islam has not been destroyed except at the hands of a clan of foolish men, who are made commanders, and their airs and graces are prevalent, the spears of the Religion are in the hands of the oppressors, when one part of it bends, it is not straightened by them, I have sworn that

my soul shall always be aggrieved and sorrowful, and my eyes full of tears, which will never dry in my lifetime, until the chiefs of Bani Umayyah be disgraced till their death."

Then he goes on to say, that this very Ubaydullah joined the forces of Mukhtar and accompanied Ibraheem bin Malik Ashtar to fight with Ubaydullah bin Ziyad. Ibraheem was uneasy because of his presence and told Mukhtar, "I fear that at the time of need he might deceive us." Mukhtar said, "Favor him with wealth and blind his eyes."

Thus Ibraheem proceeded accompanied by Ubaydullah until he reached Takrit and halted there. He ordered the taxes to be collected and then distributed it among his companions. He sent five thousand dirham for Ubaydullah, to which he was infuriated and said, "You have kept ten thousand dirhams for yourself, while I am not less (in status) than you." And as much as Ibraheem swore that he had not kept more than that, he refused to accept.

Ibraheem sent him his own share but he was still not satisfied. Then he revolted against Mukhtar and broke his promise of support. He looted the villages of Kufa and killed Mukhtar's men and taking away all the loot went away to Basra to Mus'ab bin Zubayr. Mukhtar sent his soldiers behind him, who destroyed his house.

Later Ubaydullah regretted as to why did he not assist Imam Husayn (a.s.), and why he did not remain with Mukhtar and said: "When Mukhtar invited people for revenge, the followers of the Household (Ahlul Bayt) came forward, who had worn their hearts on top of their armors, they went forward in every river of death and battlefield, they assisted the grandson of the Prophet and his family, their motive being none other than taking revenge of the blood, thus they entered Paradise and it's fragrance, and this is better than all the gold and silver, Alas! If only I too had fought with the Indian and eastern swords, Regrets! If only I had entered into the ranks of your supporters, I would have killed each rebellious and trans-gressor."

After quoting these couplets, Sayyid Bahrul Uloom says that according to my opinion, under all circumstances, Ubaydullah bin Hurr Jo'fi was a believer, but was an offender. You have seen that he declined to assist Imam Husayn (a.s.) besides his attitude with Mukhtar too. But later he repented and regretted.

We are astonished that Najjashi has included him among the virtuous ones and given importance to him, and has given him place in the beginning of his book. According to this (as has been quoted above), I hope the mercy of Imam Husayn (a.s.), who ordered him to flee away, so that he may not hear the cry so as to be thrown headlong into the fire of hell, that he would intercede for him in Qiyamah near Allah. For he regretted it severely and repented over what he had done. And Allah best knows his state and his end. (Here ends the discourse of Allamah Tabatabai Bahrul Uloom).

The author (Shaikh Abbas Qummi) says, that the family of the progeny of Hurr Jo'fi were Shi'ah, which includes Adeem, Ayyub and Zakariyyah, who were the companions of Imam Ja'far as Sadiq (a.s.).

Najjashi has quoted regarding them and says that Adeem and Ayyub were among the reliable men, and he also ascribes a book to Zakariyyah.

1. The above incident highlights Imam's clemency and humane nature. Even though being aware, that these very men would stop access to water from him, his children and companions and ultimately kill them, he quenched their thirst. This being the character of righteous men and the virtuous slaves of Allah. Why would not one expect such character from Imam Husayn (a.s.), for he is the son of Imam Ali (a.s.) who had done the same in the battle of Siff□n.

Upon arrival in Siff□n, Imam Ali (a.s.)'s army found it's excess to water front barred by a strong contingent of the Syrian forces. Imam Ali (a.s.) sent Sa'sa' bin Sawhan, a companion of the Prophet (S) to Mu'awiyah, asking him to withdraw his troops from the river and allow free access to water to everyone. Mu'awiyah refused to do so, whereupon Imam ordered his troops to seize the water front by force. His troops routed the Syrians and captured the water front.

Now there was panic in the camp of Mu'awiyah, they had no way to reach the water. Imam Ali (a.s.)'s generals opined that they should pay Mu'awiyah back in his coin and let the Syrian army perish of thirst. But Imam gently reproved them for wishing to imitate an example, which they themselves condemned, and he said, "The river belongs to Allah. There is no embargo on water for anyone, and whoever wishes, may take it."

Our Shaikh Saduq, through his successive chain of narrators, relates from 'Amr bin Qays Mashriqi, who says that I along with my cousin came to the presence of Imam Husayn (a.s.) at Qasre Bani Maqatil. We saluted the Imam and my cousin asked him, "The color of your hair is due to the dye or a chemical dye"? Imam replied,

"It is dyed, for we, the Bani Hashim turn old very soon."

Then the Imam turned towards us and asked,

"Have you come to assist me"?

I answered, "I have a large family and I also have the trust of other people with me. I do not know what will be the outcome of this, and hence do not desire that the wealth of people (with me) may go waste." My cousin too said something similar. Then Imam said,

"Then go away from here and do not remain so as to hear our cry or see our gloom, for the one who hears our cry and beholds our gloom and yet does not hasten to assist us, then it is the right upon Allah, the Honored, the Glorified, to throw him headlong into the fire of hell."

(Irshad) Then in the last part of the night, Imam ordered water to be taken and left from Qasre Bani Maqatil.

Uqbah bin Sam'an says, that we went along with the Imam and he took a short nap on the horse's back. Then he woke up and uttered the words:

"Verily we are Allah's and verily unto Him shall we return. Praise be to Allah, the Lord of the worlds."

Then he repeated it twice or thrice. His son Ali bin Husayn (a.s.), who was riding a horse, came up to him and asked, “Why did you (suddenly) praise Allah and utter the words of “returning to Him”? Imam replied,

“O my dear son! Sleep overtook me, and I saw a rider come up to me from behind and said: These people are proceeding further, while death is advancing towards them. I perceived that they were our spirits informing us of our death.”

Ali bin Husayn said, “O dear father! May your Lord not bring forth evil! Are we not on the right”? Imam replied,

“Why not, by Him towards Whom all servants return.”

Then Ali said, “Then we do not fear, for we shall die on the right.” Imam said,

“May Allah reward you abundantly, the reward which is due from a father to his son.”

(Irshad and Kamil) When it dawned, Imam Husayn (a.s.) recited the morning Prayers and hastily ascended his horse and turned towards the left. He tried to dispel his companions (from Hurr’s army). Then Hurr bin Yazid came up to him and desisted him and his companions from doing so. And as much as Hurr tried to take them to Kufa, they resisted until they stopped, but they followed in the same way until they reached Ninawa.

When Imam Husayn (a.s.) halted there, a rider, equipped with arms and carrying a bow on his shoulder, arrived from Kufa. Everyone stopped and watched him, and when he came, he saluted Hurr and his companions and did not salute Imam and his companions. Then he handed over the letter of Ubaydullah bin Ziyad to Hurr, whose contents were as follows: “Now then! As soon as my letter and messenger reaches you, be severe towards Husayn. And let him halt at a barren land, devoid of fortresses and water. I have instructed my messenger not to part with you until you have carried out my orders, Salutations.”

When Hurr read the letter of Ubaydullah, he told them, “This is the letter of the commander Ubaydullah, in which he has ordered me to stop you wherever this letter reaches me. And this is his messenger, who shall not part with me until I carry out his orders.”

(Tabari) Then Yazid bin Muhajir Abul Sha’sa Kindi looked at the messenger of Ibn Ziyad and asked him, “Are you not Malik bin Numayr”? He replied in the affirmative, while he was from the clan of Bani Kinda. Abul Sha’sa said, “May your mother mourn you! What order have you brought”? He replied, “What have I brought, but the orders of my Imam and fulfilled my allegiance to him.” Abul Sha’sa said, “You have disobeyed your Allah and obeyed your Imam in that which will doom you. And you shall earn disgrace and the fire of hell, what an evil Imam you have. Allah says in the Qur’an:

“And we made them Imams who invite unto the (hell) fire, and on the day of Qiyamah they shall

not be helped" (***Surah al-Qasas, 28:41***) while your Imam is one of them.

(Irshad) Hurr thus forced Imam and his companions to halt at that place, devoid of habitation nor water. Imam said,

"Woe be to you! Leave us, so that we may halt at this village (*Ninawa or Ghaziriyyah*) *or that* (*Shu-fiyyah*)*."*

Hurr replied, "By Allah! I cannot permit you to do so, they have appointed that man as a spy over me." Then Zuhayr bin Qayn said, "O son of the Prophet of Allah! I see that the matter will get worse than this. It is much easier for us to fight these people now, than to fight with the group who shall come after them. By my life! So many people will come afterwards that it is beyond our strength to confront them."

Imam replied,

"I shall not (*be the first to*) *fight them."*

Saying this he dismounted, and that was on Thursday, the second of the month of Muharram sixty-first year of migration.

Sayyid ibn Tawoos says, that Imam Husayn (a.s.) stood amidst his companions and delivered a sermon. He praised and glorified Allah and sent salutations upon his Grandfather and then said,

"You have seen as to what have they brought forth ….. (till the end)"

And he delivered a sermon similar to that which we have quoted earlier when Imam met Hurr.

When Imam Husayn (a.s.) stopped at the plain of Karbala, (Kamil) he inquired as to what was the name of the place. People replied that the place was known as "Aqar." Imam said,

"Almighty Allah! We seek your refuge from Aqar" (*Aqar means barren, sterile*).

Sibt ibn Jawzi has written in his Tazkirah, that Imam Husayn (a.s.) asked as to what was the name of the place. They replied that it was Karbala and was also called Ninawa, which was a village therein. Then Imam started weeping and said: Umm Salama has informed me, that one day Jibra'eel came to the presence of Prophet Muhammad (S), and you (Imam Husayn) were with me. Suddenly the Prophet said, "Leave my child", hearing this I left you and the Prophet made you sit on his lap. Jibra'eel asked him, "Do you cherish this child"?

The Prophet replied in the affirmative. Then Jibra'eel said, "Your Ummah will kill him, and if you desire I shall show you the earth of the place where he shall be martyred." The Prophet showed his willingness to do so. Then Jibra'eel spread his wings towards Karbala and showed the Prophet the place.

Thus when Imam Husayn (a.s.) was told that the name of the place was Karbala, he smelt the earth and said,

"This is the same place regarding which Jibra'eel had informed the Prophet, and I shall be killed herein."

Then Sibt ibn Jawzi relates from Sha'bi, that when Imam Ali (a.s.) was proceeding towards Siffin, he came face to face with Ninawa, which was a village near the river Euphrates. Imam halted there and commanded his companion, who had the job of providing water for ablutions that,

"Tell me the name of this place."

He replied that it was called Karbala. Hearing this he wept bitterly until the earth became wet with his tears. Then he said,

"One day I went to the presence of the Holy Prophet (S) when he was weeping and asked him as to what made him weep."

He replied,

"At this moment Jibra'eel came to me and informed me that my son Husayn will be killed at a place called Karbala near the river Euphrates. Then Jibra'eel lifted a handful of earth and gave it to me, I smelt it, thus I could not control my tears."

Furthermore it is related in Biharul Anwar from Kharaej, that Imam Muhammad al Baqir (a.s.) says, that one day Imam Ali (a.s.) went out with his companions one or two miles away from Karbala. Then he advanced further until he reached a place called Maqdafan and started wandering there. Then he said,

"Two hundred Prophets and the progeny of the Prophets have been martyred at this place, and this the halting station, the place of martyrdom of the felicitous martyrs, which has not been acquired by the ancient, while those after them shall not reach it too."

(Malhoof) When Imam Husayn (a.s.) reached that place, he asked as to what was the name of that place. People replied that it was called Karbala. Imam said,

"O Allah! I seek your refuge from Karb (Grief) and Bala (trials)"

Then he said,

"Grief and trial dwells herein, hence alight down, and this is our halting place. Here will our blood be shed and here shall we be buried. My Grandfather, the Prophet of Allah (S) has foretold me regarding it."

Everyone complied to his order and dismounted, while Hurr too pitched his tents with his companions at another place.

(Kashful Ghummah) Everyone complied to his orders and dismounted and off-loaded their equipments, while Hurr dismounted his army opposite Imam Husayn (a.s.). Then Hurr wrote to Ubaydullah informing him that Imam Husayn (a.s.) had halted at Karbala.

It is stated in Murujuz Zahab, that Imam Husayn (a.s.) proceeded towards Karbala accompanied by five hundred horsemen and around a hundred on foot from his family and companions.

It is related in Biharul Anwar from Manaqib that Zuhayr bin Qayn said, "Take us along, so that we may halt at Karbala near the bank of the river Euphrates, and we shall halt there. Then if they fight us, we shall fight them and seek help from Allah." Tears rolled down the eyes of Imam and he said,

"O Allah! I seek your refuge from Karb (grief) and Bala (trials)."

Imam settled therein and Hurr dismounted too facing him with a thousand soldiers. Then Imam ordered that pen and paper should be brought and he wrote a letter to the affable chiefs of Kufa:

"From Husayn bin Ali, to Sulayman bin Surad, Musayyab bin Najabah, Rufa'ah bin Shaddad, Abdullah bin Wa'al and the group of believers. Now then! You very well know that the Holy Prophet in his lifetime said that the one who witnesses a cruel and oppressive ruler... (till the end as narrated, which has been related earlier in context of his sermon delivered in the presence of his companions and that of Hurr's.)"

Then he folded the paper and affixing his seal over it, handed it over to Qays bin Mushir Saydawi ... (till the end, which has already been related earlier.)

When he received the news of the Martyrdom of Qays, tears flowed from his eyes and he said,

"O Allah! Assign an exalted station for me and my followers (Shi'ah) near You. And assemble us into the place of repose of Your Mercy, for You have power over all"

Then one of the companions from among the followers (Shi'ah) viz. Hilal bin Nafe' Bajali1 leapt forward and said, "O son of the Prophet of Allah! Your grandfather, the Prophet of Allah (S), could not force his affection into the hearts of all men, nor could he bring people to his command, for there were hypocrites among them, who would say that they would assist him but in their hearts intended to deceive him.

Their attitude was sweeter than honey in his presence and behind his back they were bitter than Colocynth, until the Almighty Allah summoned the Prophet to Himself. And your father was similar to him. A group of people united to assist him but later he had to fight the Nakeseen, the oppressive Qaseteen and the perverse Mareqeen.2

Then the end of Imam Ali (a.s.) came and he proceeded towards the bliss of Paradise. And now today those with us are similar to those people of that day. And the people have not broken off the pledge and the allegiance, except that they have done loss to none other than their own selves, and Allah has made us independent of them. You may, with sobriety and welfare, take us to whichever place you desire,

whether it be in the east or the west. By Allah! We do not fear the decree of Allah, nor do we despise His meeting. We shall take the opportunity with our determination and sightedness, and will befriend your friends and will bear enmity with your enemies."

Then Burayr bin Khuzayr Hamadani arose and said, "By Allah! O son of the Prophet of Allah (S)! Allah has graced us through you that we may be cut to pieces in front of you and on the day of Qiyamah your Grandfather would intercede for us. The one who has betrayed the grandson of their own Prophet, shall not find salvation. Fie upon them for what they shall see tomorrow in Qiyamah, and shall groan and wail in (the fire of) hell."

Then Imam Husayn (a.s.) gathered his sons, brothers, relatives around him and wept for some time and said,

"O Allah! We are the progeny of Your Prophet. These people have dragged us out of our houses and have driven us and have constrained us from the place of our Grandfather (Madina). The Bani Umayyah have oppressed us. O Allah! Take away our rights from them and help us over these tyrants."

Then he proceeded from there and on Wednesday or Thursday entered Karbala on the second of Muharram 61 A.H. Then he turned towards his companions and said,

"People are the slaves of this world and Religion is only a lip-service for them, and they will take care of it until it is pleasurable, and when the crucible of trials approaches, only a few religious ones remain."

Then he asked,

"Is this place Karbala"?

The people replied in the affirmative. He said,

"This is the place of grief and trials and this is the place of the resting of our Camels, our halting place, station of our martyrdom and where our blood shall be spilled."

Then they dismounted there, and Hurr accompanied with a thousand men too alighted facing him. Then he wrote to Ubaydullah bin Ziyad saying that Husayn had encamped at Karbala.

Ubaydullah bin Ziyad's letter to Imam Husayn (a.s.)

"Now then O Husayn! I have been informed that you have halted at Karbala. Yazid has written to me not to recline my head on the bed and not be satiated until I send you to Allah, or you submit yourself to me and Yazid bin Mu'awiyah. Greetings."

When his letter reached Imam Husayn (a.s.), he read it and threw it away saying,

"The one who seeks the pleasure of people against the displeasure of Allah can never succeed."

The messenger asked him the reply for the letter, to which Imam said,

"He has no reply, but has the wrath (of Allah)."

When the messenger reached Ubaydullah and conveyed the Imam's message to him, he was infuriated and looked towards Umar bin Sa'ad and appointed him to fight with Imam Husayn (a.s.). Before that Ubaydullah had given the governorship of Ray to Umar bin Sa'ad, thus when Umar excused himself, Ubaydullah told him to return the post bestowed upon him. Umar asked for respite and thereafter agreed in fear of the governorship being taken away from him.

The author says that this (Umar bin Sa'ad's excuse to Ubaydullah not to fight) seems unlikely to me. The reliable biographers and historians have mutually agreed that Umar bin Sa'ad reached Karbala one day after Imam Husayn (a.s.) entered therein, and it was the day of third of Muharram (thus it proves that he was prepared for it from the very beginning).

Shaikh Mufeed, Ibn Aseer and others relate that Umar bin Sa'ad bin Abi Waqqas left Kufa towards Karbala the next day accompanied by an army of four thousand horsemen. Ibn Aseer says that the reason of Umar bin Sa'ad going to Karbala, was that Ubaydullah bin Ziyad had sent him on duty to Dashti, with a well-equipped army of four thousand, for the people of Daylam had gained control over it and secondly that Ubaydullah had given him authority over Ray. Umar bin Sa'ad had made Hammamul A'ayan as his encampment.

When the matter of Imam Husayn (a.s.) reached here, Ubaydullah called Umar bin Sa'ad and said, "Go and confront Husayn and after accomplishing our task, return back to your position." Umar bin Sa'ad tried to excuse himself when Ubaydullah said, "Very well, then you may return back what has been conferred upon you."

When Ubaydullah said this Umar replied, "Give me respite for today so that I may take a decision", saying this he left and asked the opinion of his well-wishers, all of whom advised him to refrain from it. His nephew Hamza bin Mugheera bin Sha'bah came to him and said, "I request you in the name of Allah not to confront Husayn, for by doing this you will be sinning and severing the bonds of relationship with him. By Allah! Even if you have to leave this world, the wealth and the kingdom upon the earth, it is better for you than go to the presence of the Almighty Allah with the blood of Husayn upon your neck."

Umar replied that he would not do so and he spent the entire night pondering upon it saying, "Could I decline the governorship of Ray, while it is my dream, or should I return back blamed for killing Husayn? Should I kill him, then I will wind up in the hell from which there is no escape, while the governorship of Ray is the refreshment of my eyes."

Then he returned to Ubaydullah and said, "You have deputed me for this task and all the people have

heard it. If you desire send me for this job, otherwise send someone else against Husayn from the noblemen of Kufa, who would be better than me", then he named some of them. Ubaydullah replied, "If I have to send someone else I will not ask your opinion, then now if you are ready to go to Karbala with the command over our army, do so, or else return back the post which we have conferred upon you." Hearing this Umar replied, "I myself will go", saying this he proceeded until he encamped opposite Imam Husayn (a.s.).

The author says that what Imam Ali (a.s.) had predicted came out to be true. Sibt ibn Jawzi in his Tazkirah relates that the eminence of Imam Ali (a.s.) became apparent here. One day he met Umar bin Sa'ad, who was a young lad at that time, and said,

"Woe be to you O son of Sa'ad! What would be your state at the moment when you will be standing between Paradise and hell and you shall choose the hell."

When Umar reached Karbala, he halted at Ninawa.

(Irshad) When Umar bin Sa'ad reached Karbala, he called Urwah bin Qays Ahmasi and said, "Go to Husayn and ask him as to why he has come here and what he desires." He replied that he was ashamed to go, for he was among those who had written to the Imam inviting him to come. Then when Umar put the same offer to whomsoever in his army, they all refused, for they were among those who had written to Imam. Then Kaseer bin Abdullah Sha'abi, who was a brave man and would never turn his face away from any task, arose and said, "I shall go and if you desire I shall kill him."

Umar replied, "I do not desire his murder, then go to him and ask him the reason as to why he has come here." Kaseer went until Abu Samamah Saedi saw him and said, "May Allah reconcile you O Aba Abdillah! The man is coming towards you, who is the worst among the dwellers of this world and who is the boldest and who had shed the most blood among them."

Then Abu Samamah himself arose and went up to him and told him to keep his sword down. He refused to do so and said, "I am only a messenger, then if you desire, I shall convey it to you or else I shall return back." Abu Samamah said, "In that case I shall keep my hand over the hilt of your sword then you may deliver your message." He said, "No, I shall not let your hand reach there." Abu Samamah said, "Then deliver your message to me and I shall convey it to Husayn, but I shall not let you go to him for you are a wicked man." Then they started abusing one another until Kaseer returned back to Umar bin Sa'ad and informed him.

Umar called for Qurrah bin Qays Hanzali and said, "Woe be to you! Go to Husayn and ask him as to why he has come here and what he desires." When Imam saw Qurrah he asked,

"Does anyone know this man"?

Habib bin Mazahir replied, "Yes, he is from the Hanzala clan of Tameem, and is the son of our sister. I

had known him to be a believer and had never thought that he would come here like this." Qurrah came and saluted the Imam and delivered the message of Umar. Imam replied,

"The people of your town have written to me and requested me to come here. Then if you hate my presence I shall return back."

Then Habib bin Mazahir said, "Woe be to you O Qurrah! Are you returning back to the oppressive ones? Then assist this man because of whose Fathers Allah will favor you." Qurrah replied, "I shall return back and convey Imam's message to Umar and think over it." He returned back and conveyed to Umar what Imam had told him. Then Umar said, "I hope that Allah will spare me from fighting him."

Then he wrote to Ubaydullah: "In the Name of Allah the Beneficent the Merciful. Now then! When I reached my destination, I sent a messenger towards Husayn asking him as to why he came here and what he desired. He replied that the people of this town had written to him and sent messengers inviting him, hence he has come here. He says that if these people do not like my presence and have turned against their words, which were conveyed to me by their messengers, I shall return back." Hassan bin A'ez Asabi says, that I was present there when Umar's letter reached Ubaydullah. When Ubaydullah read the letter, he said, "When he has got trapped in our claws, he hopes to escape, now there is no escape."

Then he wrote back to Umar bin Sa'ad: "Now then! I have received your letter, and I have understood whatever you have written therein. Offer a proposal to Husayn that he and his companions should take the pledge of allegiance to Yazid. Then if he does so, we shall see what is to be done. Greetings." When Umar received the letter he said, "I had feared that Ubaydullah would not seek fairness."

Muhammad bin Abi Talib says, that Umar bin Sa'ad did not convey this proposal of Ubaydullah bin Ziyad to Imam Husayn (a.s.), for he knew that the Imam would never pledge his allegiance to Yazid. Then Ubaydullah ordered all men to gather at the great mosque of Kufa. Then he came out, mounted the pulpit and said, "O people! You have very well tested the family of Abu Sufyan, and you have found them such as you desired them (to be). This is the commander of the faithful Yazid, who is well-behaved, a person with a pleasant countenance and kind to his subjects. He bestows rights upon everyone and the roads are safe in his kingdom. And similar was his father Mu'awiyah in his own time. And after him his son Yazid too respects the slaves of Allah and makes them rich with wealth and honors them. He has increased your rights by a hundred times and has commanded me to increase it further and prepare you to fight his enemy Husayn. Then listen to him and obey his orders." Saying this he alighted the pulpit and distributed abundant gifts among people and dispatched them to assist Umar bin Sa'ad against Husayn.

(Manaqib) Ubaydullah started dispatching troops to Karbala until twenty thousand horsemen (Malhoof) gathered with Umar bin Sa'ad till the sixth of Muharram. (Tasleeyatul Majalis) Then Ubaydullah sent someone to Shabas bin Raba'ee saying, "Come to me so that I may dispatch you to fight Husayn." He

pretended to be sick and excused himself.

Ubaydullah sent him a letter stating: “Now then! My messenger has informed me that you pretend to be sick, and I fear lest you be one of those who

“when they meet with those who believe, they say ‘we believe’, but when they go apart to their devils, they say, ‘surely we are with you, verily we did but mock’” (Surah al-Baqarah, 2:14)

Then if you persist in our obedience, hasten to come to us.”

Shabas came after the Prayers of Isha, so that Ubaydullah may not see his face, which was free of any illness. When Shabas came, Ubaydullah welcomed him and made him sit near him and said, “I desire that you go to fight that man (Husayn) and thus assist Umar bin Sa’ad.” Shabas replied that he would surely do so (Manaqib) and he dispatched him with an army of one thousand horse-men.

(Irshad, Tabari) Then Ubaydullah wrote to Umar bin Sa’ad: “Now then! Prevent Husayn and his companions from getting water. They should not get a single drop of water as was done with (Caliph) Usman bin Affan.”

Umar bin Sa’ad immediately sent ‘Amr bin Hajjaj with five hundred horse-men to go to the bank of the river Euphrates and block the supply of water for Imam and his companions. They did not allow them to take even a single drop of water, and that was three days before the martyrdom of Imam Husayn (i.e. the seventh of Muharram)

(Tabari) Ubaydullah bin Haseen Azdi, who was registered (in the army) of the clan of Bajila, called out in a loud voice (Irshad): “O Husayn! Do you see this water similar to the heavens? By Allah! You shall not taste even a drop of it until you perish of thirst.” Imam Husayn (a.s.) replied,

“O Allah! Make him die of thirst and never forgive him.”

Hameed bin Muslim says: By Allah! Later I visited him during his illness. By Allah, besides Whom there is no Deity, I saw him drinking water until it reached his stomach and he vomited it. Then he shouted “Thirst, thirst” and drank water until it reached his throat and he was never satiated, he remained in that state until he died (May Allah’s curse be upon him).

1. The author in his note says that according to me the right name is Nafe’ bin Hilal bin Nafe’, while the historians have erroneously mentioned it as Hilal bin Nafe’ because of the repetition of the name Nafe’ as is quoted in Manhajul Maqal etc...
2. Nakeseen or the violators of oath, referred to by Imam Ali (a.s.) to the group who fought against him at Jamal, derived from the Qur’anic verse “So whoever violates his oath (nakasa), does violate it only to the injury of his (own) self” (Sura al Fath: 10). Qaseteen or the deviators, referred to by Imam Ali (a.s.) to the group who fought against him at Siff□n, derived from the Qur’anic verse “And as for the deviators (Qasetoon), they shall be a fuel for the hell” (Sura al Jinn: 15). Mareqeen or those who missed the religion, referred to by Imam Ali (a.s.) to the group of Kharijites who fought against him at Naharwan, derived from a Prophetic Tradition.

It is written in Biharul Anwar, that Ubaydullah bin Ziyad kept dispatching troops one after the other to Umar bin Sa'ad (in Karbala) until he had thirty thousand horsemen and foot-soldiers with him. Then Ubaydullah wrote to Umar: "I have not left any excuse for you with respect to the (quantity of) army. Then remember to inform me, every morning and evening, about your affairs." Ubaydullah had started inciting Umar (for battle) from the sixth of Muharram.

Habib bin Mazahir came to Imam Husayn (a.s.) and told him, "O son of the Prophet of Allah (S)! Nearby there is a branch of the tribe of Bani Asad. If you permit, I shall go to them and invite them to assist you, perhaps Allah will defend you through them." Imam gave him permission and Habib, in the darkness of the night, disguised himself and went towards them. They recognized him and inquired from him as to what he desired. Habib replied, "I have brought the best gift for you. I have come to you to invite you to assist the grandson of our Prophet. He is here with a group of believers, each one of whom is better than a thousand men, and they shall not leave him, betray him nor surrender him (to the enemies).

Then Umar bin Sa'ad has surrounded them, you are my tribesmen, hence I invite you towards welfare. Then today pay heed to my words and assist him, so as to gain honor in this world as well as the Hereafter. I swear by Allah! Whoever among you is martyred in the way of Allah along with the grandson of the Prophet of Allah, then he will be in the lofty station among the friends of Muhammad (s.a.w.s)."

Hearing this a man from among them, named Ubaydullah bin Basheer arose, and said, "I am the first one to accept this invitation." Then he recited the following Rajaz: "The nation knows that when the horsemen are ready to fight, I stand as a warrior, valorous, similar to a forest Lion." Then the men of the tribe gathered until ninety people prepared to go to assist Imam Husayn (a.s.).

At that moment, a man from among them went and apprised Umar bin Sa'ad about the situation and he sent Ibn Azraq with four hundred horsemen towards Bani Asad. When they (Bani Asad) were coming towards the army of Imam Husayn (a.s.), the horsemen of Umar bin Sa'ad stopped them on the bank of the river Euphrates. A quarrel started between them which turned into a fierce battle. Habib bin Mazahir called out to Azraq, "Woe be to you! Lift your hands off us", but Azraq refused to do so.

When the people of Bani Asad realized that they were incapable of resisting them, they returned back to their tribe. They left their place that very night fearing Umar bin Sa'ad. Habib returned to Imam (a.s.) and apprised him of the situation and Imam said,

"There is no Might and no Power except with Allah, the Most High, the Most Great."

Umar bin Sa'ad's horsemen retreated back and stopped the water supply for Imam Husayn (a.s.) and his companions, and intense thirst troubled them. Imam lifted up an arrow and went behind the tent of the ladies, and measuring nine steps towards the West, started digging the ground. Sweet water emerged from therein, which Imam and his companions drank and filled their water skins, then the water disappeared and was never traceable.

When this news reached Ubaydullah bin Ziyad, he sent someone to Umar bin Sa'ad saying, "I have received information that Husayn digs wells and drinks from therein along with his companions? Then when this letter reaches you, beware and try as much as possible to stop them from digging the well and drinking water. Then pester them as was done with (Caliph) Usman bin Affan." When this letter reached Umar bin Sa'ad, he increased his persecution upon them.

Muhammad bin Talha and Ali bin Isa Irbili relate, that when thirst intensified, a man from among Imam's companions, named Yazid bin Haseen Hamadani, who was a devout man, came to Imam Husayn (a.s.) and said, "O son of the Prophet of Allah! Permit me to go to Umar bin Sa'ad and speak to him regarding (blockage of) water, perhaps he may abstain from it."

Imam agreed and Yazid bin Haseen Hamadani came to Umar bin Sa'ad but did not salute him. Umar said, "O brother from Hamadan! Do you not consider me to be a Muslim, for you have not saluted me"? Yazid replied, "If you had been a Muslim, as you say, then you would not have come to kill the progeny of the Prophet of Allah.

Then you would not have stopped the water of Euphrates from him, his brothers, his women-folk and his family, the water, which the pigs and the wild hogs drink, so that they may perish of thirst. You do not let them partake from it and then claim that you recognize Allah and His Prophet"?

Umar bin Sa'ad bowed his head (in shame) and said, "O brother from Hamadan! I am well aware that persecuting them is unlawful. But Ubaydullah, left the entire community, and chose me for a very difficult task and I left for it at that very moment. By Allah! I cannot understand, and am stopped at a dangerous turn, which I do not hold dear. Should I leave the ruler ship of Ray, which I desire, or I should return, with the blood of Imam upon myself, and his murder would be a cause of entering the fire (of hell) which is unavoidable, and the kingdom of Ray is the coolness of my eyes."

Abu Ja'far Tabari and Abul Faraj Isfahani says that when the thirst of Imam Husayn (a.s.) and his companions increased, he called for his brother Abbas bin Ali (a.s.) and sent him with a group of thirty horsemen and twenty foot soldiers with twenty water skins to the river. They reached the water in the night and Nafe' bin Hilal Bajali was in the forefront carrying a standard. 'Amr bin Hajjaj Zubaydi saw him and asked as to who he was. Nafe' disclosed his identity, to which 'Amr said, "Welcome O brother! What have you come here for"?

Nafe' replied, "I have come to partake the water which you have blocked from us." 'Amr said, "Go ahead and drink it with pleasure." Nafe' said, "By Allah! I shall not drink even a drop from it until Imam and his companions (whom you see) are thirsty."

Hearing this the men with 'Amr bin Hajjaj turned towards them and 'Amr said, "There is no way, we have been appointed for this very reason so as to stop them from reaching the water." When the men of Nafe' came closer, he told the foot soldiers to fill their water skins. They filled their water-skins quickly and 'Amr bin Hajjaj and his men attacked them.

Then Abbas bin Ali (a.s.) and Nafe' bin Hilal attacked them and pushed them to their ranks. Then they said, "Go, we have stopped them." 'Amr bin Hajjaj and his men returned back and some of them were driven back. A man named Sada', who was from among the men of 'Amr, was wounded by Nafe' with a spear. He considered the wound to be minor and did not attend to it, but later his wound opened up and he succumbed to it. Thus the companions of Imam took the water skins to him.

(Tabari) Imam Husayn (a.s.) sent 'Amr bin Qartah Ansari to Umar bin Sa'ad saying, "Come to meet me tonight between the two armies." Umar came with twenty horsemen, while Imam too went accompanied with the same amount of men. When they reached face to face, Imam told his companions to move far away and Umar too ordered his companions to do so.

Both the groups moved away and they started talking to one another until one part of the night passed away. Then they returned back to their armies and no one knew as to what was discussed between them. But the sane ones said that the Imam told Umar bin Sa'ad, "Accompany me in revolting against Yazid and leave his ranks." Umar replied, "My house shall be destroyed (if I do so)."

Imam said,

"I shall build it (back) for you."

He said, "My properties shall be confiscated", and Imam said,

"I shall give you better than that from my property in Hijaz."

But Umar was not pleased by it. And these reports were being discussed among men, when they had heard and knew nothing.

Shaikh Mufeed relates that Imam sent someone to Umar bin Sa'ad saying that he wanted to meet him. Then they met at night and spoke to each other for a long time. Then Umar bin Sa'ad returned to his place and wrote to Ubaydullah, "Now then! Allah has extinguished the fire (of hatred) and united men on one opinion and has set right the affairs of the Nation (Ummah).

Husayn has promised me that he will return back to the place where he came from, or go away to an Islamic border-town and lead a life any other normal Muslim. Or that he would go to Yazid and offer him his hand and the disagreement between them may be straightened. And this proposal is that what you like and wherein lies the straightness of the Nation."

Abul Faraj writes that Umar sent a messenger to Ubaydullah with the proposal and informed him that, "If a Dailami had desired this from you and you would not yield to it, you would have committed injustice."

Tabari and Ibn Aseer relate from Uqba bin Sam'an that he says that: I accompanied Imam Husayn (a.s.) from Madina to Makkah and from Makkah to Iraq. And there was not a single speech of his which I had not heard, whether in Madina, Makkah or on the way to Iraq, and among his ranks, until he was

martyred. By Allah! The report, which is renowned among men that Imam Husayn (a.s.) had agreed to go to Syria and place his hand in the hand of Yazid, or go away to any Islamic border–town, had never ever been said by him. But he had said that, “Leave me so that I may go around upon this extensive earth, until I witness where the state of affairs of the people reaches.”

When the letter of Umar bin Sa’ad reached Ubaydullah, he read it and said, (Irshad) “This letter is from the man who is a well wisher of the chief and is merciful towards his community.” Hearing this Shimr bin Ziljawshan arose and said, “Will you agree to his demands when he (Imam Husayn) has encamped in your province near you? By Allah! If he goes away from your domain without giving his hand in yours (submitting to you), then he will turn powerful, while you will become weak and distraught. Then do not agree to what he says for it is the sign of impotency. Do command that he along with his companions may submit to you, then if you punish them, you are worthy of it, and have the right to do so.”

Ubaydullah replied, “Verily your opinion is very fair. Take my letter to Umar bin Sa’ad, so that he may convey my orders to Husayn and his companions that they may submit to my orders without any conditions or stipulations. Then if they agree to it, he should dispatch them alive to me, and if they disagree, he should fight them. Then if Umar bin Sa’ad agrees to do so, you should obey him, but if he disagrees, you shall be the commander in chief of the army. Then cut off his (Husayn’s) head and dispatch it over to me.”

Then he wrote to Umar bin Sa’ad, “Now then! I had not sent you to Husayn so that you may defend him and be negligent towards him. Nor to offer him assurance of safety and to make lame excuses and intercede on his behalf. Then see, if Husayn and his companions submit to my command, dispatch them over to me without battle. And if he disagrees, attack him and kill him. Then separate every limb of his for he is worth it.

Then again when you have killed him leave the horses to trample upon his back and chest, for he is worthy of it and is an ungrateful man and an oppressor (Allah’s refuge). Although I know that doing so after his death would not effect him, but I have pledged to myself that if I kill him I shall do so. Then if you obey my command, I shall bestow gifts upon you due to the observant and obedient one. And if you disagree, alienate yourself from my army and give the charge to Shimr bin Ziljawshan, whom I have ordered to do so. Greetings.”

Abul Faraj relates that Ubaydullah sent a message towards Umar bin Sa’ad that, “O son of Sa’ad! You have been a man of ease and a profligate. Then fight the man (Imam Husayn) and use violence against him and do not yield to any of his requests until his submits to my command.”

It is related in Tareekh of Tabari that Azdi said, that Haris bin Hasirah relates from Abdullah bin Shareek Amiri, that when Shimr had got the letter written, he arose along with Abdullah bin Abi Mahl, who was an uncle of Ummul Baneen (a.s.), daughter of Hizam bin Khalid, and the wife of the Commander of the

faithful Imam Ali bin Abi Talib (a.s.). Ummul Baneen had four sons from Imam Ali (a.s.), viz. Abbas, Abdullah, Ja'far and Usman. Thus Abdullah bin Abi Mahl bin Hizam bin Khalid bin Rabi'ah bin Waheed bin Ka'ab bin Amir bin Kilab said, "May Allah rectify (the affairs for) the chief! Our nephews are along with Husayn, then if you deem fit, write down a document of security for them." Ubaydullah said, "Very well", then he ordered his scribe to write down the document of security for them.

Abdullah sent the letter to Karbala with one of his retainer named Kirman with the message that, "Your uncle (Abdullah bin Abi Mahl) has sent this document of security for you." The youth replied, "Convey our greetings to our uncle and tell him that we are in no need of his security. Verily Allah's security is better than that of the son of Sumayyah."

Shimr brought the letter of Ubaydullah to Umar bin Sa'ad. When Umar read it he said, "Woe be upon you! What have you brought? May your house be ruined! May it be evil whatever you have brought me! By Allah! I know that you must have prevented him from doing that what I had written to him. And you have spoilt the matter, which could result in peace. By Allah! Husayn will not submit, for he has a noble soul."

Shimr said, "So now tell me, what do you intend doing? Will you obey the orders of the chief and fight his enemy? If not, then hand over the charge to me." Umar replied, "No, you shall not have this honor and you shall not get this position. I myself shall undertake this task and you shall be the commander of the foot soldiers."

Thus Umar bin Sa'ad proceeded towards Imam Husayn (a.s.) on Thursday the night of the ninth of Muharram with his army.

Proposal of security to Abbas bin Ali (a.s.)

Shimr came and stood facing the companions of Imam Husayn (a.s.) and called out it a loud voice, "Where are the sons of our sister (of clan)"?

Hearing this Hazrat Abbas, Abdullah, Ja'far and Usman came out and asked him as to what he desired. Shimr replied, "O sons of my sister! You are guaranteed security." They replied, "Woe be upon you and your security! You offer us security while the son of the Prophet is devoid of it"?

(Malhoof) In another narration it is quoted that Hazrat Abbas (a.s.) called out in a loud voice, "May your hands be amputated! What an evil security you have brought for us. O enemy of Allah! Do you desire that we should betray our brother and master Imam Husayn (a.s.) and obey the accursed sons of accursed fathers"?

Umar bin Sa'ad then addressed his army saying, "Arise, O army of Allah! Thus have glad tidings of Paradise." Then all the people mounted, and after the Prayer of Asr proceeded to attack Imam Husayn (a.s.).

(Kamil) It is related from Imam Ja'far as Sadiq (a.s.) that,

"Tasoo'ah (ninth) of Muharram is the day, when Imam Husayn (a.s.) and his companions were besieged at Karbala by the army of Syria from all sides and offloaded their luggage. The son of Marjanah (Ubaydullah bin Ziyad) and Umar bin Sa'ad were pleased at the large number of their army and they deemed Imam and his companions to be weak. They knew that Imam Husayn (a.s.) had no helpers or aides in Iraq. May my father be ransom upon the oppressed traveler."

When Umar bin Sa'ad ordered his troops to mount, they obeyed and advanced until they neared the tents of Imam Husayn (a.s.). (Irshad, Kamil, Tabari) Imam was seated in front of his tent reclining against his sword with head on his knees and was dozing off. When Hazrat Zaynab (a.s.) heard the hue and cry of the troops, she ran towards Imam and asked him, "O dear brother! Do you not hear this hue and cry advancing towards us"? Imam lifted his head up and said,

"I have just seen the Prophet of Allah (S) in a dream and he told me that tomorrow I shall be united with them."

Hearing this Hazrat Zaynab (a.s.) started beating her face and wailing. Imam Husayn (a.s.) said,

"There is no need for you to wail. O dear sister! Remain silent, may your Allah's mercy be upon you."

(Tabari, Irshad) Hazrat Abbas (a.s.) came to Imam Husayn (a.s.) and said, "O Master! These troops have come towards us." Imam arose and said, (Irshad, Tabari)

"O Abbas! May my life be your ransom! O dear brother! Mount and go to them and ask as to what has happened, what they intend and why have they come towards us."

Hazrat Abbas, accompanied by twenty soldiers including Zuhayr bin Qayn and Habib bin Mazahir, came towards them and said, "What has come up recently and what do you desire"? They replied, "An order has come forth from the commander that we order you either to submit or else we should fight you." Abbas replied, "Then wait so that I may go and deliver whatever you have said to Abu Abdullah." They stopped (advancing further) and said, "Go to him and convey whatever we have told you and return back with his answer." Hazrat Abbas (a.s.) speedily galloped towards Imam and conveyed to him their message, while his companions stood there talking with the troops.

Habib bin Mazahir told Zuhayr bin Qayn that, "If you desire to speak to them, do so, and if you desire I will talk to them." Zuhayr replied, "Since you have started the talk, you may say." Thus Habib bin Mazahir said, "By Allah! Tomorrow, on the day of Qiyamah, the worst among men to stand in the presence of Allah, will be the one who killed the Progeny of their Prophet (S), his family, his household and the virtuous people of his town, who stand up for the Midnight Prayers and remember Allah abundantly." Urwah bin Qays replied, "Trouble yourself as much as you please." Hearing this Zuhayr retorted, "O Urwah! Fear Allah, for I am your well wisher. I request you in the name of Allah O Urwah,

that you will be among those assisting the astray and killing the devout." Urwah replied, "You were not among the Shi'ah of that family but were in fact the follower of Caliph Usman."

Zuhayr replied, "Does not my presence here convince you that I am one of their Shi'ah? By Allah! I am not among those who had written to the Imam nor sent my messenger to him and nor am I among those who had promised to assist him. But I met Imam on the way and then remembered the Prophet and positioned myself towards him. Then I realized that he was proceeding towards his enemy, hence I entered his ranks and resolved to assist him and be among his followers. And I should sacrifice my life for him, and thus guard the right of Allah and His Prophet, which you have abandoned."

As regards Hazrat Abbas (a.s.), he returned back and conveyed whatever they had told him. Imam replied,

"Go and tell them if you can, to delay it until tomorrow, so that tonight we may worship our Lord and supplicate and repent, for Allah knows that I befriend Prayers, reading the Qur'an, supplicating abundantly and praying for forgiveness."

Thus Hazrat Abbas went towards them and when he returned back to the Imam, a messenger of Umar bin Sa'ad was along with him. The messenger stopped from where his voice could be heard and said, (Irshad) "We have given you respite until tomorrow. Then if you submit, we shall take you to the commander Ubaydullah bin Ziyad, and if you refuse, we shall not leave you", saying this he returned back.

(Irshad) Imam Husayn (a.s.) gathered his companions at night. Imam Ali Zainul Abedeen (a.s.) says that: I went closer to them so as to hear what they said, and at that time I was unwell. I heard Imam telling his companions that,

"I glorify Allah with the best glorification, and praise him in times of prosperity as well as misfortunes. O Allah! I praise You that You have likened Prophethood to be bestowed in our family, You taught us the Qur'an thus making us intellectuals in Religion, and conferred upon us the faculty of hearing and foresight and an enlightened heart. Thus enter us among the fold of your grateful servants.

Now then! I have not known any companion who are more faithful and devout than you, nor have I known any family who is more considerate, affectionate, favorable, and amiable than my family. Thus may Allah reward you well on my behalf. And I presume that the enemy will not spare even a single day, and I permit all of you to go away freely while I validate this for you.

I lift up from you the responsibility of the allegiance and oath (which you have sweared at my hands). The darkness of the night has enveloped you, thus free yourself from the whirlpool (hiding) in the waves of darkness. Then each of you may catch hold of the hand of each of my family members and disperse

into the villages and cities, until Allah bestows relief upon you. For these people desire me only, and after having laid their hands upon me, they shall not pursue anyone else."

Hearing this his brothers, sons, nephews and the sons of Abdullah bin Ja'far said, "We shall never do this so as to remain alive after you. May Allah never cause this to happen." Hazrat Abbas bin Ali (a.s.) preceded in the declaration and others followed suit.

Then Imam turned towards the sons of Aqeel bin Abi Talib and said,

"The sacrifice of Muslim is sufficient for you, hence I permit you to go away."

They replied, "Glory be to Allah! What will the people say? They will say that we have forsaken our chief, master and a cousin who was a best cousin. And that we did not shoot arrows alongside him, thrust spears and did not strike our swords besides him, and we would not know what to do (regarding this accusation). By Allah! We shall never ever do this. In fact we shall sacrifice our lives, wealth and our family for you. We shall fight alongside you until we reach the fate besides you. May life be ugly after you (if we remain alive)."

Then Muslim bin Ausaja arose and said, "Shall we forsake you? Then when we go to the presence of the Almighty, what excuse shall we present to Him regarding the fulfillment of your rights? No, By Allah! I shall pierce this lance of mine in the hearts of the enemies, and shall strike them with my sword until it's hilt remains in my hands, and if no weapon remains with me to fight with them, I shall attack them with stones. By Allah! We shall not lift our hands off you, until it is proved to Allah that we have honored the regard of the Prophet in respect of you. By Allah! Even if I know that I shall be killed and then made to rise again and then killed and burnt and my ashes be scattered around, and this shall happen seventy times, even then I shall not forsake you until I am killed in your obedience. Then how should I forsake this when I know that death is to come only once, after which a great blessing awaits me."

Then Zuhayr bin Qayn arose and said, "By Allah! I hold dear that I should be killed then made to arise and again killed, and this should happen to me a thousand times, and thus Allah, the Mighty, the Sublime, may defend you and your family from being killed."

Then all the other companions unanimously repeated the same. (Tabari) They said, "By Allah! We shall not abandon you, in fact our lives shall be sacrificed for your life. We shall defend you with our necks, faces and hands. Then we all shall die while having performed our duty."

The following couplet best suits their discourses: "O my Master! Even if the throne of my greatness reaches the empyrean, I shall remain your servant and a beggar at your door, if I lift my heart and it's love from you, then whom should I love and where should I take my heart"? May Allah reward them favorably with respect to Imam Husayn (a.s.)

Then Imam Husayn (a.s.) returned back to his tent.

"May Allah reward the youth who bore patiently, they being unique any where in the world. They were embodiment of excellent character and not bowls of milk blended with water, which can later turn into urine."

Sayyid Ibn Tawoos relates, that it was said to Muhammad bin Bashar Hazramee that, "Your son has been arrested at the border of Ray." He replied, "I leave him to Allah's accountability. By my life! I do not like being alive after his arrest." Imam Husayn (a.s.) heard his words and said,

"May your Allah have mercy upon you! I lift up the pledge of allegiance from you, you may go and attempt the release of your son."

He replied, "If I separate from you, I will fall prey to the beasts", to which the Imam replied,

"Then send these Yemeni garments with your other son, so that he may release him in lieu of these."

And he handed over five garments costing a thousand gold dinars (An Islamic gold currency varying in weight, equivalent to approximately 20 dollars) to Muhammad bin Bashar.

Husayn bin Hamadan Hazeeni has related through his chain of authorities from Abu Hamza Sumali, while Sayyid Bahrani has related without quoting his chain of authorities from him, that he says that I heard from Imam Ali Zainul Abedeen (a.s.) that he said:

"On the night preceding his Martyrdom, my father gathered his family and companions and said, "O people of my family and my Shi'ah! Consider this night, which has come to you as a mounting Camel and save yourselves, for these people do not desire anyone else except me. Then after having killed me, they shall not pursue you. May Allah have mercy upon you! Save yourselves. Verily I lift the responsibility of the allegiance and pledge which you have taken at my hands."

Hearing this his brothers, relatives and companions unanimously said, "By Allah O our Master! O Aba Abdillah! We shall never betray you, so that people may say that we had abandoned our Imam, our chief and master until he was martyred. Then we would seek excuses between ourselves and Allah. And we shall not leave you until we ransom ourselves upon you."

Imam said, "Verily I shall be killed tomorrow and everyone from among yourselves too shall be killed with me, and none among you shall be spared." To which they replied, "Praise be to Allah, that He has bestowed grace upon us to assist you, and has offered distinction to us to get martyred along with you. Then do we not like that we should be along with you in your elevated station (in Paradise) O son of the Prophet of Allah"?

Imam replied, "May Allah reward you favorably" then he prayed for them. When it dawned all of them were martyred."

Then Qasim bin Hasan (a.s.) asked, "Am I too included in the list of the martyrs"? Hearing this Imam

was moved and said,

"O my dear son! How do you consider death (*martyrdom in the way of Allah*) *to be near you"?*

Qasim replied, "It is sweeter than honey." Imam said,

"Verily, by Allah! May your uncle be your ransom! You are one of them, who shall be martyred along with me after having fallen prey to a severity, and my (*infant*) *son Abdullah* (*Ali Asghar*) *shall be martyred too."*

Hearing this Qasim asked, "O dear uncle! Then will the enemies reach the womenfolk so as to kill the suckling child Abdullah"? Husayn replied,

"Abdullah will be killed at that time when I, absorbed in intense thirst, will come back to the tent and ask for water or honey and nothing will be available. Then I will request my child to be brought to me so that I may kiss his lips (*and thereby find relief*)*. The child will be brought and placed in my hands, and a lewd man* (*from among the enemies*) *will shoot an arrow upon his neck and the child shall raise a cry. Then his blood will get filled in my palms and I shall raise my hands to the heavens and say: O Allah! I forebear and leave the accountability to You. The lances of the enemies will then be hurriedly thrown at me, while the fire in the trench dug behind the tents shall be roaring. Then I will attack them, the moment being the most bitter of my life. Then whatever Allah wills shall come forth."*

Saying this Imam started weeping and we too could not control our tears, the voice of lamenting arose from the tents of the Progeny of the Prophet of Allah (S).

Qutubuddin Rawandi relates from Abu Hamza Sumali that Imam Ali Zainul Abedeen (a.s.) said that I was along with my father (Imam Husayn) on the night preceding his martyrdom. Then he addressed his companions thus,

"Consider this night to be an armor for yourselves, for these people desire me and after having killed me they will not turn towards you, while you are pardoned and are capable."

They replied, "By Allah! This shall never ever happen."

Imam said,

"All of you will be killed tomorrow and no one will be spared."

They replied, "Praise be to Allah who has bestowed grace upon us to be martyred along with you." Then Imam prayed for them and told them to lift up their heads. They did so and saw their status in Paradise, and Imam showed them one after the other their places therein. Thus every one was forwarding his face and chest facing the swords, so as to enter the status in Paradise.

It is related in the Amali of Shaikh Saduq from Imam Ja'far as Sadiq (a.s.), who says that after the

discourse of the Imam with his companions, he ordered a trench to be dug around his army. The trench was dug and filled with firewood. Then Imam ordered his son Ali Akbar (a.s.) to fetch water, accompanied by thirty horsemen and twenty-foot soldiers, while they were in the state of severe fright and Imam was reciting the following couplet:

"Time, shame on you as a friend, at the day's dawning and the sun's setting, how many a companion or seeker will be a corpse, time will not be satisfied with any substitute, the matter will rest with the Mighty One, and every living creature will have to journey along my path."

Then he commanded his companions,

"Drink the water which is your last sustenance in this world, and perform your ablutions and take a bath. Wash your clothes, for these shall be your shrouds."1

(Irshad) Imam Ali Zainul Abedeen (a.s.) says that on the night preceding the martyrdom of my father, I was awake while my aunt Hazrat Zaynab (a.s.) was attending to me. My father was alone in his tent, while Jaun, the retainer of Abu Zarr Ghifari, was with him and was preparing his sword and putting it right. My father was reciting the following couplets:

"Time, shame on you as a friend, at the day's dawning and the sun's setting, how many a companion or seeker will be a corpse, time will not be satisfied with any substitute, the matter will rest with the Mighty One, and every living creature will have to journey along my path."

He repeated it twice or thrice and I understood what he meant and sorrow befell me but I bore it silently and realized that a calamity had befallen us. My aunt Zaynab (a.s.) heard it too, sensitiveness and anxiety being the qualities of women, she could not control herself and tearing her clothes ran bareheaded towards my father and said, "Woe unto this tragedy! I wish death overtakes me. Today my mother Fatima (a.s.), my father Ali (a.s.) and my brother Hasan (a.s.) have departed from me. O successor of the departed ones! O source of hope for the alive ones!"

Imam turned towards his sister and said,

"O dear sister! Do not let Shaitan take away your forbearance."

His eyes became full of tears and then he said,

"If a sand grouse (a type of a bird) is freed at night, it will sleep in peace."

Then she said, "Woe! Then will you be violently and helplessly killed? While this hurts my heart and is severe upon my life." Then she started beating her face and tore off her collar and fell unconscious. Then Imam arose and sprinkled water [refer Note No. 52] over her face and said,

"O dear sister! Control yourself and desire consolation from Allah alone. And know that everyone upon

the earth shall die, while the dwellers of the heavens too shall perish, except the Face (*Self*) *of Allah. Allah who has created with His power, and will make them alive again, and they shall all return to Him, while Allah is Unique. My grandfather was better than me, my father was better than me, and my mother was better than me. It is obligatory upon me and all Muslims to follow the example of the Prophet of Allah* (*S*)*."*

Then he consoled her with similar words and said,

"O dear sister! I request you on oath that when I am martyred, do not tear off your collar, nor beat your face or lament upon me."

Then he brought Hazrat Zaynab (a.s.) and made her sit near me and then went to his companions. Then he commanded them to fasten their tents closer to one another and tie the tent-pegs together so as form a circle around them, and block the enemies entrance from three sides so that they could not confront them except from the front. Then Imam returned back to his tent and spent the entire night in Prayers, supplications and repentance in Allah's Audience, and his companions followed his example too and started supplicating.

It is narrated that the voices of their supplication sounded like the humming of the bees. They were engrossed in genuflexion (Rukoo' or bowing in Prayer), Sujood (prostration), standing and sitting. While this was the normal practice of Imam Husayn (a.s.), abundance of Prayers, the excellence of morals etc. Imam was similar to what has been quoted by Imam al Mahdi (a.t.f.s.) in Ziyarate Nahiyah:

"The deliverer of the Holy Qur'an, and the arms of the nation (*ummah*)*,*

And the one who endeavored in the way of (*Allah's*) *obedience,*

Protector of the oath and covenant,

You hated the path of the transgressors,

A Bestower upon those in trouble,

One who prolonged the Rukoo' and Prostration,

(*you remained*) *Abstinent from the world,*

You always viewed it with the sight of the one who has to leave it soon."

Abu 'Amr Ahmad bin Muhammad Qurtubi Marwani narrates in his book Iqdul Fareed, that people inquired from Imam Ali Zainul Abedeen (a.s.) as to why his father had a few children. To which Imam replied,

"I am astonished as to even how could such a few children have been born, when he would recite a

thousand units of Prayers daily, where had he got the time to visit his wives"?

(Manaqib) It is related that when the time of Sahr came, Imam Husayn (a.s.) reclined his head upon a bed and dozed off. Then he awoke and said,

"Do you know what I just dreamt"?

People replied, "O son of the Prophet! What have you seen"?

Imam replied,

"I saw that some dogs have attacked me, while a pie-bald dog among them is more severe towards me. And I presume that the one who will kill me will be a leper among this nation. Then I saw my grandfather the Prophet of Allah (S), along with the group of his companions. He addressed me: O my dear son! You are a Martyr of the Progeny of Muhammad (S). The dwellers of the heavens and the heavenly Angels give glad tidings to you. Tonight you shall break your fast with me, thus hasten and do not delay. These Angels have come from the heavens so as to collect your blood and preserve it in a green bottle. Verily I have derived that my end is near and it is time to depart from this world, while there is no doubt in it."

Tabari relates from Azdi, who relates from Abdullah bin Asim, who in turn relates from Zahhak bin Abdullah Mashriqi, who says that on the night of the tenth (of Muharram), Imam Husayn (a.s.) and all his companions spent the entire night in Prayers, repentance, supplications and lamenting. He says that a contingent of guards passed by us when Imam Husayn (a.s.) was reciting the following verse of the Qur'an:

"Let not those who disbelieve think that our giving them respite is good for their selves, We only give respite to them that they may increase in sins, and for them is a disgraceful chastisement. It is not for Allah to leave the believers in the state in which you are, until He has distinguished the wicked from the fair ones." (***Surah aal-'Imran, 3:178-179***)

When one of the horsemen guarding us heard this verse, he said, "By the Lord of the Ka'bah! Verily we are the fair ones (referred to in the above verse), who have been distinguished from you." Zahhak says that I recognized that man and then asked Burayr bin Khuzayr whether he recognized him. He replied in the negative. I said, "He is Abu Harb Sabee'i Abdullah bin Shahr. He is a jester, a profligate while being of a noble descent, brave and a slayer. Sa'eed bin Qays had arrested him due to some crime of his." Burayr bin Khuzayr turned towards him and said, "O evil-doer! (do you assume that) Allah has included you among the fair ones"?

He asked him as to who he was, to which Burayr revealed to him his identity. He said, "Verily we are Allah's and verily unto Him shall we return. Thus I have perished O Burayr!" Burayr replied, "Do you repent over the great sin of your's? By Allah! We all are the fair ones, while you all are the wicked ones." He replied, "I too verify the truthfulness of your words." Zahhak says that then I told him, "Then will not

this intelligence of yours benefit you"? He replied, "May I be your ransom! (if I do so) Then who will accompany Yazeed bin Azrah Anzee, who is presently with me." Hearing this Burayr said, "May Allah spoil your view and your policy! For verily you are a futile man in everything." Zahhak says that then Abu Harb returned back and our guard that night was Azrah bin Qays Ahmasi, who was the commander of the horsemen.

Sayyid ibn Tawoos says that on that night twenty-two men from the ranks of Umar bin Sa'ad joined the companions of Imam Husayn (a.s.).

It is related in Iqdul Fareed regarding Imam Husayn (a.s.)'s request to Umar bin Sa'ad to accept one out of the three proposals, hearing which thirty two Kufans, who were in the ranks of Umar bin Sa'ad, told him, "The grandson of the Prophet of Allah is asking you one out of the three options, and you disagree." Saying this they left his rank and came over to the Imam and fought along with him until all of them were martyred.

1. The above narration cannot be relied upon due to some basic reasons:

(1) There are numerous traditions which confirm that Imam Husayn (a.s.) and his companions were martyred thirsty, while majority of Shi'ah Ulema and historians have acknowledged that access to water was stopped since the seventh of Muharram.

(2) In the above report Imam Husayn (a.s.) commands his companions to drink the water as well as perform ablutions, take a bath and wash the clothes. It seems quite strange that Imam should have commanded thus, although the children and womenfolk were thirsty, while according to the Islamic law, during scarcity of water, it is obligatory for one to save oneself and others, rather than purify.

(3) If there was water available in the tents of Imam Husayn (a.s.), then dispatching Hazrat Abbas (a.s.) to fetch water on the day of Ashura and his subsequent martyrdom seems illogical, while Imam Husayn (a.s.) taking his infant babe Ali Asghar (a.s.) to the battlefield requesting for water would also seem incredible.

(4) According to certain reports it is narrated that on the night of Ashura, Burayr bin Khuzayr Hamadani, a loyal companion of Imam Husayn (a.s.), tried to fetch water after a fierce fight with the enemies. He, accompanied by only three others, had to face the powerful contingent of Yazid's forces deputed to guard the river. A single water skin was finally brought to the tents and all the children crowded around it frantically trying to quench their thirst. Some were pressing themselves upon it while others falling upon it and suddenly the mouth of the water skin flung open and all the water flowed out on the earth. All the children started weeping and Burayr too could not control his tears. (Ref. Me'atayn fil Maqtalal Husayn – Allamah Gulam Hasnain Kantoori).

(5) In the above report of Shaikh Saduq, Imam commanded his companions to drink water, perform ablutions, have bath and wash clothes, but there is no direct reference that the companions finally did it or succeed in getting the water. Shaikh Muhammad Mahdi Mazandarani, in his book Ma'aliyas Sibtayn refutes the claim that there was water available. Thus it can be concluded that there was no water available in the tents of Imam Husayn (a.s.) since the seventh of Muharram. Allah knows best.

Imam Husayn (a.s.) recited the morning Prayers with his companions. After finishing the Prayers he

stood up and delivered a short sermon. He praised and glorified Allah and said,

"Verily Allah, the Mighty, the Sublime, has intended that you be martyred as also myself, thus you should forebear."

This narrative has been quoted by Mas'oodi in Isbatul Wasiyyah.

(Malhoof) Then Imam called for the Prophet's horse named Murtajaz and mounted it and prepared his companions for battle and positioned themselves.

(Irshad) There were thirty two horsemen and forty foot-soldiers along with him.

It is related from Imam Muhammad al Baqir (a.s.) that there were forty five horsemen and a hundred foot-soldiers with him. Besides there are others reports regarding it.

It is related in Isbatul Wasiyyah that, "The number of the people with Imam on that day was sixty one. Allah, the Mighty, the Sublime, assisted his Religion with a thousand men from the beginning until the end." When the Imam (a.s.) was questioned regarding its interpretation, he said that from among them (the thousand) three hundred and thirteen were among the companions of Taloot, three hundred and thirteen among the Prophet's companions in the battle of Badr, three hundred and thirteen shall be among the companions of Imam al Mahdi (a.t.f.s.), while the remaining sixty one were martyred along with the Imam Husayn (a.s.) (in Karbala)."

(Irshad) Imam Husayn (a.s.) designated Zuhayr bin Qayn in charge of the right wing and Habib bin Mazahir in charge of the left wing, and handed over the standard of the army to his brother Abbas (a.s.). They positioned themselves in front of the tents, with their backs towards them. Then Imam commanded that the firewood, which was kept behind the tents, be put in the moat dug at night behind the tents and set it on fire, lest the enemies might attack from behind.

Umar bin Sa'ad arranged his troops on the morning of the tenth. (Kamil, Tabari). He appointed Abdullah bin Zuhayr Azdi in charge of (the unit of) Madina. Besides he designated Qays bin Ash'as in charge over the (unit of the) tribes of Rabi'ah and Kinda, Abdul Rahman bin Abu Sabarah Hanafi over Raba', Mazhaj and Asad, Hurr bin Yazeed Riyahi over Tameem and Hamadan.

All of them escorted Umar in the martyrdom of Imam Husayn (a.s.) until the end except Hurr, who went over to the Imam and attained martyrdom along with him. Umar also designated 'Amr bin Hajjaj Zubaydi in charge of the right wing, Shimr bin Ziljawshan in charge of the left wing, Urwah bin Qays Ahmasi as the chief of the horsemen, Shabas bin Rab'ee Yarboo'ee as chief of the foot-soldiers, and handed over the standard of the army to his retainer Durayd.

Abu Makhnaf relates from 'Amr bin Murrah Jamali, who says that Abi Salah Hanafi told him, that a retainer of Abdul Rahman bin Abd Rabbah Ansari told him, that I was along with my master, when the army prepared themselves for battle and turned towards Imam Husayn (a.s.). Then Imam ordered a tent

to be pitched and a water bag to be brought and a large cup be filled with water. He entered the tent and applied the Noorah (an admixture of lime and water used as a hair remover in the olden days).1

My master Abdul Rahman and Burayr bin Khuzayr Hamadani were standing on the door of the tent of Imam besides one another and desired that each one of them would get the opportunity to apply the Noorah immediately after the Imam. Burayr joked with Abdul Rahman, to which he said, "Leave me alone, for this is no time for vain speech."

Burayr replied, "Those acquainted with me know well that by Allah I have never resorted to vain gossips in my youth nor in my old age. But I am rejoicing over what is to come forth upon me. By Allah! There is no distance between us and the Hoorul Ein, except that the army might pierce their swords unto us and I befriend to be killed by their swords."

Then when Imam completed applying, we went and applied the Noorah. Then Imam Husayn (a.s.) mounted his horse and called for the Qur'an and placed it in front of him. The companions of the Imam fought severely in front of him, and when I saw them falling upon the ground, I ran away (in fright) leaving them behind.

Abu Makhnaf relates from Abu Khalid Kabeli, and Shaikh Mufeed has related from our master Imam Ali Zainul Abedeen (a.s.) that when the army proceeded towards Imam Husayn (a.s.) in the morning, he raised his hands towards the heavens and said,

"O Allah! You are my support in all severities and are my hope in all adversities. And You are my support and reservoir in all unpleasantaries which befalls me. Whatever numerous grief comes to heart, remedies blocked, and friends (having) deserted, and enemies rejoicing, I have brought forth to You and complain to You regarding them, and I do not turn to anyone except You. And You warded them off and sufficed. You are the Master of all blessings and the Possessor of all virtues, and the last Resort of all desires."

Then the army advanced towards Imam Husayn (a.s.) surrounding his tents.

(Tabari) Azdi says that Abdullah bin Asim has related from Abdullah bin Zahhak Mashriqi that he said, that when the army advanced towards us and saw the moat, which we had dug filled with fire, they could not attack us from behind. Suddenly a man, riding a horse and well-equipped with ammunition, advanced towards us and without uttering a word inspected the tents. Then he retreated back and called out, "O Husayn! You have hastened towards the fire before the day of Qiyamah (Allah's refuge)." Imam said,

"Is he Shimr bin Ziljawshan"?

The companions replied in the affirmative. (Irshad) Imam said,

"O son of a goat-herdess woman! You are more worthy of it."

Muslim bin Awsaja attempted to shoot an arrow at him but Imam stopped him from doing so. Muslim said, “Please let me shoot at him, for this wretched man is one of the great oppressors and Allah has made it possible for me to kill him.” Imam replied,

“Do not shoot your arrow, I do not befriend that the battle may begin from my side.”

(Tabari) Imam Husayn (a.s.) possessed a horse named Lahiq, which he had given to his son Ali (Akbar) to ride. When the infantry advanced closer, Imam called for his Camel and mounted it while calling out in a loud voice, which was heard by most men:

“O people! Listen to what I say and do not make haste, so that I may fulfill the responsibility (to counsel you) which rests upon me and that I may submit my plea regarding my arrival towards you. Then if you accept my plea and believe my words while giving me justice, then you shall be fortunate and there will be no excuse for you to fight with me. And if you do not accept my word and deal unjustly with me, then: (*Tabari, Kamil*)

‘Muster therefore your designs and (gather) your accomplices, then let not your designs be dubious, then execute on me and give no respite (to me)’ (Surah al-Yunus, 10:71).

And ‘Verily my Protector is Allah Who sent down the Book (Qur’an) and He guards the virtuous ones’ (Surah al-A’araaf, 7:196).”

When his sisters heard his words, they started weeping and wailing, along with his daughters. Imam sent his brother Abbas bin Ali (a.s.) along with his son Ali (Akbar) to console and quite them. Then he said,

“By my life! They still have a lot more to weep.”

And when they became silent (Irshad) Imam praised and glorified Allah and remembered Him as He aught to be remembered. Then he sent salutations upon the Holy Prophet (S), Angels and the other Prophets (a.s.). He spoke with such eloquence that no one had ever done so before him nor after him. Then he said,

Imam Husayn (a.s.)’s sermon on the day of Ashura’

“Now then! Consider my family, and ponder as to who I am and then admonish yourselves. Then do you consider that killing me and plundering my sanctity and respect is lawful for you? Am I not the grandson of your Prophet and the son of his Vicegerent and cousin, who was the foremost in believing and the bearer of witness upon everything that the Prophet had brought from Allah? Was not Hamza, the chief of Martyrs, the uncle of my father? Was not Ja’far, who flies with two wings in Paradise, my Uncle? Did not the Tradition of the Prophet reach you in which he has said about me and my brother that both of us are the chiefs of the youth of Paradise?

Then if you agree to what I say, and verily what I have said is nothing but the truth, then it is better, for by Allah, from the time I have realized that Allah dislikes the liars, I have never ever spoken a lie. Then if you do not believe to what I say, there are alive among you the companions of the Prophet. Go to them and ask them and they shall bear testimony to the truthfulness of my speech. Ask Jabir bin Abdullah Ansari, Abu Sa'eed Khudri, Sahl bin Sa'ad Sa'edi, Zayd bin Arqam and Anas bin Malik, they will tell you that they have heard this tradition from the Prophet of Allah regarding me and my brother. Is not this sufficient to refrain you from shedding my blood"?

Then Shimr bin Ziljawshan, the accursed said, "I worship Allah (only) by lips (half heartedly), and do not understand what you say." Hearing this Habib bin Mazahir said, "I can see that you worship Allah with seventy types of doubts, and I bear testimony that you have spoken the truth and you cannot understand what the Imam says, for Allah has placed a seal (of ignorance) upon your heart."

Imam continued,

"Then if you doubt this, do you even doubt that I am the grandson of the Prophet of Allah (S)? By Allah! There is no other grandson of the Prophet in the east or the west except myself from among yourselves or anyone else. Woe be to you! Have I killed anyone from among you whose revenge you desire? Or have I usurped the wealth of anyone or hurt anyone whose retribution you desire from me"?

When no one answered him, he called out in a loud voice,

"O Shabas bin Rab'ee! O Hajjar bin Abjar! O Qays bin Ash'as! O Yazeed bin Haris! Have you not written letters to me saying that the fruits had ripened and the surrounding earth had blossomed, and to come to a huge army prepared for me"?

They replied that they had not written any such letters. Imam said,

"Glory be to Allah! Yes by Allah, you had written it."

Then he continued,

"O people! Then now if you do not like my arrival, then leave me so that I may go away to a place of refuge."

Qays bin Ash'as said, "We do not know what you say. Then submit yourselves to your cousins (Bani Umayyah), they shall deal with you in a manner which you like." Imam replied,

"By Allah! I shall not give my hands in yours like a base man, nor shall I flee away like a slave."

Then he called out in a loud voice,

"O servants of Allah! 'And verily, I take refuge with my Lord and yours, lest you stone me (to death)' (Surah ad-Dukhaan, 44:20) and I take refuge with my Lord and yours, from every arrog-

ant, who does not believe in the day of reckoning."

Then the Imam dismounted from his Camel and commanded Uqbah bin Sam'an to fasten its legs.

Zuhair bin Qayn's address amidst the people of Kufa

(Tabari) Azdi says that As'ad Shami related to me from one of his tribesman named Kaseer bin Abdullah Sha'abi, who was present in Karbala, that when we laid siege upon Imam Husayn (a.s.), Zuhayr bin Qayn came towards us riding a horse with a thick tail, and he was well-equipped with arms.

He said, "Beware of the wrath of Allah. It is obligatory upon a Muslim to advice his brother Muslim. We are still brothers of one another and followers of the same Religion. Until the swords have not separated us, we are of the same creed, thus advising you is obligatory upon me. But when the swords come in between us, the bond of brotherhood will break off, then we will be another nation and you another one. Allah the Almighty has tied us by means of the progeny of Prophet Muhammad (S) so that He may be aware as to what you and we do. We now invite you to assist him (Imam Husayn) and call upon you to abandon the unruly son of the unruly father Ubaydullah bin Ziyad, from whom you have witnessed and seen nothing except evil. They pierce rods into your eyes, amputate your hands and feet, they hang you upon the gallows and cut off your ears and nose. And they kill the virtuous and the intellectuals among you viz. Hujr bin Adi and his companions, Hani bin Urwah, and others similar to them."

The narrator says that when they heard this speech, they started abusing Zuhayr and praising Ubaydullah and said, "By Allah! We shall not retreat back from here until we have killed your master and all those who are along with him or to dispatch him along with his companions to the commander Ubaydullah in peace."

Then Zuhayr said, "O servants of Allah! The son of Fatima (a.s.) is more worthy for friendship and aid than the son of Sumayyah. If you do not assist him, then by Allah give him refuge and do not kill him. Take him to the presence of his cousin Yazid. By my life! Yazid will be pleased with you if you do not kill him." Hearing this Shimr shot an arrow at him and said, "Be quite, may your voice be subdued! Verily you have exhausted us through your excessive speech."

Zuhayr replied, "O son of a nomad! I am not speaking to you. Verily you are an animal and by Allah! I am of the opinion that you cannot even recite two verses of the Qur'an accurately. Then I give glad tidings to you of the disgrace and irksome wrath on the day of Qiyamah." Shimr said, "Very soon Allah will kill you and your master."

Zuhayr said, "Are you frightening me by death? By Allah! Dying with the Imam is more preferable in my eyes than immortality with you." Then Zuhayr turned towards the other people and said, "O slaves of Allah! Beware lest these base oppressors and their accomplices may deceive you. By Allah! The intercession of Muhammad (S) shall not reach them, who will spill the blood of his Progeny and his

family, and kill those who assist them or defend their sanctity." Then a person called out to him saying, "Abu Abdullah (Imam Husayn) says that by my life O Zuhayr! Return back. Verily you have advised and admonished like the believer of the people of Fira'un had advised and admonished his community."

Speech of Burayr bin Khuzayr

It is stated in Biharul Anwar that Muhammad bin Abu Talib says, that the army of Umar bin Sa'ad mounted their horses and came forward. Imam too mounted his horse, and accompanied with some of his companions, advanced towards them. He told Burayr bin Khuzayr, who was riding in his forefront, "You may speak with these people." Thus Burayr came forward and said, "O people! Fear Allah, verily the trust of Prophet Muhammad (S) is present amongst you. They are his Progeny, Family, Daughters and the Household (Ahlul Bayt). Then say as to what is in your hearts and how do you desire treating them"?

They replied, "We desire that we hand him over to Ubaydullah bin Ziyad, so that he may decide as to what is to be done with him." Burayr said, "Do you not agree to let them return to the place they came from? O people of Kufa! Have you forgotten the letters which you addressed to him, and the pledge which you had given him with Allah as the witness? Woe be to you! You invited the Household of your Prophet and pledged to sacrifice your life for him, and when they have come, you intend handing them over to the son of Ziyad, and have stopped the access of water to him? How badly have you treated the Progeny of your Prophet after his death. What has happened to you? May Allah not quench your thirst on the day of Qiyamah, for verily you are a band of thorough wicked men."

Some men from among the people of Kufa said, "We do not understand as to what you speak." Burayr replied, "Praise be to Allah, Who has made me fair-sighted among you. O Allah! I disassociate myself near You from their affairs. O Allah! Instill fear in them until they come to Your presence, thus You may be wrathful towards them." Hearing this they started shooting arrows at him and Burayr retreated back. Imam proceeded further and stood in front of them and looked at their ranks as a calm torrent. He saw Umar bin Sa'ad standing amidst the noblemen of Kufa and said,

"Thanks is due to Allah, Who has created this world, and has made it an abode of mortality and decadence, and who changes it's people from one state to another. Beguiled is the one who falls prey to the deceit of this world, and he is unfortunate who is misled by it. Let this world not beguile you, for it disappoints the one who relies upon it. The one who covets in it, she changes it to empty-handedness. I observe that you have gathered to accomplish the task which invites the wrath of Allah upon you. He has turned away His Face from you and has engulfed you in His wrath, and has turned away His blessings away from you. Thus our Lord is the best Lord, while you are the worst slaves. You have pledged to obey Allah and have believed in His Prophet Muhammad (s.a.w.s), even then you have attacked his Household and Progeny and intend killing them. (Irshad) Shaitan has gained control over you and made you forget Allah the Almighty. Woe be to you and your course and aims! Verily we are

Allah's and verily unto Him shall we return. This is a nation that has accepted infidelity after having accepted faith, thus be away O (men of) the oppressive nation"!

Then Umar bin Sa'ad said, "Woe be to you! Answer him, for he is the son of Ali. Then if he stands for the entire day facing you, his speech will not end nor will he be exhausted." Then Shimr proceeded further and said, "O Husayn! What is this that you speak, explain to us so that me may understand." Imam replied,

"The essence of my speech is that I exhort you to fear Allah and do not kill me. For my murder and destroying my sanctity is not valid upon you. For I am the son of the daughter of your Prophet (S) and my grandmother is Khadija (a.s.), the wife of your Prophet. You may have heard my grandfather say, that 'Hasan and Husayn are the chiefs of the youth of Paradise."

It is stated in Biharul Anwar, that in Manaqib it is related through chain of authorities, that Abdullah bin Muhammad bin Sulayman bin Abdullah bin Hasan relates from his father, who in turn relates from his father, from Abdullah that he said, that Umar bin Sa'ad prepared his army to attack Imam Husayn (a.s.) and arrayed the ranks and arranged them, and hoisted the standard at it's appropriate places.

And after having selected persons to command the right and left wing, he turned towards his army men and ordered them to remain firm upon their places and get hold of Imam Husayn (a.s.). Then they surrounded Imam (a.s.) from all sides, he came out and went near them and signaled them to remain silent, but they refused to oblige. Then the Imam said,

"Woe be to you! What has happened to you that you do not remain silent and listen to what I say? I invite you to the path of righteousness. The one who obeys me shall be wise, while the one who disobeys me shall face perdition. All of you are disobeying me and not paying heed to my words, this is because your belies have become full of unlawful, and your hearts have been sealed. Woe be to you! Are you not just and are you unable to listen"?

Hearing this people started reprimanding each other for not keeping silent. Then Imam arose and delivered a sermon which will, Allah willing, be quoted hereafter (as has been related by Sayyid ibn Tawoos in Malhoof).

Then he called out, "Where is Umar bin Sa'ad"? Someone called him, but he disliked facing the Imam. Imam told him,

"O Umar! Do you intend killing me so that the illegitimate son of an illegitimate father will bestow the governorship of Ray and Jurjan to you? By Allah! Your desire shall never be fulfilled, and this will surely happen. Do whatever you desire, for you shall never gain delight after (killing) me, neither in this world nor in the Hereafter. It is as if I see your head over a lance in Kufa, and the children are throwing stones while aiming at it."

Umar was highly enraged by the Imam's words, then he turned his face away from him and told his army, "What are you waiting for? Attack them, for they are nothing more than a morsel."

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

Sayyid ibn Tawoos relates that Imam Husayn (a.s.) mounted his Camel (while some are of the opinion that it was a horse) and signaled them to remain silent. Then he praised and glorified Allah and extolled Him such as was due to Him. He sent salutations upon the Angels, Prophets and Apostles (a.s.) with great eloquence. Then he said,

"O people! May you be ruined and afflicted. You enthusiastically invited us to assist you, and we has-tened to do so. Then now you have unsheathed those very swords, which we had given to you, and you have kindled the fire for us which we ourselves had kindled for your enemies and ours. You have sided with your own enemies and have proceeded to fight your friends along with them, although they have not acted with justice with you nor do you expect any kindness and fairness from them. A hundred woes be upon you! You have betrayed us at the time when the swords are still in their sheaths, the hearts in peace, opinions rightly apparent and free from error. But you are like the locusts, who have hastened towards battle, and are like the moths, who fall upon one another. May you be ruined O adorers of female slaves, those you have abandoned their ranks, those who have shun the Qur'an, those who have modified the right speech, the pillars of evil, O the ones enticed by Shaitan, and the severers of Divine codes! You side with them and betray us? Yes, verily treachery and breach of trust has been your ancient custom, which had been established by your fathers and the branches thereof have come forth from it. You are the filthy and unpleasant fruits of it which suffocates it's own grower and are pleasing to the oppressors. Beware! Now this illegitimate son of the illegitimate father (Ubaydullah bin Ziyad) has stationed me between unsheathing the swords or then bear humiliation, and far be it that we accept humiliation. Verily Allah, His Prophet, and the Sacred Laps which have nursed us, the modest and those who abhor disgrace, disagree to it that we bow down to the ignoble men, and they exhort us to exhaust being killed mainly in the battlefield over it. Beware I shall fight you, even when there are a few men with me, and although some have deserted me."

Here it seems appropriate to quote that which has been cited by Ibn Abil Hadeed Mu'tazili in his Sharhe Nahjul Balagha. He says in context to those who refuse to bow down in the face of tyranny and disgrace: "The Noble Master, who has taught the lesson of ardor and has exalted being honorably killed under the sword over humiliation is Abu Abdullah Husayn bin Ali bin Abi Talib (a.s.). Immunity was offered to him and his companions, but he did not accept disgrace" (then he quotes the previous sermon of Imam).

He (Ibn Abil Hadeed) continues that "I heard Abu Zayd Yahya bin Zayd Alawi, the leader of Basra say, that the couplets which were compiled by Abu Tamam in favor of Muhammad bin Hameed Ta'i fit well for Imam Husayn (a.s.): It was easy to skip death, but he was sent back towards it by the soul, who

despised oppression, as if fear was apostasy, thus he remained firm in the whirlwind of death, he told death that there is resurrection under your sword, he wore the dress of death, the night had not yet appeared when it turned into a green silk brocade dress."

Sibt ibn Jawzee says, that my grandfather has quoted in Tabsirah, that Imam Husayn (a.s.) went towards Kufa for he saw the Divine laws of Islam being broken, hence he intended to make it's basic laws firm and strong. Then when they surrounded him from all sides and ordered him to bow down to the command of (Ubaydullah bin) Ziyad, he refused to do so and exalted Martyrdom over humiliation and disgrace, while the ardent souls are thus.

Then he quoted some couplets: "When they saw that some lives are humiliating for them and honorable death is not unlawful, they refused to taste the savor of such a life, which contains humiliation, then they died a death which was free from reproach, there is no astonishment that the accursed dogs of Arabs and non-Arabs devour the male Lion, for the guile of Wahshi was the reason for Hamza's death, while Ali was murdered by the sword of Ibn Muljim."

Here we quote some couplets composed in praise of Ahlul Bayt (a.s.) by Sayyid Hayder in lamentation of Imam Husayn (a.s.): "The nation coveted and enticed that he should be oppressed, but Allah and the swift sword refused it, how can he bow his head in front of baseness and humiliation, who has never submitted to anyone except the Almighty, he refused but to live a life of honor and to clean the battlefield so that he may be cast upon it and lie down, he solely fought along with the army, each component of his being a huge army itself, he married off the people's souls to the sword, whose dower was death and henna blood."

Then Imam Husayn (a.s.) recited the couplets of Farwah bin Maseek Muradi:

"Should we defeat our enemy, we will go on defeating them, but should we be defeated, it will be only once, tell those who rejoice in our affliction: wake up, for you too will end up like us, when death lifts it's grip off the necks of some people, it surely will cling to others, then by Allah! you will not remain on the earth longer than the time needed to ride a horse, then the earth will wheel on you like a millstone and turn like a pivot, this has been handed over to me by my father (a.s.), who had got it from my grandfather (S),

'Muster therefore your designs and (gather) your accomplices, then let not your designs be dubious, then execute on me and give no respite (to me).' (Surah al-Yunus, 10: 71)

'Verily I rely on Allah, my Lord and your Lord, there is no living creature, but He holds it by it's forelocks (is in His control)',

'Verily my Lord is on the Right Path.' (Surah al-Hud, 11: 56)

O Allah! Hold back the rains of the heavens from them, and let them be entangled in the drought

(similar as the time) of Prophet Yusuf (a.s.), and appoint a man of Bani Saqeeh (referred to Mukhtar bin Abu Ubaydah Saqafi) over them, who would pour the bitter cup into their throats. For they have belied and deserted us. You are our Lord, we rely upon You and we return towards You, and Your Audience is the conclusion (of everything).”

Then he alighted from his mount and sat on the horse of the Prophet, named Murtajaz, and started arraying the group of his companions.

(Malhoof) Umar bin Sa’ad came forward and shot an arrow towards the army of Imam and said, “Bear witness in the presence of the commander, that I was the first person to shoot an arrow.” Then those under his command started shooting arrows in large number which appeared like birds. Imam turned towards his companions and said,

“May Allah bestow His blessings upon you! Arise to face the inevitable death, and these arrows are the messengers from the army, which is proceeding towards you.”

Then they attacked them in the part of the day and a group of the companions of Imam were killed.

The narrators say that then Imam Husayn (a.s.) caught hold of his beard and said,

“Allah’s wrath became severe upon the Jews when they attributed a son to Him, and His anger descended upon the Christians when they made Him the third of the three gods, while His wrath descended upon the fire worshippers (Magicians) when they worshipped the sun and the moon instead of Him. And now the wrath of Allah shall befall this community, who has united to kill the grandson of the Prophet. Beware! By Allah! I shall not agree to their desires until I meet my Lord drenched in my blood.”

Our Master Imam Ja’far as Sadiq (a.s.) relates, that I have heard from my father Imam Muhammad al Baqir (a.s.) saying, that when Imam Husayn (a.s.) and Umar bin Sa’ad (may Allah’s curse be upon him) came face to face with one another and battle ensued, Allah sent victory (in the form of Angels) for Imam Husayn (a.s.), who were flapping their wings over his head. They gave him choice of victory over the enemies or Allah’s Audience, and he gave preference to Allah’s Audience.

The Noble master and the author of numerous books, Sayyid Abdullah bin Shubbar Hasani Kazmee has written in his book Jilaul Uyoon, that at that moment a group of the genie came to assist Imam Husayn (a.s.) and asked permission to fight, but he did not permit them and preferred Martyrdom with honor over the life of humiliation of this world. Salutations be upon him.

1. Refer Note No. 52

Abul Hasan Sa’eed bin Hibatullah, renowned as Qutubuddin Rawandi, relates through his chain of authorities from Imam Muhammad al Baqir (a.s.), that before his martyrdom, Imam Husayn (a.s.) told his

companions that his grandfather the Holy Prophet (S) had told him,

"O my dear son! You shall be killed at Iraq, and it is a place where the Prophets, their successors and Apostles have met one another and it is called Amoora. You shall be martyred at that place along with a group of your companions. Your battle is frigid and serene." Thus have glad tidings that by Allah if they kill us, we shall go to the presence of our Prophet (S).

Abu Hamza Sumali, relates from Imam Ali Zainul Abedeen (a.s.) that he said:

On the night preceding his Martyrdom, my father gathered his family and companions and said, 'O people of my family and my Shi'ah! Consider this night, which has come to you as a mounting Camel and save yourselves, for these people do not desire anyone else except me. Then if they kill me, they shall not pursue you. May Allah have mercy upon you! Save yourselves. Verily I lift the responsibility of the allegiance and pledge which you have taken at my hands.'"

Hearing this his brothers, relatives and companions unanimously said, "By Allah O our Master! O Aba Abdillah! We shall never betray you, so that people may say that we had abandoned our Imam, our Chief and Master, until he was martyred. Then we would seek excuses between ourselves and Allah. And we shall not leave you until we ransom ourselves upon you." Imam said,

"Verily I shall be killed tomorrow and everyone from among yourselves too shall be killed with me, and none among you shall be spared."

To which they replied, "Praise be to Allah, that He has bestowed grace upon us to assist you, and has offered distinction to us to get martyred along with you. Then do we not endear that we should be along with you in your elevated station (in Paradise) O son of the Prophet of Allah"? Imam replied,

"May Allah reward you favorably"

then he prayed for them. When it dawned, all of them were martyred.

Shaikh Saduq relates from Salim bin Abu Ja'dah, who says that I heard Ka'ab al Ehbar say that, "It is stated in our books that a man from among the sons of Prophet Muhammad (s.a.w.s) would be killed, and they (the martyrs) would enter Paradise even before the sweat of the horses of his companions dry, while the Hoories will fondle them." Thus when Imam Hasan (a.s.) passed by us, we asked him as to was he the one referred to (regarding it in their books), and he replied in the negative, and then when Imam Husayn (a.s.) passed by us, we asked him the same question and he replied in the affirmative.

It is related that it was inquired from Imam Ja'far as Sadiq (a.s.) that, "Please relate to us the state and the self sacrifice of the companions of Imam Husayn (a.s.)." Imam replied,

"The veil had been lifted off their eyes and they saw their places in Paradise. Hence they excelled one another in sacrificing their lives, so as to hasten to meet the Hoories and be fondled by them and reach

their places in Paradise."

This has been referred to in Ziyarat-e-Nahiyah. After quoting the names of the Martyrs, it is said,

"I bear witness that Allah lifted the veils off your eyes and presented you with spreaded beds and enormous gifts."

It is related through successive chain of narrators in Ma'aniyal Akhbar from Imam Muhammad at Taqi (a.s.), who relates from his Blessed Ancestors (a.s.) reaching Imam Ali Zainul Abedeen (a.s.), who says that: When the matter of Imam Husayn (a.s.) turned severe, his fellow travelers saw him in a different state, unlike others. For as much as the severity increased, the color of their faces became pale and they would shiver, while their hearts would be frightful. But Imam Husayn (a.s.), and some of his distinguished companions were cheerful, at peace and tranquilled. They were telling one another, "Do you not see, they do not fear death the least."

Imam Husayn (a.s.) said,

"Forebear, O sons of noblemen! Death is nothing but a bridge, which would take you from the place of hardship and severity to the spacious Paradise and eternal bliss. Then who among you is such that does not desire to be free from the prison and hasten towards the palaces? While death for your enemies is such, that they shall be transferred from the palace to the prison and fall prey to the wrath of Allah. I have heard my father Imam Ali (a.s.), who relates from the Holy Prophet (s.a.w.s) that he said, that this world is a prison for the believers and Paradise for the disbelievers, while death is a bridge for them (believers) to enter Paradise and for them (disbelievers) to enter hell. I have not lied nor have I been told a lie."

Regarding the pagans of Quraysh and their mutiny in astray and perdition, Allah says,

***"And indeed has come unto them some of the tidings wherein is restraint (from evil), Consummate wisdom, but (they) availed not (of) the warnings."* (Surah al-Qamar 54:4-5)**

Similar was the case with the army of Umar bin Sa'ad. Then the repeated speeches of our Master Imam Husayn (a.s.) and his companions, counseling them, completing their proofs (to counsel them) and eliminating their error, but they were not benefited.

Hurr joins Imam Husayn (a.s.)

When Hurr saw that the people have resolved to kill Imam Husayn (a.s.), and when he heard Imam calling out:

"Is there none who would hasten to assist us in the name of Allah? Is there none who would defend the Household of the Prophet"?

Then Hurr told Umar bin Sa'ad, "O Umar! Then will you really fight this man"? He replied, "Yes, by Allah! The battle, which if goes smoothly, will result in the rolling of heads and cutting off the hands." Hurr said, "Then is his proposal unacceptable to you"? Umar replied, "If the situation would have been in my hands, I would certainly have yielded to his request, but your commander will not accept it."

Hurr then left him and stood alone far away from others, while his fellow traveler, named Qurrah bin Qays, was along with him. Hurr said, "O Qurrah! Have you fed your horse today"? He replied in the negative. Hurr said, "Then do you not desire quenching it's thirst"? Qurrah says that I doubted that perhaps he wanted to skip away from the battle and did not like that I should see him going away, hence I said, "I shall now be doing so." Hearing this Hurr moved away from there. Qurrah says that, "By Allah! If only Hurr had revealed to me what he intended, I too would have accompanied him to the presence of Imam Husayn (a.s.)." Then slowly Hurr started moving closer to Imam Husayn (a.s.).

Muhajir bin Aws told him, "O son of Yazid! What do you intend? Do you intend to lay siege"? Hurr did not answer him but was shivering. Muhajir said, "Verily your state seems dubious. I have never ever seen you in any battle in a similar state in which you are now. If I would have been questioned as to who is the most valorous among the Kufans, I would not hesitate to take your name. What is this state I presently see you in"? Hurr replied, "I find myself between Paradise and hell. And by Allah! I shall not exalt anything else over Paradise, even if I be cut into pieces or burnt." Then Hurr struck his horse (Malhoof) and turned to go towards Imam Husayn (a.s.)

Hurr had kept his hands on his head (like a prisoner) and was saying, "O Allah! I am returning towards You, thus You accept me, for I have put fear into the hearts of Your friends and the children of the Prophet's grandson."

(Irshad, Kamil) Tabari says that when he neared Imam Husayn (a.s.) and his companions, he overturned his shield and saluted them. Then he went to Imam Husayn (a.s.) and said, "May I be your ransom O son of the Prophet of Allah! I am the one who had stopped you from returning back and had accompanied you all along and had forced you to alight here. But I had not known that these people would directly refuse your proposal and bring you to this present state. By Allah! If I had known that they would do to you such, I would not have undertaken that what I have done. Hence now I apologize to Allah regarding that what I have done, then do you think that my repentance would be accepted"?

Imam Husayn (a.s.) replied,

"May Allah accept your repentance! Thus alight from your horse."

Hurr replied, "It is better for me to be mounted and serve you and fight with them, thus ultimately I will have to alight from my horse (when I am wounded)." Then Imam replied,

"May your Lord have mercy upon you, do as you desire."

Then he stood in front of Imam Husayn (a.s.) and said, “O Kufans! May your mothers be deprived of you! You invited the righteous slave of Allah, then when he came to you, you handed him over to the enemy, when you had intended to defend him with your lives? Then now you have begun to fight him so as to kill him. You have taken hold of him and seized his collar, and have surrounded him from all sides so that he may not be able to escape to the vast towns of Allah.

He is now left as a prisoner amongst you, then he cannot benefit himself nor can he ward off the evil from it. Then you have stopped him, along with his women-folk, his children and family, from the waters of Euphrates, which is open for the Jews, Christians and Sabians, and the pigs and dogs of Iraq roll therein, while they would perish because of thirst? How badly have you behaved with the Progeny of Muhammad (S) after his death. May Allah not quench your thirst on the day of extreme thirst (Qiyamah)!” Hearing this some of the soldiers attacked him and started shooting arrows at him, then Hurr came and stood in front of Imam Husayn (a.s.)

It is quoted in Tazkirah of Sibt ibn Jawzi, that Imam Husayn (a.s.) then called out to Shabas bin Rab’ee, Hajjar bin Abjar, Qays bin Ash’as and Yazeed bin Hars and said,

“Did you not write letters to me”?

They replied, “We do not know what you say.” Hurr bin Yazeed, who was their leader, said, “Yes by Allah! We had written to you and we are the ones who have brought you here. Thus may Allah keep away vain and the vain-doers. By Allah! I shall not prefer this world over the Hereafter”, saying this he turned his horse and entered the ranks of Imam Husayn (a.s.). Imam said,

“Welcome! You are at liberty in this world as well as the Hereafter.”

(Ibn Nima) It is related that Hurr told Imam Husayn (a.s.) that, “When Ubaydullah commanded me to come towards you and I came out from the palace, I heard a voice calling out at me from behind saying: Have glad tidings of goodness O Hurr! I turned around to see but there was none visible. Then I wondered that by Allah, what glad tidings is this, for I am proceeding to a combat with Imam Husayn (a.s.), and I had not yet intended assisting you.” Imam replied,

“But now you have (*ultimately*) *reached goodness.”*

Then Umar bin Sa’ad called out, “O Durayd! Bring the standard closer.” When he brought it closer, Umar fixed an arrow in his bow and shot it saying, “Be a witness that I am the one to shoot the first arrow.” Then others followed suit and challenged for combat.

Muhammad bin Abu Talib says that there was none among the companions of Imam Husayn (a.s.), who was not wounded by it. It is said that after the rain of arrows, only a few companions of Imam (a.s.) survived, while fifty companions attained martyrdom.

(Tabari) Azdi says that Abu Janab, from the clan of Bani Kalb, related to me that in our tribe there was a

man named Abdullah bin Umayr, from the clan of Bani Aleem. He had started living in Kufa and owned a house on the head of the well of Bani Ja'ad, from the tribe of Hamadan. His wife, who was from the clan of 'Amr bin Qasit, was named Umm Wahab, the daughter of Abd. He saw an army parading in Nukhaylah preparing for the battle against Imam Husayn (a.s.), the grandson of the Prophet of Allah (S). Abdullah says that, "By Allah! I had an intense desire to fight against the polytheists. But now I desire fighting those who have decided to fight the grandson of the Prophet. While my reward with Allah would not be less than that for fighting against the polytheists."

Then he went to his wife and related to her what he had heard and also informed her his desire. She replied, "Verily whatever you have decided is right. May your Allah guide you towards righteousness in all your matters, go and take me too along with you." He then withdrew and reached Imam Husayn (a.s.) and remained with him until Umar bin Sa'ad shot the arrows towards them and his army followed suit.

Then Yasar, the retainer of Ziyad, and Salim, the retainer of Ubaydullah bin Ziyad, stepped into the battlefield and called out for combat. Hearing this Habib bin Mazahir and Burayr (bin Khuzayr) stood up to reply, but Imam Husayn (a.s.) signaled them to sit down. Then Abdullah bin Umayr Kalbi stood up and asked permission to fight them. Imam saw him to be a tawny man with a tall stature, sturdy arms and broad shoulders, he said,

"In my opinion he is a fatal match, then you may leave if you desire meeting his challenge."

When Abdullah went towards them, they asked, "Who are you"? Abdullah related to them his lineage and they said, "We do not recognize you. Zuhayr bin Qayn, Habib bin Mazahir or Buzayr bin Khuzayr should have come." Yasar was standing with a naked sword near Salim. Abdullah said, "O illegitimate son! Do you disdain fighting one man? Whoever shall come to fight you shall surely be better than you", saying this he attacked Yasar instantly and striking him with his sword killed him.

When he was engaged in striking at him, Salim attacked him. Someone called out to him saying, "This slave is lingering behind you." Abdullah was heedless until Salim galloped upon him and he struck at him with his sword. Abdullah stretched his left hand forward, the fingers of which got cut. Then Abdullah attacked him and killed him.

Then Abdullah recited the Rajaz, having killed both of them: "If you do not know me, I am from the Bani Kalb, it is sufficient for me that my family is from Bani Ulaym, I am a warrior and a man with a strong nerve, and am not the one who shrieks at the time of anxiety, O Umm Wahab! I am answerable to you in respect of the sword and spear of a man who believes in Allah."

His wife Umm Wahab picked up a peg of a tent in her hand and advanced towards her husband calling out: "May my parents be your ransom! Fight in the way of the pure progeny of Prophet Muhammad (S)." Abdullah advanced towards her to send her back to the tents, but she caught hold of his shirt and said, "I shall not leave you until I am killed along with you." Imam Husayn (a.s.) called out to her,

"May you be rewarded fairly on account of the Household of the Prophet, return back. May Allah's mercy be upon you! Come to the ladies for Jihad is not obligatory upon women." Hearing this she returned back.

(Irshad, Tabari, Kamil) Then 'Amr bin Hajjaj, with his army, attacked the right wing of the companions of Imam Husayn (a.s.). When they came near, Imam's companions knelt down pointing their spears towards them. Their horses were afraid to advance towards the spears and retreated back. Then Imam's companions shot arrows towards them killing some of them while wounding others.

(Tabari, Kamil) A person from among the (clan of) Bani Tameem, named Abdullah bin Hawzah, advanced further until he came face to face with Imam Husayn (a.s.) and called out to him. Imam replied,

"What do you desire"?

The accursed replied, "May you get the good news of the (hell) fire." (Allah's refuge) Imam replied,

"No, it is not as you say. I am proceeding to the presence of the Merciful Lord and the intercessor, who is obeyed."

Then he inquired as to who he was, and was told that he was the son of Hawzah. Imam said,

"O Allah! Send him to the fire (of hell)."

Suddenly his horse was aroused and threw him down. (Irshad). But his left foot got entangled in the stirrup while his right foot was raised in the air. Then Muslim bin Awsaja attacked and cut his right foot. The horse started running with him with his head hitting against the stones and trees of the desert until he died. Thus his spirit hastened towards (the fire of) hell.

(Tabari) Azdi relates from Ata'a bin Saeb, who relates from Abdul Jabbar bin Wael, from his brother Masrooq bin Wael that I was along with the army, who had advanced towards Imam Husayn (a.s.). I requested to be in the forefront so as to get the head of Imam and thus earn honor in the presence of Ubaydullah bin Ziyad. When we reached him, a person from amongst us named Ibn Hawzah advanced further and said, "Is Husayn amongst you"? But Imam did not answer him.

When he repeated it thrice, Imam said,

"Yes, here is Husayn, what do you desire"?

He said, "O Husayn! Take glad tidings of (hell) fire" (Allah's refuge). Imam said,

"Verily you speak a lie, I am proceeding towards the forgiving Lord and an intercessor, who is obeyed. Who are you"?

He replied that he was the son of Hawzah. The narrator says that then Imam lifted his hands towards the heavens such high, that we could see the whiteness of his underarms from below his clothes, and said,

"O Lord! Hasten him towards the fire (of hell)."

Hearing this Ibn Hawzah was enraged and desired to gallop his horse towards Imam, but there was a moat in between them. Suddenly his foot got entangled in the stirrup and the horse dragged him until he fell off. Then his leg, peduncle and thigh separated, while the other half of his body lay suspended on the stirrup. Seeing this Masrooq returned and hid behind the horsemen. The narrator further says that I questioned him (Masrooq) regarding his return and he replied that, "I have seen such (wonders) from this family that I shall never ever fight them."

Martyrdom of Burayr bin Khuzayr

(Tabari) Thus the battle started. Azdi says that Yusuf bin Yazeed related to me from Afeef bin Zuhayr bin Abi Akhnas, who was present at Karbala. He says that Yazeed bin Ma'qal, who was from the tribe of Bani Umayrah bin Rabi'ah, which is a branch of Bani Salimah of Abdal Qays, came forward.

He told Burayr, "O Burayr bin Khuzayr! Do you see as to what Allah has done to you." Burayr replied, "By Allah! Allah has dealt fairly with me and has brought forth evil for you." Yazeed said, "You speak a lie, and you never lied before. Do you remember once when I was walking along with you in Bani Lawzan, you told me that Usman bin Affan had killed himself, while Mu'awiyah bin Abu Sufyan was a misguided man and the one who leads others astray, while the true and Righteous Imam and guide is Ali bin Abi Talib"?

Burayr replied, "I bear witness that this is (still) my belief." Yazeed bin Ma'qal said, "I bear witness that you are among the astray." Then Burayr said, "Then do you desire that we imprecate one another, while invoking the curse of Allah upon the one who lies. Then the one on the right path should kill the one who is upon the wrong, then I shall come out to fight with you."

The narrator says that both of them came out into the battlefield and lifting their hands invoked the curse of Allah upon the liar and that the righteous one should kill the evil. Then they started fighting one another. There were exchange of swords between them, when Yazeed bin Ma'qal dealt a light and ineffective blow on Burayr. Then Burayr dealt a blow upon his head, which cut his head and reached his brain. He rolled down upon the ground like a ball, while the sword of Burayr was stuck in his head, and he was lifting it up and down to pull it out.

Then Razee bin Manqaz Abadi attacked Burayr and grappled him. Both of them struggled until Burayr threw him down and sat on his chest. Then Razee called out, "Where are my defenders"? Hearing this Ka'ab bin Jabir bin 'Amr Azdi advanced to assist him, when I said, "This is Burayr bin Khuzayr, the reciter of the Qur'an, who taught us the Qur'an in the Mosque."

He attacked Burayr with his spear. When Burayr felt the point of the spear, he threw himself upon him and bit his nose. But Ka'ab sunk his spear into him and drew it till his heart, while the entire point of the spear entered his back. Then he hit him on the head and started attacking him with his sword until he killed him (May Allah's Mercy and Blessings be upon him).

Afeef bin Zuhayr bin Abi Akhnas says, that it is as if I see Razee, who was scattered on the ground, arising while brushing off the dust from his cloak and telling Ka'ab that, "O brother (from the clan) of Azd! You have favored me and I shall never forget it."

Yusuf bin Yazeed says, that I asked Afeef whether he had really witnessed it with his own eyes, to which he replied that, "I have seen it with my own eyes and heard it with my own ears."

When Ka'ab bin Jabir returned back, his wife, and his sister, Nawar bint Jabir told him, "You have sided with the opponents of the son of Fatima (a.s.), and have killed the chief of the Qur'an Reciters? By Allah! I shall never ever speak to you from now on." And Ka'ab bin Jabir recited the following couplets: "You ask regarding me and shall be informed regarding the morning of Imam Husayn (a.s.), when the spears were being thrust, that did not I commit the act which you despise? When it could not be imagined that day as to what I would do, I had with me my spear, which did not falter and a white shining sword, which was sharp-edged and fierce, then I unsheathed it and attacked a group, whose Religion was not the same as mine, which was the obedience to the son of Harb, when I had not witnessed anyone similar to them in their age before them, who had fought fiercely in the battle, they are those who safeguard their honor, then they bore patiently against the spears and swords and stepped into the battlefield, I wish this had profited them, then when you meet Ubaydullah, give him this message that I am obedient to the Caliph and compliant of his words, then it is I who killed Burayr and favored the son of Manqaz, when he called for assistance."

Martyrdom of 'Amr bin Qartah Ansari

Then 'Amr bin Qartah advanced and attacked, while defending Imam Husayn (a.s.), and he was saying: "The battalion of Ansar knows that I am a protector of the territory of promise, I strike with a sharp-edged sword similar to a youth, my self and household is lowly in front of Husayn."

Here Imam Husayn (a.s.) is considered more than one's household, thus vilifying Umar bin Sa'ad, who while talking to Imam had said that,

"My house shall be destroyed ..... etc." (*as related in Section 15 of this book*).

Sayyid ibn Tawoos relates, that after the martyrdom of Muslim bin Awsaja, 'Amr bin Qartah Ansari came forward and pleaded with Imam to permit him to go to the battlefield. When Imam permitted him, he attacked with such force, which was similar to that of the one who yearns for Paradise. Thus he strived to serve the Master of Heavens, until he killed a group of people from the army of Ubaydullah bin Ziyad.

There was no arrow, which would advance towards Imam, except that he stopped it with his hands, and there was no sword which would come towards Imam, except that he took it upon himself. Then Imam did not receive any wounds until ‘Amr was alive. When he was totally wounded, he turned towards Imam and said, “O son of the Prophet of Allah! Have I fulfilled my (duty of) obedience”? Imam replied,

“Verily yes, you shall be the one to go to Paradise before me. Then offer my salutations to the Prophet of Allah (S) and tell him that I am on my way following you.”

Then ‘Amr fought bravely until he attained martyrdom (May Allah’s Mercy and Blessings be upon him).

(Tabari, Kamil) It is related that ‘Amr’s brother, Ali bin Qartah, was in the army of Umar bin Sa’ad. When he saw his brother fall, he called out, “O Husayn! O liar and the son of a liar”! (Allah’s refuge) “You have misguided my brother and deceived him until you killed him.” Imam replied,

“Allah did not mislead your brother, in fact he was bestowed with guidance, while it is you who are misguided.”

The accursed said, “May Allah kill me if I do not kill you or die while struggling against you.” Saying this he attacked Imam and Nafe’ bin Hilal Muradi came and stood facing him. Then he attacked him with a spear and threw him upon the ground, his companions came to his rescue and took him away. Then he treated his wounds and was cured.

(Tabari) Azdi says that Nazr bin Saleh Abu Zuhayr Abasi says that when Hurr bin Yazeed went and united with Imam Husayn (a.s.), a man from Bani Tameem, named Yazeed bin Sufyan said, “By Allah! If my sight falls upon Hurr, I shall kill him with my spear.” When the two armies were attacking and killing one another, Hurr was attacking in the forefront, while reciting the words of Antara: “With my charger’s neck and breast I will launch myself at them again and again, until (the beast is) clothed in blood.” And he was reciting the following Rajaz: “I am Hurr, a host to the guest, I strike your necks with a swift sword, in defense of the one, who has alighted at the ground of Kheef (in Mina), while I do not regret over it.”

The narrator says that the tail and brows of his horse were wounded by swords, and blood was flowing through it. Haseen bin Tameem, the head of the police force of Ibn Ziyad, who had dispatched him to assist Umar bin Sa’ad and made him the commander of the police under the command of Yazeed bin Sufyan, told Yazeed bin Sufyan, “This is Hurr bin Yazeed, whom you desire.” He then advanced towards Hurr and said, “O Hurr bin Yazeed! Do you desire combat”? Hurr replied in the affirmative and he came towards him. Haseen said that, “By Allah! It is as if his life was in the hands of Hurr, who instantly killed him.”

Hisham bin Muhammad relates from Abu Makhnaf, who says that Yahya bin Hani bin Urwah told me, that on the tenth (of Muharram), Hilal bin Nafe’ was attacking, while reciting the following couplets: “I am the son of Hilal! My Religion is the Religion of Ali”! A man named Mazahim bin Hurays came towards

him and said, “I am upon the Creed of Usman.” Nafe’ replied, “However, you are upon the creed of the Shaitan”, saying this he attacked him and ultimately killed him.

Then ‘Amr bin Hajjaj turned towards the army and called out, “O foolish men! Do you know whom you have been fighting with? You are fighting the valorous Kufans, who are ready to sacrifice their lives. Thus no one should go to fight single-handedly with them, for they are only a few left and a short time remains. By Allah! Even if you attack them with mere stones, they shall perish.” Then Umar bin Sa’ad said, “Verily whatever you have said is true and his opinion is accepted.” Then he declared that no one should go for a single combat with them.

It is narrated that ‘Amr bin Hajjaj advanced towards the companions of Imam Husayn (a.s.) and said, “O Kufans! Hold steadfastly to those who listen to you and your community, and do not hesitate to kill the man who has turned out of the Religion and has disobeyed the Imam.” Imam Husayn (a.s.) said,

“O ‘Amr bin Hajjaj! Do you incite people against me? Have we turned away from the Religion, while you are steadfast upon it? By Allah! When you die with these (evils) deeds of yours, you shall then know as to who has turned away from the Religion, and who is worthy of (the fire of) hell.”

Martyrdom of Muslim bin Awsaja

Then ‘Amr bin Hajjaj attacked the right wing of the companions of Imam Husayn (a.s.), along with the right wing of the army of Umar bin Sa’ad, from the side of the Euphrates and they fought for sometime. Muslim bin Awsaja Asadi was the first one among the companions of Imam Husayn (a.s.) to attain martyrdom. Then ‘Amr bin Hajjaj and his companions returned back.

(Manaqib) It should be noted that Muslim bin Awsaja was the agent of Muslim bin Aqeel (a.s.) in Kufa. He was given the charge to collect the funds, buy ammunitions and accept allegiance (on behalf of Imam Husayn).

Muslim fought valiantly in the battle of Karbala, while reciting the following Rajaz: “If you inquire about me, (know that) I am a male Lion, (I am) from the chiefs and notables of the branch of Bani Asad, thus the one who oppresses us has deviated from the Right Path and from the Religion of the Self Sufficient, Omnipotent (Lord).”

He fought abundantly with the enemies and forbore upon the fight of the army until he fell down.

The narrator says that when the clouds of sand sank, Muslim was seen smeared in blood. Imam Husayn (a.s.) went to his head, when he was yet alive. Imam said,

“May your Lord have mercy upon you, O Muslim bin Awsaja! Of the believers are the men who are true to what they covenanted with Allah, of them is he who fulfilled his vow and of them is he who awaits (its fulfillment), and they have changed not in the least” (Surah al-Ahzaab, 33:23).

Then Habib bin Mazahir came to him and said, “It is very unpleasant for me to see you smeared in mud and blood O Muslim! May you receive the glad tidings of Paradise.” Then Muslim replied in a soft voice, “May your Allah give you glad tidings of fairness too.” Habib said, “If I had not known that I too would have to follow your path (of Martyrdom) and reach you, it would have been my pleasure to ask you to will to me regarding your heart’s desire, until I fulfill the rights of your relatives and your co-religionists.”

Muslim replied, “I recommend this Master for you”, he said pointing towards Imam Husayn (a.s.), “then you should ransom your life over him.” Habib replied, “By the Lord of Ka’bah! I shall surely do that.” It was not late when he died in their hands. (May Allah’s Mercy and Blessings be upon him). And one of his slave girls was heard calling out, “O son of Awsaja! O master!”

The companions of ‘Amr bin Hajjaj applauded, “We have killed Muslim bin Awsaja.” Then Shabas turned towards his associates and said, “May your mothers mourn over you! You kill yourselves with your own hands and are separating from your own selves for the sake of others. Then you are rejoicing because you have killed Muslim bin Awsaja? By Him in whom I believe! I have seen him (Muslim) in the battlefield with honor for the Muslims. I have seen him in the battle in the plain of Azarbayjan at the time when no Muslim had moved from the places, he had already killed six polytheists. And when such a man dies, you rejoice over it”? The murderers of Muslim bin Awsaja were Muslim bin Abdullah Zababi and Abdul Rahman bin Abi Khashkar Bajali.

Then Shimr attacked the left wing of the Imam’s army. They stood in front of him and his army and pushed them back with their lances. Then Imam and his companions were attacked from all sides and Abdullah bin Umayr Kalbi, who had previously killed two men, was martyred. Hani bin Sabat Hazrami and Bukayr bin Hayy Tamimi killed him (May Allah’s Mercy and Blessings be upon him) and he was the second Martyr among the companions of Imam. Then the companions of Imam fought valiantly with the Kufan army. Their horsemen, being thirty-two, attacked the Kufan army from all sides and split all of them.

It is as if Abu Tufayl says regarding them: “What an army is this, similar to the waves, similar to the powerful beasts like Leopards and Lions, there are the old, the youth and the chiefs, who are mounted upon the Horses, escaping from whose midst is very hard, when the rays of the sun sets below their standard, it’s powers dims the eyes, their slogan is similar to that of the Prophet, while their standards by which Allah, the Beneficent avenges the schemers.”

It is as if it is said regarding them: “Astonishment that the clear-cut swords and spears see months in the hands of this group, and they are men, and astonishment that the fire burns upon their palms even though their hands are oceans.”

(Tabari) When Urwa bin Qays, who was the commander of the horsemen, saw this situation that his horses were split from all sides, he sent Abdul Rahman bin Haseen to Umar bin Sa’ad with the message that, “Do you not see that since today morning my horsemen have been dragging along with these little

group of men? Dispatch the foot-soldiers and the archers towards them." Then Umar bin Sa'ad turned towards Shabas bin Raba'ee and said, "Will you attack Husayn"? Shabas replied, "Glory be to Allah! Do you intend sending the chief of the towns and the master of the Kufans with the archers? Do you not find anyone else who could do this job"?

Shabas disliked fighting Imam Husayn (a.s.). Abu Zuhayr Abasi says that during the period of the caliphate of Mus'ab bin Zubayr, I heard him (Shabas) say that, "Allah will never bestow goodness upon the people of Kufa and will not reach them towards felicity. It is not surprising that we fought in the ranks of Ali bin Abi Talib (a.s.) and after him with his son (Imam Hasan) against the children of Abu Sufyan for five years. Then we pounced upon his son Husayn, who was the best from among the dwellers of the earth, and we fought against him in the ranks of the children of Mu'awiyah and the son of Sumayyah, the adulteress. Disgrace, and what a disgrace"!

Then Umar bin Sa'ad called for Haseen bin Tameem and dispatched him with the foot soldiers and five hundred archers. They proceeded further until they reached Imam Husayn (a.s.) and his companions. Then they shot their arrows towards them and impoverished their horses and all of them came on foot.

Azdi says that Nameer bin Wahlah relates from Ayyub bin Mashrah Haywanee, that he always said that, "By Allah! I was the one who impoverished the horse of Hurr bin Yazid. I shot an arrow which pierced it's belly, it gave a cry and rolled up itself (on the ground). Suddenly Hurr charged like a Lion and leapt upon them with his sword in hand saying: "Even though you have cut off the legs of my horse, I am more valorous than a male lion." By Allah! I have not seen anyone like him, who inflicted the ranks."

The chiefs of his clan asked him, "Have you killed Hurr"? He replied, "No, by Allah! I have not killed him. Rather another person had killed him and I did not desire killing him." Abu Wadak asked him the reason, to which he replied, "For he was included among the devout men. By Allah! If this deed of mine be a sin, then if I have to go to the presence of Allah with the responsibility of injury and presence in the army it is easy, than that I go to his presence with the sin of their murder upon my neck."

Abu Wadak said, "You too shall go to the presence of Allah with the sin of their murder. Then tell me, that if you pursued one of their horses and shot an arrow towards another, then you stood facing them and repeated this act of yours numerous times, and you encouraged your fellow army-men.

Then if you were attacked and you had to flee away while some of your companions followed your example, resulting in the collaboration of you all with them in their murder, then all of you are equal partners in their blood." Nameer said, "O Abu Wadak! You are disheartening us from the mercy of Allah. Then on the day of Qiyamah if you had been in charge of our accounts, may Allah not forgive you if you do not forgive us."

It is better that we relate regarding them: "Does this nation desire the intercession of the Grandfather (of Husayn) on the day of Qiyamah after having murdered Husayn, no never, by Allah! They will find no intercessor and they will be engulfed in the wrath in Qiyamah."

(Tabari) They fought with them valiantly until the noon. The Kufan army could not attack from any other side accept one, because their tents were joint together. When Umar bin Sa'ad saw this, he ordered his men to attack the tents from the left and right sides, to dig them up and to surround them. Three four persons from among the companions of Imam Husayn (a.s.) stood up to guard the tents.

Then they would attack the invaders from in between the tents and whoever would come to dig the tent or plunder it, would be killed or they would shoot an arrow and injure him. Then Umar bin Sa'ad ordered, "Do not go near the tents, nor dig or plunder them, rather burn them." Then they burnt the tents and held back their hands from digging or plundering them.

Imam Husayn (a.s.) said,

"Let them burn the tents, for if they do so, the fire will act as a prevention against them."

It happened as said, and a group of them fought with them from one side.

(Tabari) The wife of (Abdullah bin) Umayr Kalbi ran out into the battlefield and sat at the head of her husband (who was already martyred, as has been related earlier) cleaning the dust from him, and said, "May Paradise be pleasant for you." When Shimr saw her, he commanded his retainer named Rustam, "Hit her upon the head." He dealt a blow upon her head which split open, and she attained martyrdom at that very spot. (May Allah's Mercy and Blessings be upon her).

Then Shimr bin Ziljawshan attacked until he reached a particular tent of Imam Husayn (a.s.) and striking it with his lance said, "Bring me fire, so that I may burn it along with what it contains." Hearing this the womenfolk started shrieking and came out of the tents in panic.

Then Imam Husayn (a.s.) called out in a loud voice saying,

"O son of Ziljawshan! Do you ask for fire to be brought so as to burn the tent along with my family? May Allah burn you in the fire (of hell)."

Azdi says that Sulayman bin Abi Rashid relates from Hameed bin Muslim that he said, that I told Shimr bin Ziljawshan, "Glory be to Allah! This does not suit you. Do you desire tasting the wrath of Allah by killing the children and ladies? By Allah! The commander will be pleased with you only with the killing of the men."

Then Shimr asked me as to who I was. And I said, "I shall not disclose who I am." I said this, for by Allah, I feared lest he would malign me in the presence of the sovereign. Then a man came to him, whose orders he obeyed more than of Shabas bin Rabee', and said, "I have not heard a more evil speech from you before, nor have I seen a more degraded situation that you have placed yourself in. Then have you now started frightening the women"?

I saw that hearing this Shimr was ashamed of himself and retreated back. Then Zuhayr bin Qayn

attacked him and his companions with a group of his ten companions until they had pushed them away from the tents and they went far away, and they killed Abu Uzrah Zababi, one of the companions of Shimr, seeing this the entire army attacked them putting them to loss. Many of the companions of Imam started falling down, and if one or two of them fell it (their loss) would be easily visible, while those of the enemies would not, because of their large numbers.

Reminding for Prayers by Abu Samamah Saedi and the Martyrdom of Habib bin Mazahir

(Tabari) When Abu Samamah 'Amr bin Abdullah Saedi saw his companions being killed one after the other, he turned towards Imam Husayn (a.s.) and said, "O Aba Abdillah! May I be your ransom! I see that this army has advanced closer to you. But Allah willing, they shall not be able to kill you until they have killed us. And I desire that I go to the presence of Almighty Allah having recited the Prayers (in your lead), whose time has already approached." Then Imam lifted up his head and said,

"You have reminded the (time of) Prayers, may Allah join you with the worshippers and the reciters, and verily this is the prime time for Prayers."

Then he said,

"Tell them to lift their hands off us until we have finished reciting the Prayers."

Hearing this Haseen bin Tameem said, "Your Prayers are not accepted." Habib bin Mazahir replied, "You think that the Prayers of the Progeny of the Prophet of Allah is not accepted, while the Prayers of you, a wine-bibber, is accepted"?

Then Haseen bin Tameem attacked him and Habib bin Mazahir came to meet his challenge. Habib dealt a blow on the front of his head, which sank in and Habib threw him down (from his horse). Then his companions came to his rescue and took him away. Habib bin Mazahir then said, "I swear that if we would have been similar to you in quantity or even half of that, you would have turned your back from us, O men of ill origin and impotents"!

That day Habib was saying: "I am Habib and my father is Mazahir, who is a horseman of the battlefield when it is fierce, you are well-equipped and large in quantity, but we are more obedient, forbearing (than you), our proofs are exalted while truth apparent, and (we are) more pious and penitent than you."

Habib bin Mazahir attacked severely (Malhoof) until he had killed sixty-two men. (Tabari) Then a man from the clan of Tameem attacked him and dealt a blow with his sword on his head and killed him (May Allah's Mercy and Blessings be upon him). The name of his murderer was Budayl bin Sareem, who was from Bani Aqafan. Then another man from the clan of Tameem attacked him with a lance and threw him on the ground. When he tried to stand up, Haseen bin Tameem struck him on the head with his sword

and he (again) fell down, then the person from Bani Tameem alighted from his horse and cut off his head.

Seeing this Haseen said, “I too am a partner in his murder along with you”, to which he said, “By Allah! No one except me has killed him.” Haseen said, “Then give me his head so that I may hang it in the neck of my horse so that people may see and understand that I too have participated in his murder. Then you may take it back and carry it to the presence of Ubaydullah bin Ziyad, for I am not desirous of the reward (which he will offer you in lieu of the murder of Habib).”

The man refused to do so until his people made him agree. Then he gave the head of Habib to Haseen, who hung it in the neck of his horse and started taking the rounds in the ranks, and then returned it back.

The Tamimi man placed the head of Habib on his horse and carried it to the palace of Ubaydullah bin Ziyad. The son of Habib named Qasim, who was nearing adolescence, saw the head of his father and recognized it, he followed him and went inside the palace and came out with him until his sight fell on him. He said, “O dear son! Why are you following me”? The child replied that there was nothing. The person told him, “What is the matter, tell me”?

To which the child said, “This head which is with you is that of my father. Give it to me so that I may bury it”. The man said, “O dear son! The commander would not be pleased to it’s burial and I desire that the commander reward me amply for this.” The child replied, “But Allah will give you a bad punishment for what you did. For by Allah, you have killed such a man who was better than you”, saying this the child started weeping.

Days passed by and the boy grew up. He had no other grief except to remain in pursuit of the murderer of his father so as to get him unaware and revenge the death of his father. At the time of Mus’ab bin Zubayr, in the battle of Bajmira’, this boy entered his army. He saw his father’s killer in a tent and followed him and waited in ambush for him. He entered his tent, when he was taking a nap in the afternoon, and striking him with his sword killed him.

Azdi says that when Habib bin Mazahir was killed, Imam Husayn (a.s.) was bent. Then he said,

“I surrender myself and my faithful companions to Allah’s accountability.”

It is stated in some books of Martyrdom (Maqatil) that the Imam said,

“Your achievement is due to Allah O Habib! You were a man of distinction, that you completed reciting the entire Qur’an in one (single) night.”

Martyrdom of Hurr bin Yazid

The narrator says that Hurr started reciting the following Rajaz: “I have sworn not to be killed until I do not kill, and I shall not be wounded except by advancing further, I will attack them with a sharp-edged sword, I shall not retreat back nor will I flee (from the battlefield).”

Furthermore he recited the following couplets: “I am Hurr, a host to the guest, I strike your necks with a swift sword, in defense of the one who has alighted at the ground of Kheef (in Mina), while I do not regret over it.”

He held such a sword in his hand whose edge was raining death. It is as if Ibn Mu’taz says about him, “I possess a sword which radiates death, then it is not unsheathed, except that it starts spilling the blood.”

Hurr, along with his companion Zuhayr bin Qayn, attacked obviously. If while fighting, one of them would get surrounded by the enemies, the other would come to his defense and rescue him. They continued doing so until the foot soldiers attacked Hurr from all sides and killed him. (May Allah’s Mercy and Blessings be upon him)

Ubaydullah bin ‘Amr Badi, who was from the clan of Bani Kinda, says that, “Do not forget Sa’eed bin Abdullah nor Hurr, who along with Zuhayr aided at the need of the hour.”

Fattal Naishapuri, in his Rawzatul Wa’ezeen, while quoting the Martyrdom of Hurr bin Yazeed says, that when Imam Husayn (a.s.) came to the head of Hurr, blood was flowing from him. He said,

“Well done O Hurr! You are at liberty in this world as well as the hereafter, as your mother has named you.”

Then he recited the following couplets: “What a best Hurr is the Hurr of Bani Riyah, and the best Hurr during the exchange of spears, the best Hurr who was generous with regard to his life when Husayn called out in the morning.”

Shaikh Saduq too relates similarly from Imam Ja’far as Sadiq (a.s.).

Shaikh Abu Ali in Muntahal Maqal says that Hurr bin Yazid bin Najiyah bin Sa’eed is from (the clan of) Bani Yarboo’.

Sayyid Ne’matullah Jazaeri Tustari writes in his Anware No’maniyyah, that a group of trustworthy men narrated to me that when Shah Isma’il Safawi gained control over Baghdad, he came to visit the Shrine of Imam Husayn (a.s.) in Karbala. He heard some people vilifying Hurr and hence came to the head of his grave and ordered it to be exhumed. People witnessed that Hurr was sleeping in his grave freshly drenched in his blood, and a kerchief was tied on his forehead.

Shah Isma’il tried to unfasten the kerchief from his forehead, which according to the historical reports

was tied by Imam Husayn (a.s.). When the kerchief was untied, fresh blood started pouring out until the grave was filled with it. Then when the kerchief was tied at it's place, the blood stopped. Then again they tried to untie that kerchief, but blood started pouring out. They tried to stop the blood by other means, but could not do so until they ultimately tied the same kerchief. Thus the fine status of Hurr was confirmed to them, and Shah ordered a mausoleum to be erected on his grave and appointed a servant to look after it.

The Honorable Traditionist Shaikh Muhammad bin Hasan Hurr Ameli, the author of Wasaelush Shi'ah, was from the progeny of Hurr bin Yazeed ar Riyahi, as has been quoted by Shaikh Ahmad in his Durrul Mulook.

(Tabari) Abu Samamah Saedi killed his cousin, who bore enmity with him, and then recited the Zuhr Prayers in the method of Salat al Khawf1 in Imam Husayn (a.s.)'s lead.

(Malhoof) It is stated in another narration that Imam told Zuhayr bin Qayn and Sa'eed bin Abdullah to stand in front of him so that he may lead the Zuhr Prayers. They did so while Imam lead the Prayers with half of his companions.

It is related that Sa'eed bin Abdullah Hanafi stood in front of the Imam and thus became the target of their arrows. Wherever Imam would turn, Sa'eed would stand in front of him until he was totally wounded and then fell down. He said, "O Allah! Send your curse upon them similar to the tribes of Ad and Thamood. O Allah! Deliver my greetings to Your Prophet, and make him aware about the pain and wounds that I have borne, for I crave Your reward while defending the progeny of Your Prophet." Saying this he breathed his last (May Allah's Mercy and Blessings be upon him). Thirteen wounds of arrows were upon his body, apart from the wounds of lances and swords.

Ibn Nima says that some say that Imam Husayn (a.s.) and his companions recited the Prayers individually with signs.

Tabari, Ibn Aseer and others state that after finishing the Zuhr Prayers, they attacked fiercely and neared Imam Husayn (a.s.). Then Sa'eed stood armoring the Imam and defended him from all sides thus becoming a target of the enemies. Arrows started coming from all sides until he fell down. It is written in the related salutations of the Martyrs: Peace be upon Sa'eed bin Abdullah Hanafi, who, when Imam gave them permission to leave him, said, "No, by Allah! We shall not leave you alone." Then you faced your death and defended your Imam, and you witnessed the grace of Allah in the place of residence. May Allah gather us along with you in the ranks of the martyrs. And may Allah provide us your friendship in the exalted position of the magnificent ones.

We say: Reflect upon these words which prove the exalted status possessed by this Felicitous Martyr, and other martyrs of Karbala, which is beyond the imagination of the intelligent ones. While this is enough (proof) of their grace.

Ibn Nima too has related the martyrdom of the above referred Sa'eed in the words of Tabari and Ibn Aseer. Then he says that then Umar bin Sa'ad sent 'Amr bin Hajjaj with the archers. They shot arrows towards the remaining companions of Imam Husayn (a.s.) and killed their horses. The situation reached such that Imam had no horsemen left with him, and he said,

"Will the young horses be under the banner of others besides us, when we are the chiefs of their masters? Then when a calamity desires entering our town, we posses the power to turn it away, no one walks in the width of the porch with a shining sword, and none from among our group guards him."

(Tabari) Zuhayr bin Qayn fought valiantly and he was saying, "I am Zuhayr and am the son of Qayn, I will bar you from Husayn with my sword, for he is one of the two grandsons of the Prophet who is a virtuous and chaste Progeny, there is no lie in that he is the Prophet, I shall kill you and shall not regret over it, and I wish my self could be divided into two (so that I may fight with you twofold)."

(Tabari) Then Zuhayr placed his hand upon the shoulder of Imam Husayn (a.s.) and said, "Proceed further, for you are a guided one and are a guide. Today you shall meet your grandfather the Prophet and (Imam) Hasan and Murta□a Ali (a.s.), and a well-equipped young man with two wings, Ja'far your uncle, and Hamza the alive martyred Lion of Allah."

(Maqtal of Muhammad bin Abi Talib) Then he attacked until he killed one hundred and twenty men. (Tasleeyatul Majalis, Tabari, Kamil) Then Kaseer bin Abdullah Sha'abi and Muhajir bin Aws Tamimi attacked him and threw him upon the ground. (May Allah's Mercy and Blessing be upon him). When Zuhayr fell from his horse, Imam Husayn (a.s.) said,

"O Zuhayr! May Allah not keep you away from Himself, and may Allah send his wrath upon your killers as He did to those who were turned into monkeys and pigs."

Martyrdom of Nafe' bin Hilal

Naf'e bin Hilal Jamali (or Bajali) had engraved his name on his arrows and dipped them in poison and shot them one after the other towards the enemies saying, "I shoot these arrows whose teeth contains signs, while it will not benefit those who fear, they are smeared in poison which keeps the enemies in motion, and it's striking fills the earth with blood."

He shot the arrows one after the other until they were exhausted and his quiver became empty. Then he placed his hand upon his sword and said, "I am a youth of the Yemeni tribe of Bajalah, I follow the Religion of Husayn and Ali, I shall be martyred today and this being my heart's desire, and I shall meet my actions."

Tabari says that he killed twelve men from the companions of Umar bin Sa'ad, apart from those whom he wounded, until both his arms were severed. Then he was arrested by Shimr, who called his companions to drag him to Umar bin Sa'ad. Umar bin Sa'ad told him, "Woe be to you! What have you

done to yourself"? Nafe' replied, "Verily my Allah knows my intentions." The narrator says that blood was flowing on his beard while he was saying, "By Allah! I have slain twelve men among you, excluding those whom I have wounded, while I do not reproach myself for this. And if my hands would have been present, and my wrists would have been there, you would not have arrested me."

Shimr told Umar bin Sa'ad, "May Allah straighten your affair, kill him." Umar replied, "You have brought him, then kill him if you desire." Hearing this Shimr unsheathed his sword and Nafe' said, "If you are a Muslim, you would have despised meeting Allah with our blood upon your neck. Praise be to Allah, who has destined our death at the hands of the most accursed of the creation." Then the accursed (Shimr) killed him. (May Allah's Mercy and Blessing be upon him).

Then Shimr attacked the army of Imam while saying, "Leave him, O Lion of Allah, leave Shimr, so that he may strike at them with his sword and will not flee, and he is a bitter tree and a fatal poison for you."

Martyrdom of Abdullah and Abdul Rahman Ghifari

When the companions of Imam Husayn (a.s.) perceived their loss and realized that they themselves were incapable of defending the Imam and his relatives, they hastened to lay their lives in the presence of Imam Husayn (a.s.). Then Abdullah and Abdul Rahman, the sons of Urwa Ghifari, came to the Imam and said, "Peace be upon you O Aba Abdillah! The enemy has reached us and have hastened towards you from all sides, hence we desire to be killed before you and sacrifice our lives for you." Imam replied,

"Welcome! Come closer to me."

They came closer to the Imam and started fighting with the enemies in his side. One of them said, "Verily the Bani Ghifar and Khandaf, as also Bani Nizar knows, that I fight the adulterous group with my clear-cut and swift sword, O nation! defend the sons of noble fathers against the enemies with Eastern swords and sharp spears."

(Tabari) The narrator says that two Jabirite men, named Sayf bin Haris and Malik bin Abd, who were cousins and foster brothers, came closer to Imam Husayn (a.s.) while they were weeping. Imam asked them,

"O sons of my brother! Why do you weep? By Allah! I desire that your eyes would be glowing."

They replied, "May Allah make us your ransom! We do not weep on account of ourselves, rather we weep for you. We see that you have been surrounded, while we are incapable of defending you." Imam replied,

"O sons of my brother! May Allah reward you fairly for this conscience and sympathy."

(Manaqib) Then they advanced further saying, "Peace be upon you O son of the Prophet of Allah", and

Imam too replied their salutations. Then they attacked and were ultimately martyred. (May Allah's Mercy and Blessings be upon them).

Martyrdom of Hanzalah bin As'ad Shabami

(Tabari, Kamil) Then Hanzalah bin As'ad Shabami came and stood in front of Imam Husayn (a.s.) (Malhoof) and started defending him with his face and neck from arrows, lances and swords (Tabari, Kamil) while calling out,

"O my people! Verily I fear (that it may fall) on you the like of that (what befell) the parties, the like of (what befell) the people of Noah and Ad and Samood and those (who came) after them, and Allah intends not injustice unto (His) servants. And O my people! I fear for you the Day of Calling out (each other). The Day on which you shall be turned back retreating, (when) for you there shall be no savior from (the wrath of) Allah, and whomsoever Allah allows to stray, for him shall not be any guide. (Surah al-Ghaafir 40:30-33)

O people! Do not kill Husayn, lest Allah may crush you with His wrath. While the one who lies is indeed disappointed."

(Tabari, Kamil) Imam called out to him,

"O son of As'ad! May your Allah have mercy upon you! They have become worthy of the wrath from the time they have neglected your invitation towards right before the battle, and from the time they stood up against you, and considered lawful shedding the blood of your companions. Then what escape do they have, after having killed your virtuous brothers"?

Hanzalah said, "You have spoken the truth, may I be your ransom! It is now time to go to the other home and unite with the brothers." (Tabari, Malhoof) Imam replied,

"Yes, go towards that which is better for you than the world and whatever it contains. Go towards the kingdom which will not wear out."

Hearing this Hanzalah replied, "Peace be upon you O Aba Abdillah! May Allah's blessings be upon you and your family. May Allah acquaint us with you in Paradise." Imam replied,

"So be it."

Then Hanzalah proceeded further (Malhoof) and fought valiantly and forbore the fear of battle, until he was martyred. (May Allah's Mercy and Blessings be upon him).

(Tabari) Then the two Jabirite brothers advanced further saying, "Peace be upon you O son of the Prophet of Allah." Imam replied,

“And Peace be upon you.”

They fought until they were martyred. (May Allah’s Mercy and Blessings be upon them).

Martyrdom of Shawzib and Abis

The narrator says that Abis bin Abi Shabib Shakiri came to Shawzib, who was his relative, and said, “What is your heart’s desire”? He replied, “What do I desire? I desire to fight alongside you, while defending the grandson of the Prophet of Allah (S), until I am martyred.” Abis replied, “I had desired the same regarding you. Then proceed further towards the Imam so that he may include you among his companions as the other proceeding you have done, so that I too may consider you. And at this moment, if there would have been with me someone else nearer to me than you, I would have sent him to the battlefield before me, so as to mourn his death and earn abundant reward. This is the day of our last actions, for after today there will be no actions but only accounting.” Then Shawzib advanced further and saluted the Imam and fought, until he was martyred. (May Allah’s Mercy and Blessings be upon him).

Shakir is a clan of Yemen and a branch of the clan of Hamadan, which reaches Shakir bin Rabi’ah bin Malik. Abis himself was from the above clan, while Shawzib was his retainer, meaning that Shawzib was staying along with him or was his confederate and not his servant or a freed retainer, as is assumed by some. On the contrary, our Shaikh, the Traditionist (Husayn) Noori, the author of Mustadrakul Wasael, says that perhaps the status of Shawzib might be higher than that of Abis, for it is said regarding him, that he (Shawzib) was one of the foremost in Shia’ism.

(Tabari) Then Abis bin Abi Shabeeb told Imam Husayn (a.s.) that, “O Aba Abdillah! There in none upon the earth, among my relatives and others, who is more dear and beloved in my eyes than you. If I had the power to defend off oppression with anything more dear to me than my life, I would surely have done so. Peace be upon you O Aba Abdillah! I call upon Allah as my witness, that I am (steadfast) upon the path of your father and yourself.” Saying this he unsheathed his sword with a wound which was there on his forehead, and attacked the enemy.

Azdi says that Nameer bin Ramalah relates from Rabee’ bin Tameem Hamadani, who was present in the battle, that I saw Abis proceeding towards the battlefield and recognized him. I had seen him in numerous battles. He was a valorous man, hence I said, “O people! Behold this is a lion among the lions! He is the son of Abu Shabeeb! Thus no one should confront him.”

Thus Abis started calling out, “Is there no man among you”? Hearing this Umar bin Sa’ad said, “Pound him with stones.” Then people started hurling stones at him, and when Abis saw this, he removed his armor and helmet. Allah’s praise upon the one who said, “He fearlessly meets his neck with the clear-cut spears, and he considers his head to be a helmet, when the spears advance, he wears no other armor except that of chastity.”

And a Persian Poet has said, “He removed his armor saying that I am a moon and not a fish, and he removed his helmet saying that I am not a rooster, and he came out without any armor or helmet, to embrace death nakedly, similar to a bride.”

Then he attacked the enemies, (the narrator says that) it is as if I see him pushing back a group of two hundred men. Then they advanced towards him from all sides and killed him (May Allah’s Mercy and Blessings be upon him). I saw his head in the hands of a group of people who were quarreling among themselves that they had killed him. Then they came to Umar bin Sa’ad, who said, “Do not quarrel, for he is not killed by any one man”, and dispersed them back.

Martyrdom of Abul Sha’sa Kindi

Azdi says that Fuzayl bin Khadeej Kindi narrated to me, that Abul Sha’sa Yazeed bin Ziyad (or Muhajir) Kindi, who was from the clan of Bani Bahdula, knelt down in front of Imam Husayn (a.s.) and shot a hundred arrows towards the enemies, out of which only five arrows missed the target, while he was a master archer. Whenever he shot an arrow, he exclaimed, “I am the son of Bahdula! A horseman of Arjalah”! Imam Husayn (a.s.) said regarding him,

“O Allah! Make firm his archery and offer Paradise to him as his reward.”

When he had exhausted all the arrows, he arose and said, “Only five of my arrows have gone waste, while it is known to me that I have killed five men.” Abul Sha’sa Kindi was among the group to be martyred formerly. On that day he was reciting the following Rajaz: “I am Yazid and my father is Muhajir, I am more valorous than a Lion of the thicket, and I strike the rebels expertly with the spear, O Lord! I am a helper of Husayn, and am the one to disassociate and separate from the son of Sa’ad, and my right hand possesses a clear-cut and destructive sword.”

Yazid bin Muhajir was one of those who had come along with Umar bin Sa’ad from Kufa to fight against Imam Husayn (a.s.), but when he saw that they refused to accept Imam’s plea, he entered the fold of Imam and fought for him and attained martyrdom (May Allah’s Mercy and Blessings be upon him).

Martyrdom of a collective number of companions of Imam Husayn (a.s)

As regards Umar bin Khalid Saydawi, Jabir bin Haris Salmani, Sa’ad the retainer of Umar bin Khalid, and Mujme’ bin Abdullah Aezi, they came out with their swords in the beginning of the battle. They attacked the Kufan army and entered their ranks. The enemies too responded to their attack and surrounded them while separating them from their companions. Seeing this Abbas bin Ali (a.s.) hastened towards them and rescued them from their clutches. Then when again the enemies advanced further, they attacked them and fought, until they all attained martyrdom at one place. (May Allah’s Mercy and

Blessings be upon them).

Martyrdom of Suwayd bin ‘Amr bin Abi Muta’

Azdi says that Zuhayr bin Abdul Rahman Khas’ami narrated to me that the last person (among the companions) to remain with Imam Husayn (a.s.) was Suwayd bin ‘Amr bin Abi Muta’. He fought with the enemies, until he was totally wounded and fell unconscious upon the ground among the martyrs. When he regained consciousness, he heard that Imam Husayn (a.s.) was martyred and he arose in fright. They had taken away his sword, but he had a dagger with him and he lifted it up. He fought with them for sometime until he was martyred (May Allah’s Mercy and Blessings be upon him). His murderers were Urwah bin Bata‘ Tughlabi and Zayd bin Raqqad, while he was the last martyr (in the battle of Karbala).

Sayyid ibn Tawoos, while praising him says, that he was a nobleman and recited Prayers abundantly. Then he fought like a ferocious lion and remained firm until he fell down (unconscious) among the martyrs.

I, (the author) say that there is difference of opinion in the narration of the Shi’ah and Sunni historians, traditionists and the authors of Maqtal, regarding the sequence of the martyrdom of the companions of Imam Husayn (a.s.), their total number, and their Rajaz. Some of them have discussed the former ones in the end and the latter ones in the beginning. Some have mentioned their names and Rajaz only, while still others have mentioned regarding the martyrdom of some and left some.

Till here I have relied upon the reports of the ancient reliable historians, thus a group of the martyrs have been left out, whose martyrdom have yet to be discussed. Henceforth I discuss their martyrdom on the sequence given by Shaikh Muhammad bin Ali bin Shahr Ashob, as quoted in his book Manaqib.

According to this sequence, first Hurr entered the battlefield followed by Burayr bin Khuzayr, while their martyrdoms have already been discussed. Then Wahab bin Abdullah bin Habbab Kalbi came out into the battlefield. His mother too was accompanying him on that day, who told him, “Arise O son! And defend the grandson of the Prophet of Allah (S).” Wahab replied, “Verily I shall not act miserly.” Thus he came out into the battlefield while saying: “If you do not know me, I am from Bani Kalb, very soon you will see me and my sword, and will behold my attack and influence in battle, I will seek my revenge after the revenge of my companions, and I will ward off grief and affliction before my grief, to fight me in the battlefield is not a joke.”

He attacked the Kufan army and killed a group among them one after the other. Then he returned back to his mother and wife and stood facing them and said, “O mother! Are you pleased now”? She replied, “I shall not be pleased until you attain martyrdom in the presence of Imam Husayn (a.s).” Then his wife said, “I request you in the name of Allah not to bereave me.” Hearing this his mother said, “O dear son! Do not accept what she says, go and fight in the way of the grandson of the Prophet, so that he may intercede for you on the day of Qiyamah.”

Wahab returned back saying: “I swear to you O Umm Wahab, to strike them with spears and sword, similar to the swordsmanship of a youth who believes in the Almighty, so as to give a taste of the bitter battle to this nation, I am valorous and a youth possessing a clear-cut sword, I am not fearful during battle, Allah, the Wise, is sufficient for me.”

Then he lay siege until he had killed nineteen horsemen and twelve foot-soldiers. Both his hands were severed, seeing this his mother lifted a peg of the tent and ran towards him saying, “May my parents be your ransom! Strive in the way of the Household of the Prophet of Allah.” Wahab proceeded further so as to return her back to the tents, when she caught hold of his shirt and said, “I shall not return back until I am killed along with you.” When Imam Husayn (a.s.) saw this he said,

“May Allah reward you favorably due to the right of my family! Return back to the ladies, may Allah have mercy upon you.”

Hearing this the woman returned back and Wahab fought until he was martyred (May Allah’s Mercy and Blessings be upon him).

The wife of Wahab came and sat at his head and started wiping the blood from the face of her husband. When Shimr saw her, he commanded his retainer to strike her with his club. He did so and she was the first woman to attain martyrdom in the ranks of Imam Husayn (a.s.) (May Allah’s Mercy and Blessings be upon her).

It is stated in Rawzatul Wa’ezeen and Amali of Shakh Saduq, that formerly Wahab bin Wahab and his mother were Christians, and they had accepted Islam at the hands of Imam Husayn (a.s.). They accompanied the Imam to Karbala, and on the day of Ashura’ Wahab mounted his horse, while a peg of the tent was in his hands. He fought until he had killed seven or eight men among the enemies. Then he was arrested and taken to Umar bin Sa’ad, who ordered him to be beheaded.

Allamah Majlisi says, that he saw in a narration that Wahab was formerly a Christian, then he along with his mother accepted Islam at the hands of Imam Husayn (a.s.). When he entered the battlefield, he put to sword twenty-four foot soldiers and twelve horsemen. Then he was arrested and brought to Umar bin Sa’ad who told him, “What a marvelous valor you possess.”

Then he ordered him to be beheaded. He was beheaded and his head was thrown towards the tents of Imam Husayn (a.s.). His mother lifted his head up and kissed it, then she threw it towards the army of Umar bin Sa’ad, which hit a man and killed him. Then she lifted up a peg of the tents and killed two others until Imam Husayn (a.s.) saw her and said,

“O mother of Wahab! Return back. You and your son will be along with the Prophet of Allah, while Jehad is lifted off from the women.”

Hearing this she returned back saying, “O Lord! Do not disappoint me.” Imam told her,

“May your Lord not disappoint you, O mother of Wahab”!

Then ‘Amr bin Khalid Azdi Saydawi came out into the battlefield and told Imam Husayn (a.s.), “O Aba Abdillah! I desire to be united with your companions, and I dislike to see you lonely and martyred.” Imam replied,

“Go forth, and very soon we too shall join you.”

He advanced further saying: “O self! Proceed towards the Beneficent Lord, with glad tidings of spirituality and sweet basil, today you shall receive favor for the virtues which you had performed, which is written down upon the Tablet near the Rewarder Lord, do not fear nor be frightful, for every living thing will face destruction, while patience has a more part in your peace, O group of Azd from Bani Qahtan.” Then he fought and was martyred (May Allah’s Mercy and Blessings be upon him).

It is narrated in Manaqib that then his son Khalid followed him saying: “Have patience upon the death of Bani Qahtan, so as to acquire pleasure of the Beneficent Lord of Grandeur, Glory and Demonstration, and of Eminence, Longevity and Benevolence, O dear father! You have reached Paradise in the palace of the best of pearls.” He advanced further and fought until he too was martyred (May Allah’s Mercy and Blessings be upon him).

After him Sa’ad bin Hanzalah Tamimi, who was from the noblemen in the army of Imam Husayn (a.s.), stepped into the battlefield saying: “Have patience upon the swords and spears, have patience upon it to enter Paradise, and reach the Hoor al Ein of delicacy, (like) the one who wishes victory and success, and it is not only doubt or guess, O self! Strive for tranquility and try to acquire righteousness.”

He lay siege and attacked severely and was ultimately martyred (May Allah’s Mercy and Blessings be upon him).

Then Umayr bin Abdullah Mazhaji came out reciting the following Rajaz: “The Bani Sa’ad and Mazhaj know, that during battle I am a ferocious Lion, I strike my sword upon the head of a well-equipped man, and throw the warrior upon the ground, and make him a morsel for the Wolf and a lame Hyena.” He continued fighting until Muslim Zababi and Abdullah Bajali killed him. (May Allah’s Mercy and Blessings be upon him).

Muslim bin Awsaja followed him, whose martyrdom has already been discussed.

Then Abdul Rahman Yaznee stepped into the battlefield saying: “I am the son of Abdullah from the progeny of Yazn, I am on the Religion of Husayn and Hasan, I strike you with the sword of a Yemeni youth, through which I desire the Audience of the Giver of Refuge.” And then attained martyrdom (May Allah’s Mercy and Blessings be upon him).

After him Yahya bin Saleem Mazani came out reciting the following Rajaz: “I will strike the army with a decisive sword, a swift sword which hastens towards the enemies, I am not inefficient nor frightful, and

nor do I fear the approaching death." And he too met with the same fate (May Allah's Mercy and Blessings be upon him).

Qurrah bin Abi Qurrah Ghifari followed him reciting the following Rajaz: "The entire progeny of Ghifar rightly knows, as also the Bani Khandaf after the progeny of Nizar, that undoubtedly I am a Lion in the heat of the battle, and I pound and strike at the group of the adulterers with the sword, in defense of the Progeny of the Righteous." He put to sword sixty-eight men, and was killed (May Allah's Mercy and Blessings be upon him).

Then Malik bin Anas Kahili stepped into the battlefield saying, "The children of Ali are adherents of Allah, while the children of Umayyah are adherents of Shaitan." Then he killed fourteen men, while some say that he killed eighteen and was martyred (May Allah's Mercy and Blessings be upon him).

I (the author) strongly perceive, that Malik bin Anas Kahili, referred to above, is none other than Anas bin Haris Kahili, the companion (of Prophet Muhammad [s.a.w.s.]). Ibn Aseer Jazari in Asadul Ghabah says that Anas bin Malik was one of the natives of Kufa. Ash'as bin Saleem relates from his father, who says that the Holy Prophet (S) once said,

"This son of mine (referring to Imam Husayn) would be killed at a place in Iraq, then whoever remains at that moment should assist him."

Thus he was martyred along with Imam Husayn (a.s.).

Shaikh Ibn Nima in his Museerul Ehzan says that then Anas bin Haris Kahili came into the battlefield saying: "Our clan of Kahil along with Dawdan knows, as also Khandaf and Qays Aylan, that my nation is in trouble, O nation! Turn into a ferocious Lion, and welcome the nation with a swift sword, the Progeny of Ali are the followers of the Beneficent (Lord), while the progeny of Harb, the followers of Shaitan."

I (the author) say that he is referred to as Kahili because of his ancestor Kahil. In the related Ziyarat-e-Nahiyah, it is stated thus: "Peace be upon Anas bin al Kahili as Asadi."

Then 'Amr bin Muta' Jo'fi stepped out saying: "Today the striking of the sword is a pleasure for us, for the sake of Husayn the violent attack, by this means we desire success and refuge against the fire of hell, when there will be no expectation of refuge." And he was killed (May Allah's Mercy and Blessings be upon him).

He was followed by Jaun bin Malik, the freed retainer of Abu Zarr Ghifari. (Malhoof) He (Jaun) was a black retainer. Imam Husayn (a.s.) told him,

"I give you permission to leave, for you were in our midst in our times of happiness, then do not imprison yourself in our way."

Jaun replied, "O son of the Prophet of Allah (S)! I have been feeding at your place during the days of

happiness (and security), then how can I desert you in hardship? By Allah! The smell of my sweat is dirty, my lineage low, while my color is dark. Then permit me Paradise, so that my smell may turn into a pleasant fragrance, my lineage noble and my face may be illuminated. By Allah! No, I shall not desert you until this black blood of mine mixes with your pure blood."

Then he came out into the battlefield saying: "How do the polytheists find the striking of a black sword, in defense of the children of Muhammad (S)? I will defend them with my words and my hands, while I desire Paradise on the day of Qiyamah through this." Then he was martyred (May Allah's Mercy and Blessings be upon him).

(Malhoof) He (Jaun) killed twenty-five men and was martyred. Imam Husayn (a.s.) came and stood near his head and said,

"O Allah! Illuminate his face, fragrant his smell, include him among the devout ones and make him known near Your Muhammad (s.a.w.s)."

Imam Muhammad al Baqir (a.s.) relates that when people came to the plain of Karbala to bury the martyrs, they found the corpse of Jaun after ten days from which fragrance of Musk was emanating.

Then Anees bin Ma'qal Asbahi came out reciting: "I am Anees the son of Ma'qal, and my right hand possesses a clear-cut sword, which I raise upon the heads in the heat of the battle, in defense of Husayn the honorable, endowed with distinction, the son of the Prophet of Allah, who is the best of all Prophets." He killed above twenty men and attained martyrdom (May Allah's Mercy and Blessings be upon him).

He was followed by Yazeed bin Muhajir (Abul Sha'sa Kindi), whose martyrdom we have already discussed.

Then Hajjaj bin Masrooq Jo'fi, the Muezzin (Prayer caller) of Imam Husayn (a.s.), stepped into the battlefield saying: "Proceed forward O Husayn, who are a guide and a guided one! Today you shall meet your Grandfather the Prophet, and your Father Ali, the possessor of munificence, whom we recognize through the Revelation." He put to sword twenty-five men and was killed (May Allah's Mercy and Blessings be upon him).

Then Sa'eed bin Abdullah Hanafi, Habib bin Mazahir Asadi, Zuhayr bin Qayn Bajali and Nafe' bin Hilal Jamali attained martyrdom (May Allah's Mercy and Blessings be upon them). (Their martyrdom have already been discussed).

Janadah bin Haris Ansari followed them while reciting: "I am Janad and am the son of Haris, I am neither fearful nor impotent, until my heirs inherit from me, today my body will lay upon the earth." And then he was martyred (May Allah's Mercy and Blessings be upon him).

Then his son 'Amr bin Janadah came out saying: "Strangle the neck of the son of Hind, and throw

towards them this year the horsemen of Muhajereen and Ansar, who had dyed their spears in the heat of the battle against the polytheists during the days of Prophet Muhammad (S), and today they will be dyed with the blood of the adulterers, today they will be dyed with the blood of the base men, who have forsaken the Qur'an in defense of evil, they have come to avenge the blood of (the battle of) Badr, for which they have brought clear-cut swords and spears, I swear by my Lord, I will keep striking the mischievous people with my swift and clear-cut sword, it is rightly incumbent upon Azdi that daily he should meet the enemy, and throw him down and attack while proceeding further." Then he fought and was killed (May Allah's Mercy and Blessings be upon him).

Thereafter a youth, whose father had already been killed, came out into the battlefield. His mother told him, "O dear son! Step out and fight in the presence of the grandson of the Prophet of Allah (S)." When the youth stepped out, Imam saw him and said,

"The father of this youth has been killed, perhaps his mother would not like him to come out into the battle."

The youth replied, "Rather my mother has ordered me to do so." Then he stepped into the battlefield reciting the following: "My Master is Husayn and what a Best Master, who is the delight of the heart of the conveyor of good deeds and a warner Prophet (S), Ali (a.s.) is his father and Fatima (a.s.) his mother, do you know anyone who is his co-equal? His countenance is like a shining star, and his forehead like a full moon bright."

When he was martyred (May Allah's Mercy and Blessings be upon him), his head was thrown towards the tents of Imam Husayn (a.s.). His mother lifted up his head and said, "Well done my dear son! O contentment of my heart! O coolness of my eyes"! Saying this she threw away his head towards a man who was killed by it. Then she lifted a peg of the tent and attacked them while saying: "I am a feeble and old maid of my master, whose (my) house is empty and who has turned frail and weak, but I will strike at you violently, in defense of the children of the Noble Fatima (a.s.)." She killed two men by it, seeing this Imam called her back and prayed for her.

I (the author) strongly perceive that the youth was none other than the son of Muslim bin Awsaja Asadi. For the report as stated in Rawzatul Ehbab and Rawzatush Shohada, in context of the martyrdom of the son of Muslim bin Awsaja after the martyrdom of his father, is quite similar to this. (Allah knows best).

Then a Turkish retainer of Imam Husayn (a.s.), who was a memorizer (Hafiz) of the Qur'an, stepped out while reciting the following Rajaz: "The ocean will set on fire due to my striking with the sword and spear, and the atmosphere will become full of my shooting arrows, when the sword comes into my right hand, the heart of the envious bursts."

He killed numerous men, and some say that he killed seventy men and then fell down from his horse. Imam Husayn (a.s.) came to him and wept and placed his cheek upon that of his retainer. He opened his eyes and saw the face of Imam (a.s.) and smiled and left for the heavenly abode (May Allah's Mercy

and Blessings be upon him).

He was followed by Malik bin Dawdan, who came out saying: “This stroke towards you is from Malik who is a ferocious Lion, the stroke of the one who defends the liberal and honorable people, and who desires reward from Allah, the Possessor of favor.” And then attained martyrdom (May Allah’s Mercy and Blessings be upon him).

Then Abu Samamah Saedi followed him while saying: “Condolence for the Progeny of Mustafa (S) and his daughters, due to the siege by the enemies of the son of Muhammad (S), the best of humans, condolence for Zahra (a.s.), the daughter of the Prophet and for her husband, who is a treasure of knowledge after the Prophet, condolence for the dwellers of the East and the West, and wail for the army of Husayn, the good doer, then who is there to reach my message to the Prophet and his daughter, that your son is fallen in trouble.” Then he fell a martyr. (May Allah’s Mercy and Blessings be upon him).

He was followed by Ibraheem bin Haseen Asadi, who was saying: “I will strike at your joints and calves with the sword, so that this nation spills my blood, and Abu Ishaq may attain martyrdom, by the nation I mean the mischievous sons of adulteress women.” Then he was killed (May Allah’s Mercy and Blessings be upon him).

Then ‘Amr bin Qartah followed, whose martyrdom we have already mentioned.

He was followed by Ahmad bin Muhammad Hashmi, who was reciting: “Today I shall test my ancestry and my Religion, through my clear-cut sword which is in my right hand, and I shall defend my Religion in battle with it.” And was ultimately killed (May Allah’s Mercy and Blessings be upon him).

It is quoted in Manaqib, that the group of companions of Imam Husayn (a.s.) who fell martyr in the first raid were:

(1) Na’eem bin Ajalan, (2) Imran bin Ka’ab bin Haris Ashja’ee, (3) Hanzalah bin ‘Amr Shaybani, (4) Qasit bin Zuhayr, (5) Kinanah bin Ateeq, (6) ‘Amr bin Mashee’ah, (7) Zarghamah bin Malik, (8) Amir bin Muslim, (9) Sayf bin Malik Namiri, (10) Abdul Rahman Arhabi, (11) Mujme’ A’ezi, (12) Habbab bin Haris, (13) ‘Amr Janda’ee, (14) Jallas bin ‘Amr Rasebee, (15) Sawar bin Abi Umayr Fahmi, (16) Ammar bin Abi Salamah Walani, (17) Mas’ood bin Hajjaj, (18) Abdullah bin Urwa Ghifari, (19) Zuhayr bin Basheer Khas’ami, (20) Ammar bin Hissan, (21) Abdullah bin Umayr, (22) Muslim bin Kaseer, (23) Zuhayr bin Saleem, (24) & (25) Abdullah and Ubaydullah sons of Zayd Basari, (26) Umroh, the retainer of Imam Husayn (a.s.), (27) & (28) two freed retainers of Imam Ali (a.s.), (29) Zahir ‘Amr, the Retainer of Ibn Humaq. (May Allah’s Mercy and Blessings be upon them).

In my (the author’s) opinion, the name of the (above referred) last person is quoted wrongly, while the correct one is Zahir, the Retainer of ‘Amr bin Humaq. Thus in the Ziyarat-e-Nahiyah, referring to the martyrs, and the related Ziyarat-e-Rajabiyah (as quoted in Misbahuz Zaer), it is quoted: “Peace be upon Zahir, the Retainer of ‘Amr bin Humaq Khuza’i.” Thus it is correct that the one referred to is the

same.

The proficient Erudite Qazi Mo'man Misri says that 'Amr bin Humaq was among the Emigrant companions (Muhajereen) of the Holy Prophet (S) and the Tabe'een for whom Paradise was proclaimed by the Prophet, and who remained (faithful) with Imam Ali (a.s.). 'Amr remained alive after the death of Imam Ali (a.s.). Once when Mu'awiyah pursued him, he fled away to an island, along with him was another companion of Imam Ali (a.s.) named Zahir. Both of them dismounted at a valley and a snake bit 'Amr at midnight.

When it dawned, a tumor appeared and 'Amr told Zahir, "Move away from me, for I have heard my friend the Holy Prophet (S) saying that the genies and men will be involved in my murder, and very soon I will be killed." They were talking when suddenly they saw the necks of horses, who were in pursuit of 'Amr. 'Amr told Zahir, "O Zahir! Hide yourself, and then when they have killed me and taken away my head and left my body, you may bury me."

Zahir said, "No I shall not do so, but I will fight them with my arrows and when they are exhausted, I too will be killed along with you." 'Amr replied, "Do what I tell you to do. Allah will give you success in that." Thus Zahir hid himself and the people came and killed him. Then they beheaded 'Amr and took his head along with them, this being the first head in Islam, which was raised on a lance. When they returned back, Zahir came out of his hiding and buried 'Amr, after that he remained alive until he was martyred along with Imam Husayn (a.s.) in Karbala.2

Thus it is proved through this narration that Zahir was from among the distinguished companions of Imam Ali (a.s.). He was equal in rank to 'Amr bin Humaq Khuza'i, the companion of the Prophet of Allah (S) and the disciple of Imam Ali (a.s.). He was a virtuous slave (of Allah), whom excessive worship had made old, body feeble and his color pale. He had the good fortune of burying 'Amr, his felicity was favored until he made assisting Imam Husayn (a.s.) his sustenance, and attained martyrdom.

And among the progeny of Zahir is Abu Ja'far Zahir bin Muhammad bin Sinan, who was from among the companions of Imam Moosa al Kazim (a.s.), Imam Ali ar Ridha' (a.s.) and Imam Muhammad al Jawad (a.s.).

Furthermore it should be noted that the historians have quoted the names of some persons, who were present on the tenth of Muharram to assist Imam Husayn (a.s.), but they saved themselves and fled away.

(1) A retainer of Abdul Rahman bin Abd Rabbah Ansari. And as has been stated earlier that he said that, "When I saw the companions of Imam Husayn (a.s.) falling down I fled away (in fright) leaving them behind."3

(3) Marqa' bin Tamamah Asadi. Tabari and Ibn Aseer say that he had spread his quiver of arrows upon the ground while kneeling down, and was fighting until a group of people from his relatives came to him

and offered him protection and told him to return back to them. He returned back with them, and Umar bin Sa'ad took him to the presence of Ubaydullah bin Ziyad and related to him regarding him. Ubaydullah banished him to Zarah. Firozabadi says that Zarah is a reed-bed and the name of an area in Misr and Tarabuloos, and is also a (name of the) mountain in Bahrayn, which has a water spring.

(5) Uqbah bin Sam'an. Tabari and Ibn Aseer say that Umar bin Sa'ad arrested him and he was a servant of Rabab (a.s.), the wife of Imam Husayn (a.s.) and daughter of Imru al Qays Kalbi and mother of Sakinah (a.s.). When Umar inquired from him as to what position he held, he replied that he was a retainer and did not have authority, thus Umar released him.

(7) Zahhak bin Abdullah Mashriqi. We deem appropriate to relate about him. Loot bin Yahya Azdi says, that Abdullah bin Asim Hamadani has related to him that Zahhak bin Abdullah Mashriqi told him that: I along with Malik bin Nazr Arhabi came to the presence of Imam Husayn (a.s.). We saluted him and sat near him. Imam replied our salutations, then after welcoming us inquired as to why we came there. We replied, "We have come here to offer salutations to you and pray regarding your well-being, besides renewing our sight of you. Besides we have come to inform you that the people of Kufa have united to fight you, thus you may take your decision." Imam replied, ***"Allah is sufficient and the best Judge for me."*** We related to him the vice of the people, then we made a farewell salute and prayed for his well-being, while asking his permission to leave. Imam said, ***"Why do you not assist me"****?* Malik bin Nazr replied that, "I am under debt and have children", while I said that, "I am indebted too even while having no children, then if you promise to excuse me at the time when my defending you would not be beneficial to you, I shall remain with you." Imam replied that, ***"In that case you are free to do so".*** Thus I remained behind with him.

Thus Zahhak bin Abdullah remained along with Imam Husayn (a.s.) till the day of Ashura', and he has related reports from him regarding the day and night of Ashura'. He further says that: When I saw that all the companions of the Imam have been martyred, while the enemies had laid their hands upon him and his family, and no one, except Suwayd bin 'Amr Khas'ami and Basheer bin 'Amr Hazramee was there. I came up to him and said, "O son of the Prophet of Allah! Do you remember what pact was made between us, and I had promised that until the fighters remain with you I shall fight along with them, if not I shall be free. And you had agreed to it." Imam replied,

"You have spoken the truth, but then how will you save yourself? Then if you can do so, you are at liberty."

At the time when the horses of the companions were being wounded, while arrows were being shot, I secretly hid my horse in one of the tents of the companions, and I defended on foot. Then I killed two persons in front of Imam and severed the hand of another. That day Imam told me several times,

"Do not severe the hands of anyone, may Allah not amputate your hands! May Allah reward you due to the Progeny of your Prophet."

Then when he gave me the permission, I went and brought my horse from the tent and sat on it. Then I spurned it until it stood on its feet and I rushed from the midst of the army. They gave me the way until I galloped away, while fifteen horsemen started pursuing me, until I reached the village of Shafiyah near the bank of Euphrates.

They came near me and when I turned around, Kaseer bin Abdullah Sha'abi, Ayyub bin Mushreh Haywani and Qays bin Abdullah Saedi recognized me. They said, "This is Zahhak bin Abdullah Mashriqi, our cousin. We request you in the name of Allah to lift your hands off him." Hearing this three men from among the Bani Tameem sided with them and others too followed suit, thus Allah saved me.

Abdullah bin Abbas rightly said, while being reprimanded for not siding with Imam Husayn (a.s.) (in Karbala), "Not a single person from among the companions (to be martyred in Karbala) could be deleted nor added. We knew them by their names even before meeting them."

Muhammad bin Hanafiyah said, "Their [the companions of Imam Husayn (a.s.) (in Karbala)] names along with the names of their fathers was written with us. May my parents be their ransom, I wish I would have been along with them, I too would have reached the great achievement."

The noble and trustworthy Shaikh Muhammad bin Hasan Saffar Qummi, who died in Qum in the year 290 A.H., relates in his book Basaerud Darajat from Huzayfa Ghifari, that when Imam Hasan (a.s.) entered into a peace treaty with Mu'awiyah and returned back to Madina, I was along with him. A Camel laden with load was along with him every time and Imam never let it go away from his sight. One day I inquired of him, "May I be your ransom O Aba Muhammad! What is this load which is never separated from you"? Imam replied,

"O Huzayfa! Do you not know what it contains"?

I replied in the negative. Imam Hasan (a.s.) replied,

"This is a register."

I asked him as to what register was it. He replied,

"It is a register containing the names of our Shi'ah."

I asked, "Please show me my name in it." Imam told me to come the next morning. I went in the morning accompanied by my nephew, who knew to read, while I did not know to do so. Imam asked me as to why I had come early in the morning? I replied that I had come to see that what he had promised me. Imam Hasan (a.s.) asked,

"Who is this youth along with you"?

I said that he was my nephew and knew how to read, while I did not know. He signaled us to sit down.

Imam ordered that the centre register be brought. The register was brought and when my nephew opened it to see, the letters therein shone. Then while reading, he suddenly said, “O uncle! Here is my name.” I said, “May your mother mourn you! Read my name.” After scrutiny he showed me my name and we were overjoyed, and this youth was martyred along with Imam Husayn (a.s.) in Karbala.

Receding to the account of the condition of the companions of Imam Husayn (a.s.)

The books of martyrdom state, that the companions of Imam Husayn (a.s.) started coming to him one after the other and saying, “Peace be upon you O son of the Prophet of Allah”! Imam would reply to their salutations and would say,

“Very soon we too shall follow you.”

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

“Of the believers are the men who are true to what they covenanted with Allah, of them is he who fulfilled his vow and of them is he who awaits (its fulfillment), and they have changed not in the least.” (Surah al-Ahzaab, 33:23.)

“The cup of death rotates above them, and they have closed their eyes against the world, similar to an inebriate, their bodies have reached death upon the earth in his love, and they souls have ascended in the curtains upon the high heavens, then they have not occupied a place except near their friend, but they have not ascended due to anxiety.”

Sayyid ibn Tawoos says that the companions of Imam Husayn (a.s.) competed with one another to sacrifice themselves for him. They were such as has been said regarding them: “They are group who are called to defend at times of anxiety, and some of the soldiers are occupied in striking with the spears and some to gather the valorous, they have worn their hearts upon their armors, as if they preceded one another in sacrificing their lives.”

Shaikh Ibn Nima says regarding their valor, self-sacrifice and their defense (of the son of the Prophet of Allah): “When they lift up their wheatish colored lances and resolve firmly, then the Lions of the thicket flee away in fright, to the name of the mill-stone of the ferocious battle are warrior weapons, when they lay siege their adversaries are in a loss, when they dig their legs in the battlefield, then their promised place is the day of Qiyamah.”

Ibn Abil Hadeed in his Sharhe Nahjul Balagha says, that a person who was among the army of Umar bin Sa’ad in Karbala was asked, “Woe be to you! You have murdered the progeny of the Prophet of Allah”? To which he replied, “Put stones in between your teeth (keep quite)! If you had seen (that day) what we saw, you too would have done what we did. Valorous persons equipped with swords, who were similar

to the male Lions, attacked us.

They would fling the valorous on the left and right and would fall upon death. They would not accept protection, nor be allured by wealth. There was nothing for them except acquiring dominion or death. If we had held back our hands from them even for a short time, they would have annihilated our entire army. What would we have done at that moment"?

Shaikh Abu 'Amr Kashshi says that Habib was one of those seventy men, who had assisted Imam Husayn (a.s.). They were forwarding their chests in front of the lances and their faces (in front) of the edge of the swords. They were offered protection and abundant wealth, but they refused to accept the same saying, "We do not have any excuse to offer the Holy Prophet (S) that we remained alive while Imam Husayn (a.s.) was killed, until we all are killed."

I (the Author) say that, "The companions of our Master Imam Husayn (a.s.) hold a great right upon all the Muslims. It is appropriate that here we quote a short couplet from their praises thus fulfilling an insignificant part of their rights, for they were similar to what has been said by their eulogizers. [Here the author quotes two couplets, which I forego]

1. Salat al Khawf – Daily Prayers of a person, which in war or similar circumstances, is offered in a special and shortened way.
2. The entire episode of the martyrdom of 'Amr bin Humaq has been discussed separately in Section 9 under Chapter 2 of this book.
3. Refer to the entire episode in Section 18 of this book.

Martyrdom of Abul Hasan Ali bin Husayn al Akbar (a.s.)

When the companions of Imam Husayn (a.s.) were martyred and none remained with him except his family consisting of the children of Imam Ali (a.s.), Ja'far bin Abi Talib (a.s.), Aqeel bin Abi Talib (a.s.), and Imam Hasan (a.s.), they gathered and bade farewell to one another and resolved to fight.

They were similar to what has been said regarding them, "They are a group, who, when they step into the heat of the battle, you mistaken them to be sun while their faces moon, they never refrain from being compassionate at any cost whether the world deals fairly with them or oppresses them, then when a pleader calls out for help at times of trouble, they put forward themselves and are prepared to part with their lives".

Others say, "The ones with illuminated countenance whose lineage is noble, (they are) dignified men belonging to the highest rank, when the guest arrive suddenly upon them, their dogs do not bark at them, nor do they question regarding the ensuing darkness".

And Ka'ab bin Malik says, "They are a group from the Bani Hashim on whose foundation stands a

mighty wall, and it is such an authority that cannot be transferred, they are a group due to whom Allah is merciful towards His creation, and by means of whose grandfather (Imam Ali) the Prophet (S) was rendered assistance, ones with illuminated countenance, whom when one beholds, shall find generosity flowing from their hands when the prevaricate world seeks excuses from it".

The eminent Shaikh Ali bin Isa Irbili in Kashful Ghummah relates from the book Itratut Taherah from Awam bin Hawshab, that he said, it is related to me that the Prophet of Allah (S) once glanced at a group of the Quraishite youth, whose faces were illuminated similar to the swords, until grief became visible upon his face. It was told to him, "O Prophet of Allah! What has happened to you?"

He replied,

"We are a family for whom Allah has preferred the hereafter above this world. I just recalled as to how my family will have to face slaughter and expulsion at the hands of my nation".

Here the author quotes a sizeable eulogy of Sayyid Haydar Hilli, which we omit.

(Irshad) Ali Akbar (a.s.), whose mother was Layla, the daughter of Abi Murrah bin Urwah bin Mas'ood Saqafi, stepped into the battlefield.

Regarding Urwah bin Mas'ood, the maternal (great) grandfather of Ali Akbar (a.s.)

Urwah bin Mas'ood was one of the four noblemen of the Islamic world and one of the two chiefs who has been quoted by the Qur'an, among the infidels of Quraysh, as saying that,

"Why was not this Qur'an sent down to a man in the two cities, (***who is***) ***great?"***

(***Surah az-Zukhruf, 43:31.***)

He is the one who was sent by the Quraysh to enter into a peace treaty at Hudaybiyah between them and the Prophet (S), when until that time he was yet an infidel. In the ninth year of Migration (Hijrah), when the Prophet returned from the battle of Taef, he accepted Islam and asked permission to return to his hometown to invite the people towards Islam. He returned back and invited them towards Islam, and when he was reciting the Azan for the Prayers, one of his tribesmen shot an arrow at him and he died. When the Prophet of Allah (S) received the news of his martyrdom, he said,

"The similitude of Urwah is that of the believer of Yasin,[1] ***who invited his tribe towards worship of Allah and they killed him".***

And it is quoted similarly in Sharhe Shamaele Muhammadiyah in interpretation of the saying of the Prophet that,

"If one beholds Isa bin Maryam (a.s.), he will find him to resemble the most to Urwah bin Mas'ood".

Jazari relates from Ibn Abbas in Asadul Ghabah, that Prophet Muhammad (S) said,

"There are four Chiefs in Islam, Bushr bin Bilal Abadi, Adi bin Hatim, Suraqah bin Malik Madalji, and Urwah bin Mas'ood Saqafi".

(Malhoof) Ali bin Husayn was the most handsome and elegant among all men. He then asked permission from his father for battle. Imam (a.s.) gave him permission and then looked at him with dejection, while tears flowed from his eyes and he wept.

(Tasliyatul Majalis) It is related that he lifted his beard towards the heavens and said,

"O Allah! Be a witness upon these men, that the youth who resembles your Prophet the most in character and speech is proceeding towards them. Whenever we desired beholding the face of your Prophet, we would look at him. O Allah! Withhold away the bounties of the earth from them and cause dissention among them and scatter them. Disparage their policy and do not make them earn the pleasure of their chiefs, for they invited us so as to assist us, then they leapt upon us and fought us".

Then he called for Umar bin Sa'ad saying,

"What has happened to you? May Allah terminate your progeny! And may He turn your act inauspicious! And may He dominate someone upon you, who would behead you in your bed as you have ripped our wombs and did not consider the sanctity of the Prophet of Allah (S) with regard to me".

Then he raised a cry and recited the following verse of the Qur'an,

"Verily Allah did choose Adam and Nooh and the descendants of Ibraheem and the descendants of Imran above all the worlds" (Surah aal-`Imraan, 3:33).

Ali bin Husayn laid siege upon the army while saying,

"I am Ali bin Husayn bin Ali, by the House of Allah! We possess superiority while bearing relation with the Prophet than Shabas (bin Rab'ee) and Shimr, the base ones, I shall strike at you with the sword until it bends, the sword of a Hashimite Alawite youth, I shall keep defending my father, and by Allah! The son of the illegitimate one shall not have command upon us".

He attacked the enemies repeatedly and put numerous among them to sword.

(Tasliyatul Majalis) He killed such a large number that the army started bewailing. It is also related that although being thirsty, he killed one hundred and twenty men. It is related in Manaqib, that he put to

sword seventy men and returned back to his father after receiving numerous wounds.

(Tasliyatul Majalis, Malhoof) He said, “O father! Thirst is killing me while the load of iron (ammunitions) has bereft me of my strength. Is there water available so that I may regain strength and pounce upon the enemies?”

(Malhoof) Hearing this Imam Husayn (a.s.) wept and said,

“O Aide! O dear son! Fight for a while, and very soon you shall behold your grandfather Muhammad (S). You shall drink from his flowing cup and shall never ever be thirsty”.

(Tasliyatul Majalis) Imam Husayn (a.s.) told him,

“O my dear son! Remove your tongue out”,

saying this, the Imam (a.s.) placed his tongue in his mouth and suckled it. Then he placed his ring in Ali’s mouth and said,

“Return back to the battlefield, and I hope that before the night comes forth, your grandfather shall hand you a cup with overflowing drink, consuming which you shall never ever feel thirsty”.

Ali Akbar returned towards the battlefield and said, “The realities for the battle have become apparent and after that it’s evidences too, by the Lord of the heavens! We shall not part with your group until the swords enter the sheaths”. Then he continued fighting until he killed two hundred men.

(Irshad) The army of Kufa refrained themselves from killing him. The sight of Murrah bin Munqiz Abadi Laysi fell upon him and he said, “The sins of Arabs be upon my neck, if he passes by me doing what he does, and I do not aggrieve his mother due to him”.2

At the time when he was busy attacking the army, Murrah bin Munqiz faced him and hurled a lance at him while throwing him upon the ground. Seeing this, the army surrounded him from all sides and cut him to pieces with their swords. “If the Indian swords have devoured their flesh, while the flesh of the honorable men has always been its prey”.3

It is stated in Manaqib that Murrah bin Munqiz Abadi suddenly pierced his lance into Ali Akbar’s back and others attacked him with their swords. Abul Faraj says that he attacked continuously until an arrow pierced his throat and punctured it. He was drenched in blood and called out, “O dear father! Peace be upon you! Here is my grandfather the Prophet of Allah (S) calling me to hasten”. Then he raised a cry and died. (May Allah’s Mercy and Blessings be upon him).

Sayyid ibn Tawoos says that then Imam Husayn (a.s.) came besides Ali Akbar and placed his cheek upon that of his. (Tabari, Tasliyatul Majalis) Hamid bin Muslim relates, that on the tenth day (of Muharram) I heard with my own ears

Imam Husayn (a.s.) saying,

"O my dear son! May Allah kill the one who killed you. What measure of audacity have they acquired against Allah, the Beneficent, and in violating the sanctity of the Prophet?"

(Irshad) Tears started flowing abundantly from Imam Husayn (a.s.)'s eyes and he said,

"Woe be upon this world after you".

It is stated in Rawzatus Safa that Imam Husayn (a.s.) wept profusely besides him such that none had ever heard him doing so before.4

Here the author quotes a lengthy elegy by Abi Tamam, which we forgo – translator.

It is stated in the salutations of Ali Akbar (a.s.) related by Imam Ja'far as Sadiq (a.s.) that,

"May my parents be ransom upon the beheaded one, the one killed guiltlessly! May my parents be ransom upon the blood that reached the Friend of Allah in the heavens! May my parents be ransom upon you who hastened towards the battlefield in the presence of his father, who sacrificed you in the way of Allah! Then he wept upon you and his heart scorched for you. He hurled your blood towards the heavens, not a drop of which returned back, and his cry for you would not be diminished".

(Tabari, Maqatilat Talibiyyin, Malhoof) Shaikh Mufeed says that Sayyidah Zainab (a.s.), the sister of Imam Husayn (a.s.) hastened, and cried out, "Woe my brother! Woe my nephew!" She came and threw herself upon the corpse of Ali Akbar (a.s.). Imam Husayn (a.s.) lifted her head and brought her back to the tents. Then he called out to the youth saying, "Take your brother". (Tabari, Maqatilat Talibiyyin) They brought him from the spot of his martyrdom and placed him in front of the tent facing which he had fought.

There is difference of opinion in the statements of Scholars regarding the first martyr among the Ahlul Bayt (a.s.). Some opine that the first martyr was Ali Akbar, while others say that it was Abdullah bin Muslim bin Aqeel. And we, in concordance with the statements of Tabari, Jazari (Ibn Aseer), Isfahani (Abul Faraj), Daynoori, Shaikh Mufeed, Sayyid ibn Tawoos and others, consider Ali Akbar to be the first martyr (among the Ahlul Bayt), while the salutations containing the names of the martyrs bear testimony to this, whose wordings are: "Peace be upon you O the first martyr from among the progeny of the best of Friends (of Allah)".

And whatever Shaikh Najmuddin ibn Nima says that, "Quite a few persons were alive among the Ahlul Bayt (a.s.) when Ali Akbar went to the battlefield", is weak, and what he intended might be similar to the above, but the trend of his speech does not confirm it.

There is also difference of opinion regarding the age of Ali Akbar (a.s.). Muhammad Ibn Shahre Ashob

and Muhammad bin Abi Talib opine that he was eighteen years old, while Shaikh Mufeed says that he was nineteen years old. Therefore according to this, he was younger than Imam Ali Zainul Abedeen (a.s.). And some even say that he was twenty-five years old or less, and was thus older than Imam Zainul Abedeen (a.s.), while this is accurate and more renowned.

The Eminent among Jurists, Muhammad bin Idris Hilli says at the conclusion of the book Hajj in context of the Salutations of Abu Abdullah Imam Husayn (a.s.) that, "Then salutations of his son Ali Akbar (a.s.) should be pronounced, whose mother was Layla, the daughter of Abi Murrah bin Urwah Saqafi. He was the first martyr on the day of the tenth (of Muharram) from the family of Hazrat Abu Talib (a.s.). He was born during the caliphate of Usman and has narrated traditions from his Grandfather Imam Ali (a.s.), while poets, like Abi Ubaydah and Khalaf al Ahmar, have composed couplets in his praise".

Shaikh Mufeed in his Irshad, says that the one martyred in Karbala was Ali Asghar (the younger), whose mother was from the clan of Bani Saqif, while Ali Akbar (the elder) is Imam Zainul Abedeen (a.s.), whose mother was Shahzanan, the daughter of Khusro Parwiz or was a slave girl.5

Abul Faraj relates from Mughirah, that once Mu'awiyah asked, "Who is more worthy of the caliphate?" It was said unto him, "You". He replied, "No, the most worthy amongst men for this position is Ali bin Husayn bin Ali who combines in himself the valor of Bani Hashim, the munificence of Bani Umayyah6 and the honor of (Bani) Saqif".

It should be borne in mind that according to some narratives and Salutations he had a son and a family. The Trustworthy Authority of Islam Shaikh Kulaini relates from Ali bin Ibraheem Qummi, from his father, from Ahmad bin Muhammad bin Abi Nasr Bazanti, who says that I inquired from Imam Ali ar Reza (a.s.) that, "If a man marries a woman and also marries her father's slave-girl?" Imam replied,

"There is no harm in it".

I said, "It has reached me from your father that Imam Ali bin Husayn (Zainul Abedeen) (a.s.) married the daughter of (Imam) Hasan bin Ali (a.s.) and his slave-girl. And one of my friends have asked me to inquire from you regarding it".

Imam replied,

"It is not so. Verily Imam Ali bin Husayn (Zainul Abedeen) (a.s.) married the daughter of Imam Hasan bin Ali (a.s.) and the slave-girl of Ali bin Husayn (al Akbar), who was martyred in Karbala".

Hamiri too quotes similarly with his reliable chain of narrators.

In the lengthy salutations quoted by (Abu Hamza) Sumali from Imam Ja'far as Sadiq (a.s.) in context of the salutation of Ali bin Husayn, the martyr of Karbala, it is stated: "Allah's greetings upon you, and your progeny, and your household, and your fore-fathers, and your sons".

And regarding whether his mother was present is Karbala or no; we have seen no reports confirming it. And Allah is the Best Knower.

Martyrdom of Abdullah bin Muslim bin Aqeel bin Abi Talib

(Tasliyatul Majalis) The first one among the Ahlul Bayt to step into the battlefield was Abdullah bin Muslim bin Aqeel. He was reciting the following Rajaz: "Today I shall meet Muslim my father, and I shall meet the youth who sacrificed their entirety for the Religion of the Prophet, they are a group who do not know to lie, but they were fair and of noble descent from Hashim, the masters of the noblemen". He attacked thrice and slew ninety-eight men, and in the end, 'Amr bin Sabeeh Saydawi and Asad bin Malik killed him. (May Allah's Mercy and Blessings be upon him).

Abul Faraj says that his mother was Ruqayyah, the daughter of Imam Ali bin Abi Talib (a.s.). Shaikh Mufeed and Tabari say, that a man from the army of Umar, named 'Amr bin Sabeeh, shot an arrow at Abdullah while he placed his hand on the forehead to save himself. The arrow pierced his hand and nailed it to his forehead and he could not separate it. Another man pierced a lance into his chest and killed him. (May Allah sanctify his spirit).

Ibn Aseer in his Kamil says that Mukhtar (bin Abu Ubaydah) called for Zayd bin Riqqad Hababi. He came and said, "I nailed the hand of a youth to his forehead from among them with an arrow, and the youth was Abdullah bin Muslim bin Aqeel. When I shot an arrow at him, he said: O Allah! These men deem us to be lowly and wretched. O Allah! Kill them, as they have killed us. I shot another arrow at him and when I went to his side, he had died. Then I pulled out the arrow from his heart, which had killed him. I also started moving the arrow up and down from his forehead, but its handle came out while its point remained therein". Hearing this, the men of Mukhtar hastened towards him, but he attacked them with his sword. Ibn Kamil said, "Do not kill him with lances and swords, rather kill him with your arrows and stones". They shot arrows at him and he fell upon the ground and was burnt alive. (May Allah's curse be upon him).

Martyrdom of Aun bin Abdullah bin Ja'far bin Abi Talib

Tabari says that the army surrounded them from all sides. Abdullah bin Qatabah Ta'i Nab-hani attacked Aun bin Abdullah bin Ja'far bin Abi Talib and killed him. (May Allah's Mercy and Blessings be upon him).

It is stated in Manaqib that he was reciting the following Rajaz: "If you do not know me I am the son of Ja'far, the truthful martyr who abides in the illuminated Paradise, flying with green colored wings therein, and this is enough (proof) for eminence on the day of Qiyamah". Then he killed three horsemen and eighteen foot-soldiers, and Abdullah bin Qatabah Ta'i killed him.

Abul Faraj (Isfahani) says that his mother was Sayyidah Zainab Aqeelah (a.s.), the daughter of Imam Ali bin Abi Talib (a.s.) and Sayyidah Fatemah az Zahra (a.s.), the daughter of the Prophet of Allah (S).

Sulayman bin Qibbah, in elegy for Aun says, “Weep upon Aun if you desire to weep, who was never prepared to forsake him (Imam) in distress, by my life! ‘The Near Ones’ had to face great difficulties, then weep upon a lengthy calamity”.

His mother Aqeelah (Zainab)7 is the one from whom Ibn Abbas relates the narration of Fadak from her mother Fatemah (a.s.) and says: Our prudent lady (Aqeelah) Zainab, the daughter of Imam Ali (a.s.), relates to us..... (etc.).

It is better to be borne in mind that Abdullah bin Ja’far had two sons named Aun, who were given the title of Akbar (the elder) and Asghar (the younger). The mother of one of them was Zainab Aqeelah (a.s.), and of the other Juma’ah, the daughter of Musayyab bin Najabah Fazari. There is difference regarding which of them was martyred along with Imam Husayn (a.s.) in Karbala. But it is evident that the one martyred (in Karbala) was Aun al Akbar (the elder), the son of Sayyidah Zainab (a.s.), while Aun al Asghar was killed in the incident of Hirrah by the men of Musrif bin Aqabah, the accursed, as opined by Abul Faraj Isfahani.

Martyrdom of Muhammad bin Abdullah bin Ja’far bin Abi Talib

(Tabari) Amir bin Nah-shal Tamimi attacked Muhammad bin Abdullah bin Ja’far bin Abi Talib (a.s.) and killed him. (May Allah’s Mercy and Blessings be upon him.)

Abul Faraj (Isfahani) says that his mother was Khawsa,8 the daughter of Hafsah from the clan of Bani Bakr bin Wael.

Sulayman bin Qibbah, in elegy for him says: “When the one whose name was similar to that of the Prophet fell in their midst, they raised their sharp-edged and clear-cut swords upon his head, then if you desire to weep O my eyes, then weep generously with tears similar to a tempest”.

It is related in Manaqib, that he proceeded towards the battlefield saying, “I complain to Allah regarding the enemies, a nation who are blind and who spread devastation, who have changed the characteristics of the Qur’an, the firm revelation, and its rationality, they have sided in disbelief with the despots”. Then he put to sword ten men and Amir bin Nah-shal Tamimi killed him.

Abul Faraj says that following him, his brother Ubaydullah bin Abdullah bin Ja’far was martyred. (May Allah’s Mercy and Blessings be upon him). It is quoted in Manaqib, that Bashr bin Huwaytar Qanasi killed him.

Martyrdom of Abdul Rahman bin Aqeel bin Abi Talib

Usman bin Khalid bin Aseer Jahni and Bashr bin Sawt Hamadani Qanasi attacked Abdul Rahman bin Aqeel and killed him.

It is quoted in Manaqib, that he was reciting the following Rajaz: “My father was Aqeel thus know my position in the (Bani) Hashim, while the (Bani Hashim) are brothers of one another, and are considerably honest, masters of the Qur’an, this is Husayn whose base is eminent, and he is the Master of the seniors as also the youth”.

He killed seventeen men. It is related from Madaeni, that Usman bin Khalid bin Asheem and a Hamadanide man killed him. (May Allah’s Mercy and Blessings be upon him). It is also said that the mother of Muhammad bin Muslim bin Aqeel was a slave-girl and Usman bin Khalid Jahni killed him.

It is related in Tarikh of Tabari, that Mukhtar seized two men in Kufa who had participated in the murder of Abdul Rahman bin Aqeel bin Abi Talib and looted his clothes. He severed their necks and burnt them, Allah’s curse be upon them.

Martyrdom of Ja’far bin Aqeel bin Abi Talib

His mother was Ummus Saghar, the daughter of Amir, from the clan of Bani Kilab. While some say that his mother was Khawsa’, the daughter of ‘Amr bin Amir Kilabi.

He stepped into the battlefield saying, “I am a youth of the valley, a wanderer, I am from the family of Hashim, the predominant, and verily we are the masters, this is Husayn the most sanctified among all sacred”.

Abdullah bin Urwah Khas’ami shot an arrow at him and killed him. (May Allah’s Mercy and Blessings be upon him).

It is stated in Manaqib, that he put to sword two men, while others say that he killed fifteen horsemen and Bashr bin Sawt Hamadani killed him.

Martyrdom of Abdullah al Akbar bin Aqeel bin Abi Talib

His mother was a slave-girl, while Abu Marham Azdi and Laqeet bin Ayas Jahni killed him (May Allah’s Mercy and Blessings be upon him).

Abul Faraj Isfahani relates from Imam Muhammad al Baqir (a.s.) and Muhammad bin Abu Sa’eed9 bin Aqeel bin Abi Talib al Ahwal (the squint-eyed), that his mother was a slave-girl and Laqeet bin Yasir Jahni seized him and killed him according to the narrative of Madaeni who relates from Abu Makhnaf, from Sulayman bin Rashid, from Hameed bin Muslim.

Muhammad bin Ali bin Hamza says that after him, Ja’far bin Muhammad bin Aqeel was martyred. While it is also related from some that he was killed in the incident of Hirrah. But Abul Faraj Isfahani says that I have not found the name of the son of Muhammad bin Aqeel named Ja’far in the genealogical books.

It is also related from Muhammad bin Ali bin Hamza, from Aqeel bin Abdullah bin Aqeel bin Muhammad bin Abdullah bin Muhammad bin Aqeel bin Abi Talib, that Ali bin Aqeel, whose mother was a slave-girl, was also martyred on the tenth (of Muharram in Karbala). The persons among the progeny of Abu Talib who were martyred on the tenth day (of Muharram) were twenty two excluding those regarding whom there is difference of opinion.

Ibn Qutaybah states in Ma'arif, that the children of Aqeel, who accompanied Imam Husayn bin Ali (a.s.), were nine men, of whom Muslim bin Aqeel was the most valorous.

Martyrdom of Qasim bin Hasan bin Ali bin Abi Talib

His mother was a slave girl. (Tasleeyatul Majalis) When Imam Husayn (a.s.) saw that Qasim prepared to step into the battlefield, he embraced him and they wept until both of them became unconscious. Then Qasim asked permission to go, but Imam refused to grant him the same. He continuously kissed the hands and feet of Imam Husayn (a.s.) until he gave him the permission.

Qasim left for the battlefield while tears were flowing from his eyes and he was saying, "If you do not know me I am the son of Hasan, the grandson of the Prophet, the chosen one, the confidante, this is Husayn similar to the one captivated by the mortgager, in the midst of the people who may be deprived of rain water". He fought fiercely and in spite of being of tender age he put to sword thirty-five men.

It is quoted in Manaqib, that he was reciting the following Rajaz: "Verily I am Qasim from the progeny of Ali, by the Lord of the House! We possess superiority while being related to the Prophet than Shimr (bin) Ziljawshan and the son of an illegitimate one".

It is stated in the Amali of Shaikh Saduq that after him, referring to Ali bin Husayn (al Akbar), Qasim bin Hasan stepped into the battlefield saying, "Do not be uneasy O my self for everyone shall perish, for today you shall meet the dwellers of Paradise". He killed three men and they threw him from his horse upon the ground. Fattal Naishapuri too quotes similarly.

But Abul Faraj, Shaikh Mufeed and Tabari relate from Abu Makhnaf, who relates from Sulayman bin Abi Rashid, from Hameed bin Muslim, who says that a youth, similar to 'the first Splinter of the New Moon', stepped into the battlefield.

He held a sword in his hand and wore a cloak and shirt. He wore shoes in his feet, the strap of one of which was broken, and if I do not forget it was the left one. Umar bin Sa'ad bin Nufayl Azdi said, "I desire to attack him". I said, "Glory be to Allah! Why so? This army which has surrounded him from all sides will surely kill him". He said, "By Allah! I shall attack him".He attacked him and before he could turn his face towards him, he dealt a blow upon his head with his sword and slit it. The child fell down on his face upon the ground and called out, "Alas! O dear uncle! Come to my aid".

Imam Husayn (a.s.) leapt into the battlefield like a wild falcon and attacked like a furious Lion. He

attacked Umar with his sword and he put his hand against it, which got severed from the elbow and hung attached to it. (Irshad) Then he yelled aloud, which was heard by the entire army, and Imam Husayn (a.s.) lifted his hands off him. Then the Kufan army laid siege to rescue Umar.

(Tasleeyatul Majalis) When the army attacked, the chest of their horses hit him (Umar) and they started taking rounds until they trampled him and he died.10 When the sand rested, I saw Husayn (a.s.) standing at the head of Qasim, who was stretching his feet upon the ground. Imam Husayn (a.s.) said,

"Far be the nation who have killed you, while their enemy on the day of Qiyamah shall be your grandfather (the Prophet)".

Then he said,

"By Allah! It is hard upon your uncle that he could not come to your aid when you called him, or he answered but it could not benefit you". (***May Allah's Mercy and Blessings be upon him***).

(Malhoof) Imam said,

"By Allah! Here he has numerous murderers while his aides are quite less".

Then he pressed him to his chest and took him in a state that his legs were drawing upon the ground. (Tabari) Imam Husayn (a.s.) pressed his chest to that of Qasim. I said to myself, "What does he intend doing to him?" Then he brought him and placed him near his son Ali bin Husayn (al Akbar) and other martyrs of his family. I asked, "Who is this child?" And I was told, "He is Qasim bin Hasan bin Ali bin Abi Talib (a.s.)".11

It is related that Imam Husayn (a.s.) said,

"O Lord! Reduce their quantity, kill each one of them, abandon every one of them, and never forgive them. Forbear O dear cousins! Forbear! O my household! After today you shall never ever see humiliation".

Here the author quotes an elegy by Sayyid Haider in praise of Hazrat Qasim, which we forgo.

In a lengthy salutation quoted by Sayyid Murta□a Alamul Huda (the Standard of Guidance) it is stated that: "Peace be upon Qasim, the son of Hasan, the son of Ali, and Mercy of Allah and His Blessings! Peace be upon you O the son of the beloved of Allah! Peace be you O son of the sweet basil of the Prophet of Allah! Peace be upon you O whose desires were left unfulfilled by the world! The one who could not cure his heart through the enemies of Allah until death hastened towards him and his desire died felicitations to you O beloved of the Prophet of Allah's beloved! How felicitous is your striving, and how eminent is your honor, and how splendid is your place of return".

Martyrdom of Abdullah bin Hasan bin Ali bin Abi Talib

It is stated in Biharul Anwar, that before the martyrdom of Qasim, Abdullah bin Hasan, regarding whom we have discussed earlier, entered the battlefield. But the more accurate one is that he went to the battlefield after Qasim, saying, “If you do not know me I am the son of Haydar, I am a Male Lion of the thicket, and am a wild wind upon the enemies”.

He put to sword twelve men and Hani bin Sabeet Hazrami killed him (May Allah’s Mercy and Blessings be upon him), who’s face then turned black.

Abul Faraj relates from Imam Muhammad al Baqir (a.s.), that Hurmalah bin Kahil Asadi killed him, and his martyrdom shall be discussed later in the context of the martyrdom of Imam Husayn (a.s.).

Martyrdom of Abu Bakr bin Hasan bin Ali bin Abi Talib

His mother was a slave-girl, the mother of Qasim (a.s.). Abul Faraj quotes from Madaeni, who, through his chain of transmitters, quotes from Abu Makhnaf, from Sulayman bin Rashid that Abdullah bin Uqbah Ghanawi killed him.

In the narration of Umayr and Ibn Shimr, it is related from Imam Muhammad al Baqir (a.s.) that Uqbah Ghanawi killed him.

Sulayman bin Qibbah in his elegies remembers him thus, “A drop of our blood is upon the neck of the progeny of Ghani, while the (responsibility of the) other blood is remembered upon (Bani) Asad which cannot be computed”.

Abul Faraj considers his martyrdom to have occurred before that of Qasim. But Tabari, Ibn Aseer, Shaikh Mufeed and others relate his martyrdom after (that of Qasim). And Allah is the Best Knower.

Martyrdom of the sons of the Commander of the faithful Ali (a.s.)

(Irshad) When Hazrat Abbas witnessed the martyrdom of the better part of his family, he summoned his real-brothers viz. Abdullah, Ja’far and Usman. Then he said, “O sons of my mother! You do not have children, go to the battlefield before me and sacrifice your lives, so that I may witness your sincerity in relation to Allah and His Prophet (S).12

Martyrdom of Abdullah bin Ali bin Abi Talib

Abdullah entered the battlefield and fought fiercely and exchanged swords with Hani bin Sabeet Hazrami and ultimately Hani killed him. (May Allah’s Mercy and Blessings be upon him).

The following Rajaz is quoted in Manaqib: “I am the son of an aide and an excellent one, Ali the

executor of excellent deeds, the sword of the Prophet of Allah, the avenger, from which (sword) might would manifest daily".

Abul Faraj considers him to be twenty-five years of age.

Martyrdom of Ja'far bin Ali bin Abi Talib

He fought bravely, and according to Manaqib was saying, "Verily I am Ja'far the possessor of excellence, the son of Ali the bestower, the successor to the Prophet a senior and master, I am in proportionate to my (paternal) uncle Ja'far as also my maternal uncle, I defend Husayn the possessor of generosity and grace". Hani bin Sabeet attacked him and killed him. (May Allah's Mercy and Blessings be upon him).

Abul Faraj quotes Imam Muhammad al Baqir (a.s.) saying,

"Khawli Asbahi killed him".

Ibn Shahr Ashob says that Khawli Asbahi shot an arrow that pierced his temple or his eye.

Martyrdom of Usman bin Ali bin Abi Talib

He entered the battlefield reciting the following Rajaz: "Verily I am Usman the possessor of glory, my master is Ali the executor of virtuous deeds, this is Husayn the master of fairness, the master of the young and old".

He was twenty-one years old; he went and stood at the place of his brothers (who preceded him).

Abul Faraj and others say that Khawli bin Yazid shot an arrow at him that threw him down.

It is related in Manaqib, that an arrow pierced his flank and he fell off his horse. A man from (the clan of) Bani Aban bin Darim killed him and took away his head. (May Allah's Mercy and Blessings be upon him). It is related from Imam Ali (a.s.) that he said, "I have named him after my (believer) brother Usman bin Maz'oon".

Martyrdom of Muhammad al Asghar bin Ali bin Abi Talib

His mother was a slave girl. (Tabari, Abul Faraj) A man from (the clan of) Bani Aban bin Darim killed him and took away his head. (May Allah's Mercy and Blessings be upon him).

Martyrdom of Abu Bakr bin Ali bin Abi Talib

His name is not known (his Kuniyah is Abu Bakr) while his mother was Layla, the daughter of Mas'ood

bin Khalid.

(Tabari) A Hamadani man killed him. Madaeni relates that his corpse was found near a stream while his murderer was not known.

It is stated in Manaqib, that Abu Bakr bin Ali stepped into the battlefield reciting the following Rajaz: “My Master Ali is the possessor of numerous excellences, from the progeny of Hashim the gracious, the beneficent, the pre-eminent, this is Husayn the son of the Messenger Prophet, we defend him with our sharpened swords, may my life be your ransom O honorable brother”.

He fought until Zahr (or Zajr) bin Badar Jo’fi or Uqbah Ghanawi killed him. (May Allah’s Mercy and Blessings be upon him).

It is stated in Manaqib, that then his brother Umar came into the battlefield reciting the following Rajaz: “Leave O the enemies of Allah, leave Umar, leave the Lion so that he may strike at you with his sword and he shall not flee, O Zajr! O Zajr! And take your revenge from me”. Then he killed Zajr, the murderer of his brother and entered the battlefield.

We say, that it is known among the historians and biographers that Umar was not present at Karbala along with his brother Imam Husayn (a.s.). The author of Umdatut Talib, in conclusion of his speech, says that Umar separated himself from his brother Imam Husayn (a.s.) and did not accompany him to Kufa. While the narration stating that he was present is Karbala is incorrect. Umar died at the age of 77 or 75 years in Tas’a.

Abul Faraj says that Muhammad bin Ali bin Hamza says that on the day of Ashura, Ibraheem bin Ali was also martyred in Karbala, and his mother was a slave-girl. But others have not quoted him and I have not found anyone by the name of Ibraheem bin Ali in the biographical books.

Sayyid ibn Tawoos says that the author of Masabeeh says that Hasan bin Hasan al Musannah fought along with his uncle on the day of Ashura and put to sword seventeen men. He was inflicted with eighteen wounds and fell down from his Horse. His maternal uncle, Asma bin Kharejah, took him to Kufa and treated him until he recovered, then he dispatched him to Madinah.

It is quoted in Biharul Anwar from Maqtal of Khwarizmi, that on the day of Ashura, a child came out of the tent of Imam Husayn (a.s.) wearing earrings in both his ears. He was frightened and was looking towards the left and right while his earrings were shaking. Hani bin Sabeet attacked him and killed him. Shahrbanu13 looked at him dumbfounded and did not utter a word.

Abu Ja’far Tabari relates from Hisham Kalbi that Abul Huzayl relates from a man named Sakuni who says that during the days of Khalid bin Ubaydullah, I saw Hani bin Sabeet Hazrami, who had turned old, saying in the gathering of the people (of the tribe of) Hazram that, “I was there in Karbala on the day of the martyrdom of Husayn and was riding a horse along with other nine men. The horses were parading

and galloping here and there.

Suddenly a small child from among the family of Husayn, wearing a shirt and trouser, came out of the tent. He held a peg of a tent in his hand; he was frightful and was looking towards the left and right. It is as if I see the two beads of earrings in his ears shaking, when he was turning his head. And it is as if I see that a horseman galloped towards him and on reaching him bent down and cut him into two pieces with his sword".

Hisham says that Sakuni said, that the murderer of the child was Hani bin Sabeet himself, and he concealed his name in fear of reproach. "My eyes have not witnessed such children, whose grief would turn the hearts of men to be roasted on fire".

Relating to the Martyrdom of our Master Abbas bin Ali bin Abi Talib (a.s.)

Shaikh Mufeed in his Irshad and Shaikh Tabarsi in his A'alamul Wara say, that the army attacked Imam Husayn (a.s.) and also scattered his troops while their thirst intensified. Imam, accompanied with his brother Abbas, galloped towards the Euphrates. The army of Umar bin Sa'ad blocked their way, while a man from Bani Darim called out to them, "Woe be to you! Block their way towards the Euphrates so that they may not reach it".

Imam Husayn (a.s.) said,

"O Allah! Let him be thirsty".

He was infuriated and shot an arrow towards Imam that pierced his chin. Imam pulled out the arrow and placed his palm below it that became full of blood. Then he said,

"O Allah! I complain to You regarding how they treat the son of the daughter of Your Prophet (S)",

Then they returned back thirsty. But the army surrounded Hazrat Abbas (a.s.) and separated him from Imam Husayn (a.s.). Abbas fought lonely until he was martyred. Zayd bin Warqa' Hanafi and Hakeem bin Tufayl Ta'i jointly killed him after inflicting several wounds upon him and he did not have the strength to move. Sayyid ibn Tawoos too relates somewhat similarly.

Hasan bin Ali Tabarsi relates, that the arrow of the accursed (from Bani Darim) pierced the forehead of Imam Husayn (a.s.) and Abbas removed it. But the previous narration is more renowned.

Tabari relates from Hisham, who relates from his father Muhammad bin Saeb, from Qasim bin Asbagh bin Nabatah, who says that someone who was present (in Karbala) during the martyrdom of Imam Husayn (a.s.) told me that, when the army of Husayn was routed, he mounted his horse and went towards the Euphrates. A man from Bani Aban bin Darim said, "Woe be to you! Station yourself between

him and the Euphrates so that his Shi'ah may not join him". He galloped his horse and the army too followed him and blocked his access to the Euphrates.

Imam Husayn (a.s.) said,

"O Allah! Make him thirsty".

The Abani shot an arrow that pierced the chin of Imam. Imam pulled out the arrow and placed his palm below it, which became full of blood, and he said,

"O Allah! I complain to You regarding how they treat the son of the daughter of Your Prophet (S)".

By Allah! Not much time passed, when I saw thirst overwhelming him while he (the Abani man) was never satiated.

Qasim bin Asbagh further says that I was along with the one who was fanning him (the Abani man) while a sweet drink, a jar of milk and jug of water was kept. He was saying, "Woe be to you! Thirst is killing me". A jar of water or a cup, which was quenching the thirst of his family, was handed over to him. He drank and vomited it, then slept for some time. Then again he started saying, "Woe be to you! Give me water, thirst is killing me". By Allah! A sight similar to this was not seen before, while his stomach cracked like that of a Camel.

We (the author) say that from the narration of Ibn Nima it proves that the name of the person was Zar'ah bin Aban bin Darim.

It is related from Qasim bin Asbagh bin Nabatah, who relates from a person who had seen Imam Husayn (a.s.) (in Karbala) who had positioned himself upon a high moat close to the bank so as to reach the Euphrates, while Abbas was along with him. Suddenly the letter of Ubaydullah addressed to Umar bin Sa'ad arrived, which said that, "Block the water supply to Husayn and his companions, and let them not taste a drop from it".

Umar bin Sa'ad dispatched 'Amr bin Hajjaj along with five hundred men to the waterfront. Abdullah bin Haseen Azdi called out, "O Husayn! Do you see this water flowing similar to the heavens? By Allah! You shall not get a drop from it until you, along with your companions, perish of thirst". Zar'ah bin Aban bin Darim said, "Position yourselves between him and the Euphrates". Then he shot an arrow towards Imam that pierced his chin, and he said,

"O Allah! Let him die of thirst and never forgive him".

A drink was brought for the Imam (a.s.), but he could not drink due to the constant flow of blood. He threw the blood towards the heavens and said,

"Likewise towards the heavens".

And it is related from Shaikh Abdus Samad, from Abul Faraj, from Abdul Rahman bin Jawzi, that after this the Abani man (Zar'ah) was inflicted with the (disease of) scorching of the stomach and cold back, and was yelling. Thereafter the above narration of Tabari is quoted until the end.

The author of Umdatut Talib, in context of the children of Abbas (a.s.), says that his Kuniyah (agnomen) was Abul Fazl and title Saqqa (the water carrier). He was bestowed this title because he went to seek water for his brother on the day of Ashura, but before he could reach it to him, he was martyred. His grave is situated near the bank of the river (Euphrates) on the spot of his martyrdom. He was the standard-bearer of Imam Husayn (a.s.) on that day.

Abu Nasr Bukhari relates from Mufazzal bin Umar, that Imam Ja'far as Sadiq (a.s.) said,

"Our uncle Abbas was prudent and possessed a firm faith. He fought along with Abu Abdullah (Imam Husayn) and underwent trials until he was martyred. While (the responsibility of) his blood lies with the Bani Hanifah, and he was thirty-four years when he was killed. His mother, as also that of his brothers Usman, Ja'far and Abdullah, was Ummul Baneen, the daughter of Hizam bin Khalid bin Rabi'ah."

Then he goes on to say, that it is related that the Commander of the faithful Imam Ali (a.s.) inquired from his brother Aqeel, who was a genealogist and knew the Arabian families well, to find a woman from a valorous Arab family, so that he could marry her and she in turn would bear him a valorous son.

Aqeel replied, "Then marry Ummul Baneen Kilabiyyah, for there is none among the Arabs who is more valorous than her fathers", thus he married her. Then on the day of the tenth of Muharram (Ashura), Shimr bin Ziljawshan Kilabi came and called for Abbas and his brothers saying, "Where are my nephews?" They did not reply to him. Imam Husayn (a.s.) told his brothers,

"Answer him, although he is a lewd person, for he is from among your uncles (of the same tribe)".

They asked him, "What do you desire?" Shimr replied, "Come to me, for you all are under protection, do not kill yourselves along with your brother". Hearing this they denounced him in harsh words and said, "May you be ugly and may that be ugly too what you have brought (the document of security). Should we desert our Master and Chief and enter your security?" He (Abbas) along with his three brothers was martyred on that day.

Shaikh Saduq relates from Imam Ali Zainul Abedeen (a.s.) that:

"May Allah's Mercy be upon Abbas! He self-sacrificed fairly and underwent trials. He offered his life for his brother until both his arms were severed. And Allah, the Mighty, the Sublime, compensated him with two wings and he flies in Paradise along with the Angels as He had presented to Ja'far bin Abi Talib (a.s.). While Abbas (a.s.) possesses such a position near Allah,

may He be Hallowed and Exalted, that on the day of Qiyamah all the martyrs will be envious of it".

Abul Faraj (Isfahani) says that Abbas bin Ali bin Abi Talib (a.s.)'s agnomen was Abul Fazl, while his mother was Ummul Baneen (a.s.), whose eldest son he was. And he was the last among his real brothers to be martyred, for he had sons, while his other brothers had none. He sent them to the battlefield before himself until all of them were martyred and their inheritance passed on to him.14

Then he himself stepped into the battlefield and fell a martyr. Ubaydullah (the son of Abbas) inherited from all of them and his uncle Umar bin Ali disputed with him in this regard. Then he settled with him by giving him the wealth that he agreed upon.

Jarmi bin Abul A'la relates from Zubayr, who relates from his uncle, that the progeny of Abbas (a.s.) referred to him as Saqqa and bestowed him with the agnomen of Abul Qirbah (Lit. father of the water-skin, for he strived hard to get water for Imam Husayn (a.s.) and his family). But I have never seen any of his sons nor have I heard anything like this from them.

A eulogizer praises Abbas thus: "The youth is more worthy to be wept upon whose death made Husayn weep in Karbala, he was his brother and the son of his father Ali, Abul Fazl who was smeared in blood and assisted his brother, he himself remained thirsty and strived to get water for him".

Kumayt (Asadi) says regarding him: "Abul Fazl whose remembrance is pleasant and a cure for the illness of the soul, who fought against the illegitimate men, while they fought against him who was the most honorable among those who consumed the rain-water".

Abbas (a.s.) possessed a pleasant countenance, he was handsome and of immense height. When he would mount upon a sturdy horse, his feet would touch the ground. He was called 'Qamare Bani Hashim' (the Moon of the Bani Hashim). He was the standard-bearer of Imam Husayn (a.s.) on the day of Ashura.

It is related from Imam Ja'far as Sadiq (a.s.) that he said that,

"Imam Husayn (a.s.) arrayed his troops and handed over his standard to Abbas (a.s.)".

Imam Muhammad al Baqir (a.s.) says that Zayd bin Waqad Jahmi (or bin Warqa' Hanafi) and Hakeem bin Tufayl Tai' killed Abbas.

It is related from Mu'awiyah bin Ammar, who relates from Imam Ja'far as Sadiq (a.s.), that he said that,

"Ummul Baneen, the mother of the four martyred brothers would go to (the cemetery of) Baqi' and would lament with heart-rending and grief-stricken words upon her sons. People would gather and listen to her (sorrowful words). One day Marwan (bin Hakam) came and heard her lamenting and started weeping (in spite of being ruthless himself)."

Ibn Shahr Ashob in his Manaqib says that Abbas, the Saqqa' (the water Carrier), the Moon of the Hashimites, the Standard-Bearer of Husayn, and the greatest of his real brothers went in pursuit of water. They attacked him and he too lay siege and said, "I do not fear death even when it calls out to me, or until I do not fight the tested fighters and fall upon the ground, my life is ransom upon the one who is the life of Mustafa, verily I am Abbas the one who fetches water, while I do not fear on the day of battle".

He scattered the forces, while Zayd bin Warqa' Jahni, who was lying in ambush for him behind a tree, severed his right hand along with the help of Hakeem bin Tufayl Sumbosi. Then he took the sword in his left hand while reciting the following Rajaz: "By Allah! Although you have severed my right hand, I shall keep defending my Religion as also my positively Truthful Imam, who is the son of the Chaste and Trustworthy Prophet".

He fought until he was exhausted and Hakeem bin Tufayl Ta'i hid behind a tree and dealt a blow upon his left hand and severed it. Abbas said, "O self do not fear the infidels, may you receive the glad tidings of the Mercy of the Omnipotent, along with the Prophet the Master of the empowered, they have severed my left hand with injustice, O Lord burn them with the fire (of hell)".

The accursed killed him with his iron mace. When Imam Husayn (a.s.) saw him upon the ground near the bank of Euphrates, he wept and said,

"You have done injustice through your actions O accursed nation, and have opposed the words of Prophet Muhammad (S), did not the Best Prophet bequeath to you regarding us, are we not of the progeny of the Righteous Prophet, is not Zahra (a.s.) from among you my mother, is not Ahmad (S) the best among the creations, curse befell you and you were humiliated on account of what you did, and very soon you will face the scorching fire (of hell)".

We say that if one desires to realize the state of Imam Husayn (a.s.) on the death of his brother, family members and other companions, should ponder upon the words of Imam Ali (a.s.) and his condition upon the death of his eminent companions and friends (in the battle of Siffin) like Ammar bin Yasir, Malik Ashtar, Muhammad bin Abu Bakr, Abul Haysam bin Teehan, Khuzaymah bin Sabit and others. It is related that on a Friday preceding his martyrdom, Imam Ali (a.s.) made a speech in which he remembered them and said,

"Where are my brothers who were upon the thoroughfare and where have they passed who were truth loving men? Where is Ammar? Where is Ibnat Teehan? Where is Zush Shahadatayn (Khuzaymah bin Sabit)? Where are others similar to them who had pledged among themselves to die and their heads were dispatched to the presence of wicked men?"

Then he held his blessed beard in his hand and wept bitterly, then said,

"Alas upon the brothers who recited the Qur'an and remained steadfast. Those who recognized

their obligation and fulfilled them, they enlivened the customs and trampled the innovations. They were invited to strive and they hastened towards it".

It is related, that when Ammar bin Yasir was martyred in Siffin along with a group of the companions of the Commander of the faithful Imam Ali (a.s.), and when night came, Imam Ali (a.s.) wandered among the martyrs. When he saw Ammar fallen upon the ground, he lifted his head and placed it upon his thigh and wept, then said,

"O death! Till when shall you be away from me, when you have not spared for me any friend of (my) friend, I find you discerning towards those whom I love, as if you proceed towards them with evidences".

In the complete poetical work (of Imam Ali), the first couplet is as follows:

"O death which shall not leave me, relieve me for you have taken away all my friends".

It is related in Biharul Anwar, that when Hazrat Abbas (a.s.) found himself alone, he came to Imam Husayn (a.s.) and said, "Do you permit me?" Imam wept bitterly and said,

"O dear brother! You are my standard-bearer, then if you go away my army will get scattered".

Abbas replied, "My heart is getting narrow and I am satiated from life. And I desire to avenge the blood of my brothers from these hypocrites". Imam Husayn (a.s.) said,

"Then bring water for these children".

Abbas proceeded and counseled the army and warned them, but it did not prove fruitful. Then he returned back to the Imam and informed him. He heard the children wailing "O thirst", he took a water-skin and mounted his horse and went towards the Euphrates. Four thousand men, who were guarding the Euphrates, surrounded him from all sides and shot arrows at him. He attacked them and killed eighty men until he had ripped them, then he entered the river. He tried to drink water,15 when suddenly he remembered the thirst of Imam and his Household. He then threw away the water and filled the water-skin. He placed the water-skin upon his right shoulder and turned towards the tents. They blocked his way and surrounded him from all sides. He fought with them until Nawfal severed his right hand with his sword.

Then he placed the water-skin upon his left shoulder. Nawful then severed his left hand from the wrist and he held the water-skin by his teeth. Then an arrow pierced the water skin and water flowed from it. Another arrow pierced his heart and he fell off from the horse and called out, "O Master! Find me". When Imam came to his head, he saw him smeared in sand and blood and wept.

Regarding his martyrdom, Turayhi says that a man attacked him and struck at the crown of his head with an iron club that split up and he fell down upon the ground and called out, "O Aba Abdillah! My

salutations upon you!”

Ibn Nima says regarding Hakeem bin Tufayl that he stole the dress of Abbas off his body and shot an arrow at him.

It is stated in Biharul Anwar that it is said, that when Abbas (a.s.) was martyred, Imam Husayn (a.s.) said,

“Now my back has bent, and my maneuver has lessened”.

Here the author quotes two couplets in praise of Hazrat Abbas, one by Abu Ja’far bin Ameer Alhaj Husaynee, and the other by Shaikh Ibn Nima, which we forgo.

I (the author), say that while discussing the aid rendered by Hazrat Abul Fazl (Abbas) to Imam Husayn (a.s.) reminds me of the aid rendered by his (Abbas)’s father, the Commander of the faithful Imam Ali (a.s.) to his cousin, the Prophet of Allah (S). Therefore I shall quote it as an embellishment for this book.

Jahiz in the book Usmaniyah quotes from Ibn Abil Hadeed that Abu Bakr was in great severity in Makkah before migration, while Ali bin Abi Talib (a.s.) was in safety. Neither was he sought after nor did he seek. Abu Ja’far Iskafi, while refuting this, says that we have related a reliable tradition with chain of authorities that when Imam Ali (a.s.) accepted Islam, he was adolescent and sane. And he expelled the Qurayshite polytheists with his tongue and heart and was a burden for them. While he was the one who was confined in the valley (along with the Prophet during boycott) and not Abu Bakr.

He was the one, who in the dark and straightened circumstances of the boycott, was a confidante of the Prophet of Allah (S) and drank the bitter cup of persecutions at the hands of Abu Lahab, Abu Jahl and others, and burnt in the fire of confinement. He bore the difficulties alongside his Prophet and carried the burden of great hardships upon his shoulders while facing dangerous tasks. He was the one, who at night, would steal out in fear16 from the valley and would go concealing to the noblemen of Quraysh, like Mut’em bin Adi and others, in compliance at the orders of Abu Talib (a.s.), and would also carry the load of foodstuffs with a thousand fears and shivers upon his back for the Bani Hashim. And if the enemies like Abu Jahl would see him, they would have shed his blood. Verily Ali (a.s.) was the one who did thus during the days of boycott, or was it Abu Bakr?

Imam Ali (a.s.), in his renowned sermon, explains his state at that time and says,

“They pledged together that they would not deal with us not enter into a wedlock. They kindled the fire of battle upon us and they drew us, the entire Bani Hashim, into a mountain of severity. Those who were believers among us desired reward (in lieu of assisting us) and the disbelievers were assisting their family. All the tribes of Quraysh gathered together to oppose them and withheld their sustenance from them. And they waited for them every morning and evening to succumb to hunger while there was no way for any redress or improvement. Their determination

parted away and their desires died away".

Abu Ja'far Iskafi says, that there is no doubt that Abu Usman Jahiz has succumbed under the influence of falsehood and has traversed the road of error and treachery. Ultimately he became perplexed and understood nothing until he said that what he said. And he assumed that Imam Ali (a.s.) did not face miseries and hardships before Migration, and that only after Migration, from the day of (the battle of) Badr, was he engulfed in severity and trials. He has very well forgotten the days of the boycott in the valley as to how Imam Ali (a.s.) faced severity while Abu Bakr was in comfort and tranquility. And he (Abu Bakr) could sit along with anyone whom he pleased and eat whatever he desired, while he was independent and contented.

But Imam Ali (a.s.) was in the whirlpool of imprisonment and bore hunger and thirst. Every morning and evening he faced the risk of being killed, for it was he, who at the invitation of the noblemen and the wise men of Quraysh, would go to acquire the food for them, until he would take care of the Prophet of Allah (S) and the rest of Bani Hashim in the straightened circumstances of the imprisonment in the mountain. And it was very much possible that the enemies of the Prophet of Allah (S) would unsparingly make him a prey of their swords. And he could become a victim of Waleed bin Mugheerah, Utbah bin Rabi'ah and other Pharaohs and tyrants of Quraysh.

He himself remained hungry and gave his own food to the Prophet of Allah (S), while he himself remained thirsty and gave away his share of water to the Prophet of Allah (S). It is he who nursed the Prophet during his illness and was his aide during his loneliness. While Abu Bakr was discharged from all these difficulties and he did not face their pain and hardships, in fact he was unaware of their state, rather roughly.

Dealing with them or marriages among them was banned for three years. They were imprisoned in the valley and could not step out and look after their affairs. Then how could (Abu Usman) Jahiz overlook this merit and neglect this privilege that was unparalleled. "This being one of his numerous excellences, from which you can analyze other (excellences)". Here the author quotes some couplets of Shaikh Azari.

I (the author), say, that Abu Ja'far Iskafi has truly said that Imam Ali (a.s.) nursed the Prophet (S) during his illness. As Ibn Abil Hadeed relates from Salman Farsi (a.s.) that, I went to the presence of the Prophet (S) on the morning preceding the day of his death. He said,

"Do not ask me as to how I passed the last night in pain and sleeplessness with Ali".

I asked, "O Prophet of Allah! Do permit that tonight I may bear the sleeplessness with you in place of Ali". The Prophet (S) replied,

"No, rather he is more worthy than you for this task".

May my parents be your ransom O Ali!

Here the author quotes a couplet and another that of Safiyuddin Hilli.

Description of the valor of Hazrat Abbas (a.s.)

It should be noted that valor is a spiritual attribute and can be perceived by the intelligence and not through observation. It cannot be understood by itself but can be comprehended by beholding its influences. If one desires to know whether Abbas is a valorous man, then one should see him at the time when he is surrounded from all sides by the valorous, while death has shortened his time and he has fallen in the heat of the battle.

Then if he turns restless, is frightful and trembles, and he flees and finds relief, and takes upon himself the disgrace of baseness and wears the armor of disgrace of flight facing the tail of the sword, then know, that he is far away from valor. But if he attacks forthwith and considers the voice of the (striking of the) sword to be that of a pleasant flute, and he hastens into the ranks of the combat as if he proceeds amidst pleasures, and enters the waves of dread with a relaxed heart and considers the embracing of the swords to be a felicity and striking with the points of lances to be a profitable good-tidings.

"He acclaims the lances with his neck as if it is an aloes wood of a sweet basil, while the sound of the (striking of the) sword near him is similar to the singing voice of women who sing for him". Then know that it is he who holds the reins of valor in his hands, and he wears valor that is the favorite of Allah.

Then know as to what we have said regarding the combat of the companions of Imam Husayn (a.s.) and that of his family, as we have quoted, then one would conclude that all of them possessed the highest status of valor and the lofty position of vigor except that Abbas b. Ali (a.s.) had the abundant share amongst them and a lofty and excessive position while all of them were the pickers of his harvest. He possessed a steadfast faith, profound foresight, and holds such a position near Allah that all the martyrs will envy him on the day of Qiyamah. And why would not this be, when his father was none other than the Commander of the faithful Imam Ali (a.s.).

Mas'oodi relates in Murujuz Zahab regarding the battle of Jamal, that the enemies attacked the right and left rank of Imam Ali (a.s.) and pushed them back. One of the sons of Aqeel came to Imam Ali (a.s.) while he had laid his head upon the cover of the saddle and was dozing off. He said, "O dear uncle! Do you see where our right and left ranks are, while you sleep?" Imam (a.s.) replied,

"O nephew! Remain silent! Your uncle has a destined day (of death) that cannot be avoided. By Allah! Your uncle does not fear whether he hastens towards death or death hastens towards him".

Then he commanded his son Muhammad bin Hanafiyah, who was his standard-bearer in the battle, to attack the Basran army. Muhammad showed slackness for he was facing a group of archers, he waited for them to exhaust their arrows. Imam Ali (a.s.) approached him and asked,

"Why did you not attack?"

He replied, "There was no other way except proceeding while facing the arrows and lances, then I waited for them to exhaust their arrows so that I may then attack them". Imam replied,

"Then proceed in the midst of the arrows, for death is your armor".

Hearing this Muhammad attacked and was left in the midst of the points of the lances and the shooting arrows. Imam Ali (a.s.) came to him, and striking at him with the hilt of his sword, said,

"The vein of your mother has desisted you".

Then he took away the standard from him and attacked, while others attacked along with him, and the Basran army seemed similar to ashes that were blown away by the wind.

The above-referred Muhammad bin Hanafiyah is the son of the Commander of the faithful Imam Ali (a.s.). Thus Zuhri says that he was the most wise and valorous among men. While Jahiz says regarding him, that all unanimously agree that he was unparalleled and a true man in his age. He excelled all in perfection and excellence, while his valor is proved from that which the historians have quoted regarding the battle of Siffin.

And it is enough (proof) that he was the standard-bearer of Imam Ali (a.s.). And in spite of this he showed slackness towards the archers (in the above incident) so that they would exhaust their arrows, but may my parents be ransom upon Abbas (a.s.), the standard-bearer of his brother Imam Husayn (a.s.), the commander of his army, who advanced into the ranks of four thousand men employed to watch upon the Euphrates. And he stood firm like a mountain facing their archers he did not tremble nor did he fear, rather he said, "I do not fear death even if it comes upon me".

As is related earlier that he (Hazrat Abbas) rescued some of the companions of Imam Husayn (a.s.) when they were surrounded from all sides by the enemies. Then know that he acted as a shield for his brother Imam Husayn (a.s.). May my parents be your ransom O Abal Fazl!

Here the author quotes some couplets regarding the valor of Hazrat Abbas (a.s.).17

1. When the people of the city disbelieved and rejected the message from Hazrat Isa (a.s.), a man from the outskirts of the city, i.e. Habib-an-Najjar (Habib, the carpenter), who is popularly known as 'Mo'mine Ale Yasin', came running and exhorted his people to believe in the message of the 'Selfless Ones' (the Messengers). For his words refer verses 20 to 32 of Surah-al-Yasin (36: 20-32).

The Roman name of the man is Theofelus i.e. Habibullah. There is another tradition that Prophet Muhammad (S) said that, "There are three persons who responded to the call of their Prophets without hesitation and they never bowed to any one besides Allah even for the twinkling of an eye, viz. Habib-an-Najjar, the believer of Ale Yasin; Izekiel, the believer from the people of Fir'aun, and Ali bin Abi Talib (a.s.), who is superior among all of them. Ref. Kifayat-ut-Talib by Muhammad b. Yusuf Ganji Shafe'i, Sawaeqe Muhriqa by Ibn Hajar Makki, Tafsire Durre Mansur by Jalaluddin Suyuti, Fath-ul-Qadeer by Shawkani, Tafsir Fath-ul-Bayan by Siddiq Hasan Khan, etc.

2. In Rawzatus Safa it is stated that he attacked the army twelve times.
3. In certain books of martyrdom it is stated that Murrah bin Munqiz struck his sword upon the crown of his head and the army too struck at him with their swords. Ali put his hands around the neck of his horse who took him in the midst of the enemy. They cut him into pieces with their swords. When his end drew near he called out, “O dear father! Here is my grandfather the Prophet of Allah (S), who serves me an overflowing cup. Then hasten! Hasten! For he holds a cup in his hand for you too, then you too may partake of it.
4. Allamah Turayhi relates, that when Ali bin Husayn (a.s.) fell a martyr upon the desert of Karbala, Imam Husayn (a.s.) went besides him wearing a shirt, cloak, and a turban whose two ends were on the either side of his head (upon his shoulders). Imam said, “Now O my dear son! You have found relief from imprisonment and the anxieties of this world, and very soon I too shall join you”.
5. Allamah Majlisi says that Muhammad bin Abi Talib and Abul Faraj say, that his mother was Layla, the daughter of Abi Murrah bin Urwah bin Mas’ood Saqafi and on the tenth (of Muharram) he was eighteen years of age. Thus it seems that Abul Faraj also considers his age to be of eighteen years, but Abul Faraj in his Maqatilat Talibiyyin does not state so but says something contrary to it. For he considers Ali Akbar to have been born during the caliphate of Usman bin Affan, and this is more sane than his earlier quote.
6. Ali Akbar was not directly related to the Bani Umayyah family; rather his mother Layla was the daughter of Maymunah, the daughter of Abu Sufyan (Ref. Al Husayn wa Batlat Karbala by Allamah Shaikh Muhammad Jawad Mughni’ah). Here Mu’awiyah slyly tries to associate his lofty character with that of his own family (Bani Umayyah), while in reality Ali Akbar had inherited the outstanding merits and excellent character of the Bani Hashim.
7. Sayyidah Zainab al Kubra (a.s.) (the elder Zainab), the elder daughter of Imam Ali (a.s.) and Sayyidah Fatemah az Zahra (a.s.) was born in Madinah during the life-time of the Noble Messenger of Allah (S). She was thus brought up in the sacred laps of her grandfather, father and mother, along with her brothers and sister. Thus she was surrounded from all sides by infallibility, then why would not one expect such brilliance in her character? She combined in herself the eminence of her grandfather, valour of her father, piety of her mother and morals of her brothers.

Soon after her birth, Jibra’eel descended with greetings upon the Prophet of Allah (S) and presented the name chosen by Allah for her, thus she was named Zainab, viz. embellishment of (her) father, rather she proved to be an embellishment for Islam in particular and the entire universe in general. Zainab al Kubra was married to her cousin Abdullah, titled Bahrus Sakha (the Ocean of Munificence), the son of Ja’far at Tayyar, and bore him four sons viz. Aun, Muhammad, Ali and Abbas, and one daughter Umm Kulthum.

She sacrificed her sons Aun and Muhammad in the way of Allah at Karbala and seldom wept upon them. After the martyrdom of Imam Husayn (a.s.) she assumed the role of preserving the name of Imam Husayn (a.s.) and his mission that was to secure the permanence of Islam and unveil the ugly face of hypocrisy and despotism. She faced the worst ordeals of life with unwavering forbearance and unparalleled prowess, which would even falter the feet of the most valourous of men. While her eloquent sermons at Kufa and Syria shook the very foundations of the throne of Bani Umayyah, and people listened to her words dumbfounded and in awe.

She spoke such prudently that people presumed Imam Ali (a.s.) had risen, she thus dealt a final blow to the wall of despotism. Apart from this, she was the one who was responsible for preserving the continuity of the Progeny of Prophet Muhammad (S), since it is narrated (at several places in this book too) that at times she saved the life of Imam Ali Zainul Abedeen (a.s.) and was prepared to sacrifice her own self in his stead. Her sublime qualities can be established by numerous titles bestowed upon her viz. Aqeelat Bani Hashim, the intellectual among the Hashimites; Aqeelat Quraysh, the intellectual among the Quraysh; Shareekatul Husayn, the associate of Husayn; Al Alematul Ghairul Mu’allimah, an intellectual without having being trained; Al Faheematul Ghairul Mufahhimah, a knowledgeable who needs none to make her understand; Saniye Zahra, the second Zahra; Ummul Masaeb, the mother of griefs; Sahibatul Musibatul Uzma, the bearer of the grand sorrow; etc.

There is difference of opinion regarding the place of her burial, some opine that she died in Madinah and is buried there, while others say that she lies buried in Cairo. But the most accurate, which is unanimously accepted by the Shi’ah

Scholars, is that she is buried in Damascus, Syria at a place now known as 'Zainabiyah'.

The pilgrimage to her blessed grave is highly recommended and visiting it is a desire of every true believer and a seeker of truth. Numerous books have been authored depicting her meritorious life, for further readings refer to: Khasaise Zainabiyah by Sayyid Nuruddin Jazaeri, Zainab Ukhtal Husayn by Muhammad Husayn al Adeeb, Zainab al Kubra by Shaikh Ja'far Naqdi, Aqeelat Bani Hashim by Sayyid Ali Hashmi, Ma'a Batlat Karbala by Shaikh Muhammad Jawad Mughniyyah, Ibnatuz Zahra Batlatul Fida by Ali Ahmad Shalabi, Fi Rihabas Sayyidah Zainab by Sayyid Muhammad Bahrul Uloom, Batlat Karbala by Dr. Ayesha Bintush Shati Misri etc. May Allah's Eternal Blessings be upon her and her Noble Household.

8. In certain books it is stated that his (Muhammad's) mother too was Sayyidah Zainab al Kubra (a.s.), ref. Safinatul Bihar by Shaikh Abbas Qummi, Khasaise Zainabiyah by Sayyid Nuruddin Jazaeri, Zainab: Ukhtal Husayn by Muhammad Husayn al Adeeb, etc. And Allah is the Best Knower.
9. Abu Sa'eed bin Aqeel is the same man who had humiliated Abdullah bin Zubayr in the assembly of Mu'awiyah. Ibn Abil Hadeed relates from Abu Usman that once Imam Hasan bin Ali (a.s.) went to meet Mu'awiyah, when Abdullah bin Zubayr was seated there. Mu'awiyah desired to sow the seeds of discord among the Quraysh, thus he asked the Imam, "Who was elder, Zubayr or Ali"? Imam Hasan (a.s.) replied, "They were near (in age) to one another while Ali (a.s.) was senior to Zubayr. And may Allah have mercy upon Ali".

Abdullah bin Zubayr said, "May Allah have mercy upon Zubayr". Abu Sa'eed bin Aqeel, who was present there, said, "O Abdullah! Why do you get excited when someone sends mercy upon his father"? He replied, "I too send mercy upon my father". Abu Sa'eed said, "Your father was neither equal nor similar to him". He said, "Why did he not have a measure in it? Both of them were from the Quraysh and both of them claimed caliphate, while neither of them succeeded".

Abu Sa'eed replied, "Withdraw this from your mind. Ali (a.s.) occupied a place among the Quraysh with relation to the Prophet (S) as you know, and when he claimed caliphate they obeyed him, while he was a Chieftain. While Zubayr aspired towards the cause whose commander was a woman, and when the battle of Jamal intensified he retreated back. And before the right would be distinguished from falsehood, he escaped. A crippled man beheaded him and plundered his clothes. While Ali (a.s.), similar to the time of his cousin (the Prophet), proceeded further. May Allah have mercy upon Ali". Ibn Zubayr said, "O Abu Sa'eed! If you had uttered similar words to someone else, you would have known".

Abu Sa'eed replied, "For whose sake (referring to Mu'awiyah) you defile him (Ali) is himself reluctant with you". Mu'awiyah interrupted their speech and they became silent. Ayesha was informed about their speech, and one day when Abu Sa'eed passed by her house, she called him in a loud voice saying, "O Abu Sa'eed! You have uttered such and such words with my brother"? Abu Sa'eed turned around but could not see anyone, and said, "Shaitan looks at you while you do not see him". Ayesha laughed and said, "Bravo to your father! What a sharp tongue you possess"!

10. In certain books it is stated that Qasim (a.s.) himself was trampled upon by the horses' hooves in his life-time, and Allah is the Best Knower.
11. It is related in Madinatul Ma'ajiz, that Qasim returned back from the battlefield to his uncle Imam Husayn (a.s.) and said, "O dear uncle! Thirst! Quench my thirst with water". Imam enjoined him with forbearance and then gave him his ring to place it in his mouth. Qasim says that when I kept the ring into my mouth I found it similar to a spring of water. My thirst was quenched and I returned back to the battlefield.
12. Abu Hanifa Dinawari says that when Abbas bin Ali (a.s.) saw this, he told his (real) brothers Abdullah, Ja'far and Usman bin Ali, whose mother was Ummul Baneen Ameriyyah, from the progeny of Waheed, that, "May my life be your ransom! Proceed further and lay down your lives for your Master". All of them went and started shielding Imam Husayn (a.s.) with their faces and necks. Hani bin Sawb (or Sabeet) Hazrami attacked Abdullah bin Ali and killed him, and then he attacked his brother Ja'far and killed him too.

Yazid bin Asbahi shot an arrow at Usman bin Ali and killed him. Then he proceeded further and beheaded him. He brought the head to Umar bin Sa'ad and asked for a gift. Umar replied, "Go and ask for a gift from your commander Ubaydullah. The gift is with him". Only Abbas bin Ali remained, he fought alongside Imam Husayn (a.s.) and defended him. He

accompanied him everywhere until he too was martyred.

13. This Shahrbanu is not the mother of Imam Ali Zainul Abedeen (a.s.), who had died during child birth, as will be quoted in the end of this book.
14. From the above report of Abul Faraj it appears that Hazrat Abbas sent his brothers before him so that he (or his son) might inherit from them (Allah's refuge). This seems quite fictitious, for if he had desired the wealth of this world he would have accepted the invitation of Shimr, who had offered him protection and Ubaydullah in turn would have bestowed lavish gifts upon him. But his sincerity and devotion towards serving his Imam is indisputable, while his faith and virtue unparalleled. Thus this report of Abul Faraj is nothing but the outcome of prejudice and his (Abul Faraj's) pervert opinion.
15. The above incident cannot be relied upon for the simple reason being that such covetousness can never be expected from a person of Hazrat Abbas (a.s.)'s caliber, who was far more exalted than can be perceived by the ordinary intelligence. Thus to say that Abbas (a.s.) intended drinking water, in reality tarnishes his eminent personality and falsifies his devotion towards his Imam (a.s.), that it was only after he remembered the thirst of Imam Husayn (a.s.) and his household, did he throw away the water.

Probably, what Abbas (a.s.), the 'Virtuous Slave of Allah', intended, while filling his palm with water, was to announce to the enemies that the water, which they had held back from them, was very easy for them to conquer, and he did this perhaps to instill fear in their hearts. It was very easy for them to vanquish the enemies and crush their suppression, but they had readily submitted to the Will and Command of Allah, thus he threw away the water without partaking a drop of it. Most significantly, it could also be described as a declaration of Imam Husayn (a.s.)'s everlasting triumph against evil and despotism at Karbala.

16. Abu Ja'far Iskafi, in his above narration, has misinterpreted that, "Ali (a.s.) would steal out in fear from the valley .....". These words do not confirm to the invincible character of Imam Ali (a.s.), whose invincible prowess is evident in Islamic history, quoted by both Shi'ah and Non-Shi'ah sources. In fact he often said, "By Allah! I do not fear whether I hasten towards death or death hastens towards me", these being the words of a dauntless warrior, being 'Approved' (Murta□a) by Allah. Verily the friends of Allah, no fear shall be upon them, nor do they grieve. (Surah al Yunus, 10:62).
17. Hazrat Abbas (a.s.), the son of Imam Ali (a.s.) through his marriage with Ummul Baneen Fatemah al Kilabiyah was born on 4th Sha'ban 26 A.H. Since early childhood he was devoted to his respected father Imam Ali (a.s.) and elder brothers Imam Hasan (a.s.) and Imam Husayn (a.s.). He looked upon Imamayn Hasanayn (a.s.) as his masters rather than his elder brothers and considered himself as their wretched slave, as instructed by his mother, and was ever prepared to sacrifice his entirety for them.

He, as well as his real brothers, thus accompanied Imam Husayn (a.s.) to Karbala and remained attached to him until their martyrdom. Abbas could easily have accepted the proposal of security brought to him by Shimr, the accursed, and could thus have saved himself and lead a lavish life thereafter, but he refused to succumb to treachery and hypocrisy, and rather preferred to be martyred while striving in the path of Islam and the truth. He is often looked upon as only a valourous and dauntless fighter, while the other prominent aspect of his life is often neglected which demonstrates his excellent conduct, unfaltering faith, absolute submission (to Allah and His Hujjat), unwavering forbearance, abiding piety, intense virtue, unparalleled wisdom, while in reality he combined in himself all the qualities of a perfect 'Slave of Allah'.

His outstanding status can be validated from the traditions of Aimmah (a.s.) in his praise. He has been bestowed with numerous titles, which again portray his eminence, viz. Afzalush Shuhada, the Most Excellent among the Martyrs; Bab-al-Hawaej, the Door of (the fulfillment of) desires; Abdus Saleh, the Virtuous Slave (of Allah); Qamare Bani Hashim, the Moon of the Hashimites; Abul Qirbah, the father of the water skin; Al Saqqa, the water fetcher, Sahibe Liwa'il Husayn, the Standard-bearer of Husayn (a.s.) etc., while his Kuniyah (agnomen) is Abul Qasim and Abul Fazl. He married Lubabah, the daughter of Ubaydullah bin Abbas bin Abdul Muttalib.

The names of his children are quoted as Ubaydullah, Fazl, Hasan, Qasim, and a daughter, while it is related that two of his sons, viz. Fazl and Qasim were martyred in Karbala. Imam Ja'far as Sadiq (a.s.), in his salutations, remembers Abbas

(a.s.) in the following words: Peace be upon you O the Virtuous Slave (of Allah), who served Allah and his Prophet (S), and the Commander of the faithful (a.s.), and Hasan (a.s.) and Husayn (a.s.), may Allah's blessings be upon them all and His benedictions. Peace be upon you and Allah's Mercy and His blessings, and his forgiveness, and His Paradise upon your (blessed) spirit and (sacred) body. I bear witness, as also Allah, that you tread a path similar to the people of Badr and those striving in the way of Allah, as also the devout ones who struggle against His enemies, who strive to assist His friends, and defend His beloved ones.

Thus may Allah reward you, (with) an excellent reward, abundant reward, prudent reward, a reward similar to (the one bestowed by Him upon) those who fulfilled their allegiance to Him, and accepted His call, and served those Authorised by Him". Numerous books, dealing with his life and merits, have been authored by the Shi'ah scholars, for further study refer to: Al Abbas by Sayyid Abdul Razaq al Muqarram, A'alamun Nas fi Fazaelil Abbas by Sayyid Sa'eed Behbahani, Al Batalul Alqama by Shaikh Abdul Wahid al Muzaffar, Khasaesul Abbasiyah by Shaikh Muhammad Ibraheem Karbasi, Maqtalul Abbas by Sayyid Mahdi Tabatabai Yazdi, Tareekhe Zindaganiye Qamare Bani Hashim by Husayn Imadzadeh etc.

Thus he lived a fruitful life and died a felicitous death. Hazrat Abbas (a.s.) lies buried in a Magnificent Mausoleum at Karbala, Iraq, facing the Mausoleum of Imam Husayn (a.s.), perhaps yet shielding his Master. His Mausoleum is an asylum for those seeking fulfillment of their desires from Allah on his behalf, and a refuge for every destitute, oppressed and downtrodden. May our lives be your ransom O Abbas!

This is the section that causes the tears to flow, grills the heart, and scorches the liver of the believers! Complaint (against this tyranny) is to Allah and aid is requested from Him (alone)!

In some books of Martyrdom it is related that when Imam Husayn (a.s.) saw that seventy-two persons among his friends and relatives had fallen down, he turned toward the tents of his family and called out,

"O Sakinah! O Fatemah! O Umm Kulthum! My salutations be upon you all!"

Hearing this Sakinah said, "O dear father! Have you resolved to die?" Imam replied,

"How could the one, who is bereaved by his friends and helpers, not resolve to die?"

Sakinah said, "O dear father! Then return us back to the sanctuary of our grandfather". Imam replied,

"Alas! If a sand-grouse (a type of a bird) is released at night, it will sleep in peace".

Hearing this, the women of his family started lamenting and Imam Husayn (a.s.) consoled them.

It is related in the same book that Imam Husayn (a.s.) then turned towards Umm Kulthum (a.s.) and said,

"I enjoin you towards goodness in matter of yourself. I am proceeding towards the battlefield in the midst of these enemies".

Hearing this Sakinah started lamenting while Imam loved her extremely. He pressed her to his chest and wiped her tears and said,

"Know O my dear Sakinah! Very soon you will have to weep after me when death will have surrounded me, then do not aggrieve me now with your tears until the spirit remains in my body. Then when I am killed, you are more worthy of weeping upon me, O the best of women!"

It is related from Imam Muhammad al Baqir (a.s.), that when Imam Husayn (a.s.) resolved to be martyred, he called for his eldest daughter Fatemah (a.s.). He then handed over to her a sealed envelope and an open testament. Imam Ali bin Husayn (Zainul Abedeen) (a.s.) was ill at that moment, Fatemah later handed over the letter to Imam Ali Zainul Abedeen (a.s.) and from him it came down to us.

It is related in Isbatul Wasiyyah of Mas'oodi, that Imam Husayn (a.s.) called for Imam Ali Zainul Abedeen (a.s.) in his state of illness, and then handed over to him 'the Exalted Name' (of Allah) and the legacy of the Prophets. He told him that he had handed over the (esoteric) wisdom, texts, books and weapons to Umm Salama (a.s.) and had advised her to hand over those things to him.

It is related in the same book that Khadijah, the daughter of Imam Jawad (a.s.) and sister of Imam Hadi (a.s.) says that Imam Husayn (a.s.) apparently bequeathed to his sister Sayyidah Zainab (a.s.), and during the days of (the Imamate of) Imam Ali Zainul Abedeen (a.s.), the Knowledge of Ale Muhammad (a.s.) spread through her medium so as to conceal Imam Zainul Abedeen (a.s.) (from the enemies) and to safeguard his life.

Qutubuddin Rawandi in his Da'wat relates from Imam Ali Zainul Abedeen (a.s.), that on the tenth of Muharram, my father pressed me to his heart while blood was flowing through him, and he said,

"O dear son! Memorize the supplication which Sayyidah Fatemah (a.s.) received from the Prophet of Allah (S), who in turn received from Jibra'eel and which was handed down to me, for it is beneficial for fulfillment of all desires, in important matters, anxieties, harsh circumstances and vital tasks."

The supplication is as follows:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ
بِحَقِّ يٰس وَ الْقُرْآنِ الْحَكِيْمِ وَ بِحَقِّ طٰهٰ وَ الْقُرْآنِ الْعَظِيْمِ يَا مَنْ يَقْدِرُ عَلَى حَوَائِجِ السَّائِلِيْنَ يَا مَنْ يَعْلَمُ مَا فِيْ الضَّمِيْرِ يَا مُنَفِّسًا عَنِ الْمَكرُوْبِيْنَ يَا مُفَرِّجًا عَنِ الْمَغْمُوْمِيْنَ يَا رَاحِمَ الشَّيْخِ الْكَبِيْرِ يَا مَنْ لاَ يَحْتَاجُ اِلَي التَّفْسِيْرِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

BISMILLAHIR RAHMANIR RAHEEM

BEHAQQE YASEEN WAL QUR'ANIL HAKEEME, WA BEHAQQE TAHA WAL QUR'ANIL 'AZEEME, YA MAN YAQDERO 'ALA HAWA'EJIS SA'ELEENA, YA MAN YA'ALAMO MA FIZ ZAMEERE, YA MUNAFFESAN 'ANIL MAKRUBEENA, YA MUFARREJAN 'ANIL MAGMUMEENA, YA RAHEMASH SHAIKHIL KABEERE, YA RAZEQAT TIFLIS SAGEERE, YA MAN LA YAHTAJO ILAT TAFSEERE, SALLE 'ALA MUHAMMADIW WA ALE MUHAMMAD.

We (the Author) say, that another supplication of Imam Husayn (a.s.) is quoted on the morning of the tenth, while a third one narrated from him on the same day and which has been quoted by Shaikhut Taifa (Al-Tusi) in the supplications of the third of Sha'ban wherein he says:

"Then recite the supplication of Imam Husayn (a.s.) on the day of Kauthar (referred to the tenth of Muharram)."

It is related by Kaf'ami that the last supplication of Imam Husayn (a.s.) on the day of Ashura is ..... (until the end).

It is related in Biharal Anwar, after quoting the martyrdom of an infant child who had come out of the tent, that Imam Husayn (a.s.) turned towards the right and did not find anyone. He then turned towards the left and saw none, Imam Ali Zainul Abedeen (a.s.), who did not even have the strength to lift up a sword (due to ailment), came out. Umm Kulthum (a.s.) followed him calling out, "O dear son, return back". He replied,

"O dear Aunt! Leave me so that I may strive for the son of the Prophet of Allah".

Imam Husayn (a.s.) saw him and said,

"O Umm Kulthum! Stop him, lest the world may turn vacant of the descendants of Muhammad (S)".

Martyrdom of the suckling child (Abdullah, Ali al Asghar)

His mother was Rabab, the daughter of Imru al Qays bin Adi, and her mother was Hind al Hanood. Sayyid Ibn Tawoos says that when Imam Husayn (a.s.) saw the corpses of his youth and friends, he resolved to be martyred, and called out,

"Is there anyone who could defend the family of the Prophet of Allah? Is there any monotheist who would fear Allah in respect of us? Is there any aide who could come to assist us for the sake of Allah? Is there anyone who could rush to our aid in lieu of reward from Allah?"

The voice of lamenting of the ladies arose and Imam came to the door of the tent and called for Zainab (a.s.) saying,

"Give me my infant child so that I may bid him farewell".

Then he took him in his arms and bent to kiss his lips. Hurmala bin Kahil Asadi shot at arrow at the child, which pierced his neck and severed his head. (May Allah's Mercy and Blessings be upon him and may Allah's curse be upon his murderer) A Poet says regarding this, "And the one who bent to kiss his child, but the arrow preceded him in kissing his neck". Then he called out to Sayyidah Zainab (a.s.) to take him back. He filled his palm with the child's blood and threw it towards the heavens saying,

"Every hardship is easy upon me when Allah is the Beholder".

Shaikh Mufeed says regarding the suckling child that Imam Husayn (a.s.) sat in front of the tent while Abdullah, who was an infant, was brought to him. A man from the Bani Asad killed him by shooting an arrow at him.

Azdi says that Aqabah bin Basheer Asadi relates from Imam Muhammad al Baqir (a.s.) that he told me,

"O Bani Asad! We hold a liability of blood among you".

I asked, "O Aba Ja'far! What sin do I share in it? And which is that blood?" Imam replied,

"A child was brought to Imam Husayn (a.s.), who held him in his lap, one person from among you, the Bani Asad, shot an arrow at him and severed his head. Imam gathered his blood and when both of his palms became full of the blood, he sprinkled it upon the earth and said, 'Almighty Allah! If You have withheld assistance from the heavens, then bestow upon us that which is better, and take our revenge from these evil-doers'."

Sibt Ibn Jawzee relates in his Tazkirah from Hisham bin Muhammad Kalbi, that when Imam Husayn (a.s.) saw them persistent on killing him, he brought the Qur'an and opening it placed it upon his head, and called out,

"The Qur'an and my grandfather, the Prophet of Allah (S), are the judge between yourselves and me. O people! How do you consider the shedding of my blood to be lawful? Am I not the grandson of your Prophet? Has not the tradition of my grandfather reached you regarding me and my brother that we are the Masters of the youth of Paradise? Then ask Jabir (bin Abdullah Ansari), Zaid bin Arqam and Abu Sa'eed Khudri. Is not Ja'far at Tayyar my uncle?"

Shimr replied, "You shall shortly hasten towards 'the raging fire' (of hell) (Allah's refuge)". Imam said,

"Allah is great! My grandfather the Prophet of Allah informed me, that he saw a dog filling his throat with the blood of his Ahlul Bayt (a.s.), and I perceive that it is none other than you".

Shimr replied, "I shall worship Allah by the tongue only, if I understand what you speak". Imam Husayn (a.s.) turned his face and saw his infant weeping due to thirst. He took him in his lap and said,

"O people! If you do not pity me, at least pity this young one".

A man shot an arrow at the child and severed his neck. Imam wept and said,

"O Allah! Be a judge between us and those who invited us, having promised assistance, and in return killed us".

A voice came from the heavens calling out to him,

"Leave him O Husayn! For he has a maid awaiting to nurse him in Paradise".

Then Haseen bin Tameem shot an arrow at his lips and blood flowed from it. Imam wept and then said,

"O Allah! I complain to You regarding how they have faired with me, my brothers, my sons and my family".

Ibn Nima says that then he lifted up the child and placed him among the martyrs of his family.

Muhammad bin Talha quotes in his Matalibus Su'ool from the book Futooh, that Imam Husayn (a.s.) had an infant child. An arrow was shot at him that killed him, and then Imam dug a grave with his sword for him and reciting Prayers upon him, buried him. Then he quotes an elegy.

It is stated in Ehtijaj, that when Imam Husayn (a.s.) was left alone and none remained with him except his son Ali Zainul Abedeen (a.s.) and a suckling child named Abdullah. He lifted up the child to bid farewell, when an arrow came and pierced the neck killing him. Imam dismounted from his horse and dug a grave with the sheath of his sword, then he buried the child under the sand drenched in his blood, he then leapt from his place, arose and recited elegies. The writers of Martyrdom, as well as the author of Ehtijaj say, that then Imam mounted his horse and went for the battle while saying:

"The nation has disbelieved and have turned their face away from the reward of the Lord of the worlds; the nation killed Ali and his son Hasan, the excellent, the son of esteemed parents; they were filled with hatred and rancor and called upon people and gathered to fight Husayn; Woe be to the ignoble nation that assembled groups to fight the people of the 'Two Sacred Sanctuaries'; thus they left while inviting others towards obedience of the apostates; opposing Allah to shed my blood, for the sake of Ubaydullah from the progeny of the polytheists; and the son of Sa'ad has killed me aggressively with the help of an army similar to torrential rains; and all this was not in restitution of any crime committed before me, except that my pride are the two stars, Ali who was the best after the Prophet, and the Prophet who was the son of Quraishite parents; my father is the best among men and I am the son of the two best ones, the silver which has emerged from gold, I am the silver the son of the two golden ones; then is the grandfather of anyone among men similar to my grandfather, or their father similar to my father; then I am the son of the two best ones, my mother is Fatemah az Zahra and my father is the one who fractured the back of the polytheists in (the battles of) Badr and Hunain, and who worshipped the Lord since childhood when the Quraysh worshipped the two idols and worshipped the Lat and Uzza together; and my father is the one who offered Prayers while facing the two Qiblahs, then my father is the sun and my mother a moon, while I am a star, the son of the two moons; and he (Ali) displayed such wonders on the day of Uhad, that warded off envy, by splitting the two armies, as also in the (battle of) Ahzab and Fathe Makkah in which death was the word of the day for both the armies, and all this was performed in the way of Allah; but how has the debased nation dealt with the two children, the progeny of the righteous Prophet Mustafa (S) and of Ali, similar to red roses, on the

day of striking of the two armies".

Then he stood facing the army with his sword unsheathed, renouncing life and heart resolved to die. And he was saying,

"I am the son of Ali the chaste from the progeny of Hashim, and this grace is enough for me whenever I pride, my grandfather is the Prophet of Allah the most eminent among all, we are the lanterns of Allah among the creatures, and my mother is Fatemah Zahra (a.s.), the daughter of Ahmad (S), and my uncle Ja'far is known as the possessor of two wings, and among us is the Book of Allah and has been revealed in truth, and in us lies lawfulness and the revelation proclaimed with goodness, and we are the trusts of Allah among all men, while we declare this in secret and in the open that we possess authority upon the spring (of Kauthar) and we shall feed our followers with the cup of the Prophet, which cannot be denied, and our followers are the eminent among followers, while the one who bears animosity towards us shall be doomed on the day of Qiyamah".

Muhammad bin Abu Talib says that Abu Ali Salami relates in his history, that this elegy is composed by Imam Husayn (a.s.) himself and there is no other elegy similar to it.

"Although this world is considered to be pleasant, the reward of Allah is magnificent and meritorious; and if the body is created for death, then martyrdom in the way of Allah is the best for man; and if sustenance is distributed and assured, then man should not strive hard to seek it; and if the gathering of this wealth will result in leaving behind, then why should man be avaricious".

Then he called the army for combat and whoever came close to him, he would be killed instantly until he piled up the corpses. Then he attacked the right wing of the army and said,

"Death is better than perpetration for humiliation, while humiliation is better than entering the fire of hell".

Then he attacked the left wing of the army and said,

"I am Husayn the son of Ali, I have sworn not to run away from the enemy, and defend the household of my father, until I die on the Religion of the Prophet".

It has been related by some narrators that, "By Allah! I have not seen a more valorous man similar to him, who is broken by the death of his son, household and friends. The warriors initiated the attack upon him and he responded to their attack similarly. And he scattered them, similar to a wolf that enters the ranks of the sheep, and routed them and scattered them. He attacked the well-equipped army of thirty thousand and they scattered like locusts in front of him. Then he returned to his place and said,

"There is no Might and no Power except with Allah, the Most High, the Most Great".

It is related in Isbatul Wasiyyah, that he killed one thousand and eight hundred warriors with his own hands.

It is quoted in Biharul Anwar, that it is related by Ibn Shahr Ashob and Muhammad bin Abi Talib that he attacked continuously until he had killed one thousand nine hundred and fifty men, excluding the wounded ones. Umar bin Sa'ad called out to his army, "Woe be to you! Do you know with whom you fight? He is the son of a pot-bellied one. (Here he desires ridiculing Imam Ali, Allah's refuge). He is the son of the assassin of the Arabs. Attack him from all sides". Four thousand archers surrounded him and blocked his way to the tents.

Muhammad bin Abi Talib, Ibn Shahr Ashob and Sayyid Ibn Tawoos say, that Imam Husayn (a.s.) then said,

"Woe be to you O followers of the family of Abu Sufyan! Then if you are irreligious men and do not fear the day of Qiyamah, at least be noblemen and come to your senses if you be from the progeny of Arabs".

Shimr said, "O son of Fatemah! What do you mean?" Imam replied,

"I say that we should fight with one another, while the ladies have not erred. Lift your hands off plundering my household until I am alive".

Shimr said, "Verily right is with you". Then he called out, "Return from the tents and make him your target while he is a merciful match". Then the entire army turned towards him and Imam Husayn (a.s.) asked for water. And whenever he tried to go towards the Euphrates, the army would attack him and turn him away from the river.

Ibn Shahr Ashob says that Abu Makhnaf relates from Jaludi, that Imam Husayn (a.s.) attacked A'awar Salami and 'Amr bin Hajjaj Zubaydi, who were deputed with four thousand men to guard the bank of the Euphrates. Then he entered his horse into the river and when the horse put his mouth into the water to drink it, Imam said,

"O my horse! You are thirsty as also myself, and until you do not drink I shall not quench my thirst".

When the horse heard these words of the Imam, he lifted his head up and did not partake of the water as if he understood what the Imam said. Imam said,

"I shall drink and you too drink".

He extended his hand and filled his palm with water, when a person from the army called out, "O Aba Abdillah! You are pleasantly drinking water while your tents are being plundered?" Hearing this, the Imam threw away the water and lay siege while splitting the army and found his tents to be safe".

Allamah Majlisi in his Jilaul Uyoon says that then again he bade farewell to his household and enjoined them with forbearance, and promised them reward and recompense, then said,

"Wear your veils and prepare to face trials, and know that Allah is your protector and support and will deliver you from the evil of the enemies and will make excellent your conclusion. His wrath will engulf your enemies in different trials and He will bestow upon you distinct blessings and wonders in lieu of these trials. Do not complain and do not utter such things which would lessen your status".

It is stated in Biharul Anwar, that Abul Faraj says that Imam Husayn (a.s.) went towards the river and Shimr said, "You shall not go towards the river, rather you shall go towards the fire" (Allah's refuge). A man called out to him, "O Husayn! Do you not see the Euphrates waving similar to the bellies of the fishes? By Allah! You shall not taste of it until you perish due to thirst". Imam said,

"O Lord! Kill him due to thirst".

The narrator says that the (same) man would say, "Give me water to drink". Water would be handed over to him and he would partake of it and vomit it. Then again he would say, "Give me water to drink, for thirst kills me". This went on and on until he died. (May Allah's curse be upon him)

A man named Abu Hatoof shot an arrow at Imam Husayn (a.s.) that pierced his forehead. He pulled it out and blood flowed upon his face and beard. Then he said,

"O Lord! Do You see what I have to face at the hands of these evil men? O Lord! Diminish their number and kill them until the last one. And do not leave anyone among them upon the earth, nor forgive them".

Then he attacked them similar to a ferocious Lion, and there was none who would reach him, except that he would split open his belly and kill him. They shot arrows at him from all sides and he took them upon his chest and neck and said,

"How badly have you treated the Progeny of Muhammad (S) after him. After killing me you shall not fear killing any of the servants of Allah, and killing me would make their slaughter easy upon you. I desire from Allah that in exchange of this humiliation of your's he may bestow martyrdom upon me, and then seek my revenge upon you through means that you have never ever thought of".

Hearing this Haseen bin Malik Sakuni said, "O son of Fatemah! How shall Allah take your revenge from us?" Imam replied,

"He shall engulf you in wars and shed your blood, then a fierce punishment shall befall you".

Then he fought until he was inflicted with enormous wounds. Ibn Shahr Ashob and Sayyid ibn Tawoos

numbers them to be seventy-two.

Ibn Shahr Ashob relates from Abu Makhnaf, who relates from Imam Ja'far as Sadiq (a.s.) that,

"The body of Imam Husayn (a.s.) was inflicted with thirty three wounds of the lance and thirty four cuts of the sword".

Imam Muhammad al Baqir (a.s.) says that Imam Husayn (a.s.) was inflicted with three hundred twenty plus wounds of lances, cuts of swords and injuries by arrows.

In another narration it is stated that the number of wounds were three hundred and sixty. While still in another three hundred and three wounds, and it is also said that the wounds numbered one thousand three hundred. The arrows were pierced in his armor similar to the thorns on the body of a porcupine. And it is also related that all the wounds of his body were upon his front side only.

It is related that (excessive) fighting had tired Imam Husayn (a.s.) and he paused for sometime to rest. At that moment a stone was flung at his forehead and he lifted the front part of his dress to clean it (the blood), when a poisoned three-pronged arrow came towards him piercing his chest. In some narratives it is stated that it pierced his heart and he said,

"In the name of Allah! And by Allah! And upon the custom of the Prophet of Allah (S)"!

Then he lifted his head towards the heavens and said,

"O Lord! You know that they have resolved to kill the one besides whom there is no other son of the Prophet upon this earth".

Then he pulled the arrow from his back (or chest) and blood started flowing down similar to a groove. He filled his palms with it and threw it towards the heaven, and not a single drop of it fell back. The redness in the heavens was not seen before Imam Husayn (a.s.) did so. Then he filled his other palm with it and wiped it on his head and beard saying,

"I desire to meet my grandfather, the Prophet of Allah (S), dyed with this blood of mine. And I will say: O Prophet of Allah! Such and such persons killed me".

Shaikh Mufeed, after quoting the mounting upon the horse of Imam Husayn (a.s.) and going to the bank of the Euphrates and martyrdom of his brother Abbas (a.s.) says, that when Imam Husayn (a.s.) returned from the Euphrates towards his tents, Shimr bin Ziljawshan, accompanied with a group of his accomplices, came to him and surrounded him from all sides. A man named Malik bin Bashr Kindi stepped ahead and started abusing Imam Husayn (a.s.) and struck at his head with his sword. It cut the night-cap which he had worn and reached his head while blood started pouring forth filling the night-cap.

Imam Husayn (a.s.) said,

"You shall never eat or drink again with this hand of yours' and you shall arise (on the day of Qiyamah) along with the oppressors".

He removed the cap from his head and asked for a kerchief and tied his head with it. Then he wore another cap and fastened a turban upon it.

We (the Author) say, that Tabari too quotes similarly but says that he wore a burnoose instead of a nightcap, and further says that Imam Husayn (a.s.) was exhausted when a man from Kinda (Malik bin Bashr) stepped forward and seized the burnoose from his head, which was made of fur. He brought the burnoose to his wife Umm Abdullah, the daughter of Hurr and sister of Husayn bin Hurr Badi. When he tried to wash the blood from it, his wife perceived that it was of Imam Husayn (a.s.) and she said,

"You have brought the stolen cloth of the grandson of the Prophet of Allah (S) into my house? Get away with it from here".

His friends say that he remained indigent until he died.

Tabari says that Abu Makhnaf relates, that Shimr gathered ten Kufan foot soldiers and proceeded towards the tents of the ladies of Imam Husayn (a.s.) and stood between the Imam and his household. Imam Husayn (a.s.) said,

"Woe be to you! Then if you are irreligious men and do not fear the day of returning (Qiyamah), at least be free-minded in the world of yours and be noblemen. Keep your scoundrels and stupid men away from my household".

Shimr said, "O son of Fatemah! Verily right is with you". Then he proceeded towards Imam Husayn (a.s.) with his group of lackeys which included Abul Junub Abdul Rahman Ju'fi, Qash'am bin 'Amr bin Yazid Ju'fi, Saleh bin Wahab Yazbee, Sinan bin Anas Nakha'i and Khawli bin Yazid Asbahi. Shimr incited them to kill Imam Husayn (a.s.).

He told Abul Junub, who was well equipped with arms, "Proceed further", and he said, "Why don't you proceed further?" Shimr replied, "Do you back-answer me?" And he said, "Then do you order me?" They started abusing one another, and Abul Junub, who was a valorous man, said, "By Allah! How I wish to thrust this spear into your eye". Shimr lifted his hands off him and said, "By Allah! I wish I could strike at you with the sword".

It is related that Shimr, accompanied by the foot soldiers, turned towards Imam Husayn (a.s.) and he attacked them and scattered them. Then they surrounded him with severity when a child ran towards Imam Husayn (a.s.) from the tents of the household. Imam called out to his sister Sayyidah Zainab (a.s.) saying,

"Take care of him".

The child did not pay heed and ran until he reached Imam and stood at his side. Shaikh Mufeed identifies him as being Abdullah bin (Imam) Hasan. The child said, "By Allah! I shall not part from my uncle".

(Tabari) Bahr bin Ka'ab struck at Imam Husayn (a.s.) with his sword and the child said, "Woe be to you O son of ill-natured man! Do you intend killing my uncle?" The accursed struck at him with his sword, which the child took upon his hands, and cut it till the flesh, while it hung. The child cried, "O mother! Come to my aid". Imam took him in his fold and said,

"O nephew! Forbear upon this trial and consider it to be blessing for you. You shall unite with your virtuous fathers the Prophet of Allah (S), (Imam) Ali bin Abi Talib (a.s.), Hamza (a.s.), Ja'far (at Tayyar) (a.s.) and (Imam) Hasan bin Ali (a.s.)".

Then he lifted his hands for Prayers and said,

"O Lord! Hold back the rains of the heavens and the abundance of the earth from them. O Lord! Then if you give them some more life, then dispel them, and take Thou among them, then make the rulers to be ever displeased with them. For they invited us to render assistance and then rebelled against us and killed us".

(Malhoof) Sayyid ibn Tawoos says that Hurmalah shot an arrow at him (Abdullah bin Hasan) and killed him and he was in the arms of his uncle Imam Husayn (a.s.). (May Allah's Mercy and Blessings be upon him)

Ibn Abd Rabbah in his Iqdul Fareed says that the sight of a Syrian man fell upon Abdullah bin Hasan bin Ali (a.s.), who was handsome among men, and he said, "I desire to kill this youth". A man told him, "Woe be to you! Lift your hands off him". He did not pay any heed and struck at him with his sword and killed him. When the sword reached him, he cried out, "O uncle! Come to my aid". Imam replied,

"Here I am! This is a voice of the one who possesses less companions and abundant murderers".

Imam attacked his murderer while severing his hand and with another stroke killed him. I (the author) say, that Ibn Abd Rabbah has clearly committed error and has identified Abdullah bin Hasan instead of Qasim bin Hasan (whose martyrdom has already been discussed).

Tabari says that Imam Husayn (a.s.) then attacked the foot soldiers and pushed them away from him.

Shaikh Mufeed says that the foot soldiers attacked the companions of Imam Husayn (a.s.) from the left and right sides and killed them until three to four men remained with him.

Tabari and (Ibn Aseer) Jazari quote similarly and say, that when Imam Husayn (a.s.) was left with three

or four men, he called for a long fringed shirt that dazzled the eyes. It was of Yemeni origin and minutely stitched. He tore it from some sides so that it could not be removed off his body. One of his companions said, “I wish you wore breeches underneath your clothes”. Imam replied,

“It is a garment of disgrace, and wearing it is not befitting me”.

It is said that when he was killed, Bahr bin Ka’ab robbed the shirt away from his body leaving it bare.

Azdi says that ‘Amr bin Shu’ayb relates from Muhammad bin Abdul Rahman, that both the hands of Bahr bin Ka’ab would ooze out pus in the winters and in the sUmmrs it would turn dry similar to wooden sticks.

Sayyid Ibn Tawoos says that Imam Husayn (a.s.) said,

“Bring me a garment which I may wear below my dress so that they may not bare me”.

Breeches were brought for him, and he said,

“This is the dress of the disgraceful ones”.

Then he called for a worn-out shirt, and tearing it, wore it below his dress. When he was martyred, it was removed off his body.

Shaikh Mufeed says that when only three men remained with Imam Husayn (a.s.), he turned towards the enemies while the three men defended him and warded off the army away from him until they were martyred and Imam was left alone. He was wounded upon the head and body, he then attacked them from the left and right side and scattered them.

Hameed bin Muslim says that, “By Allah! I have not seen a shattered person more valorous than him whose sons, family and friends have been killed yet his heart being invincible. The foot-soldiers attacked him and he faced them similar to a wolf who attacks the sheep and scatters them to the right and left”.

When Shimr saw this, he called for the cavalry and stationed them behind the frontline of the foot soldiers. Then he commanded the archers to shoot their arrows at him. And such number of arrows pierced his body that it looked similar to a porcupine, then he lifted his hands off them and they came and stood facing him.

Zainab (a.s.) came to the door of the tents and called out to Umar bin Sa’ad, *“Woe be to you O Umar (bin Sa’ad)! Abu Abdullah is being killed why you behold?”* He did not reply and she said, *“Woe be to you! Is there not a Muslim amongst you?”* But again none replied.

Tabari says that Umar bin Sa’ad neared Imam Husayn (a.s.), and Zainab (a.s.) said, *“O Umar bin Sa’ad! Abu Abdullah is being killed while you behold?”* The narrator says that it is as if I see tears flowing upon his cheeks and beard while he turned his face away from Zainab (a.s.).

Sayyid Ibn Tawoos says that when Imam Husayn (a.s.) was exhausted by numerous wounds and he looked similar to a Porcupine, Saleh bin Wahab Yaznee thrust a lance at his flank and he fell on his left cheek upon the ground from the Horse's back. Then he said,

"In the name of Allah! And by Allah! And upon the Creed of the Prophet of Allah"!

Then he stood up.

The narrator says that Sayyidah Zainab (a.s.) came out of the door of the tent calling out, *"O my brother! O my Master! O my family! I wish the heavens would fall upon the earth and I wish the mountains would scatter upon the desert".*

It is related that Shimr called out to his companions, "Why are you waiting for this man?" Then they attacked him from all sides.

Hameed bin Muslim says that Imam Husayn (a.s.) had worn a fur cloak and a turban upon his head, while his hair was dyed with Wasmah. I heard him say, before he was martyred, when he was on foot but fought as if he was mounted, and defended himself from the arrows, while the cavalry were split from all sides and he attacked them with sword,

"You conspire together against me? By Allah! After me you shall not kill anyone else by whose murder Allah would have been more wrathful towards you. By Allah! I desire that Allah cherish me in lieu of this contempt of yours'. And He may take my revenge from you through means of which you are unaware. Beware! By Allah! If you kill me, Allah too shall kill you and shed your blood. Then He shall not lift His Hands off you until He doubles the grievous punishment".

It is related that he remained alive for a lengthy period of time that day, and if the army had desired they would have killed him. But they considered one another for it, and each group desired that the other would kill him. Shimr called out in their midst, "What do you have to wait for? Kill this man, may your mothers mourn upon you". Thus they attacked him from all sides.

Shaikh Mufeed says that Zar'ah bin Shareek severed his left arm and struck at his shoulder with his sword and he fell down upon his face.

Tabari says that then they retreated back and he was in a very bad state and he would rise and fall. At this moment Sinan bin Anas bin 'Amr Nakha'i hit him with a lance and threw him upon the ground.

Shaikh Mufeed and Tabarsi say, that Khawli bin Asbahi came forward hastily and alighted from his horse to severe his head, but he trembled. Shimr said, "May Allah break your hands! Why do you tremble?" Then he alighted from the horse and beheaded him.

Abul Abbas Ahmad bin Yusuf Damishqi Qirmani, who died in the year 1019 A.H., says in Akhbarul Dawl, that thirst became intense upon Imam Husayn (a.s.) and they did not give him water to drink. A cup of

water came to his hand and when he bent to drink it, Haseen bin Nameer shot an arrow at him, which pierced his chin, and the cup became full of blood. He then lifted his hands towards the heavens and said,

"O Allah! Lessen their quantity, kill each one of them, and do not spare a single one from among them upon the earth".

Then they attacked him from all sides and he flaunted upon them from the left and right side until Zar'ah bin Shareek struck at his left hand with the sword and entered another into his shoulder. Then Sinan bin Anas thrust a lance into his body throwing him down. Shimr then alighted from his horse and beheaded him and handed it over to Khawli Asbahi. Then they looted his clothes.1

I (the author), say, that it is related in the narrative by Sayyid Ibn Tawoos, Ibn Nima, Shaikh Saduq, Tabari, (Ibn Aseer) Jazari, Ibn Abdul Birr, Mas'oodi and Abul Faraj, that Sinan (bin Anas), the accursed, beheaded him.

Sayyid Ibn Tawoos says that Sinan came forward and said, "Although I know that he is the grandson of the Prophet of Allah (S) and his parents are the best among humans, I shall behead him". Then he struck at his blessed neck with his sword and severed his sacred and honorable head.

A poet says regarding it: "And what other disaster can be greater than that of Husayn, when the hands of Sinan were killing him".

Abu Tahir Muhammad bin Hasan (or Husayn) Barasi (or Narasi) says in Ma'alimud Deen, that Imam Ja'far as Sadiq (a.s.) said, that when Imam Husayn (a.s.)'s matter reached this stage, the Angels started lamenting in the Audience of Allah and said, *"O Lord! This Husayn is Your guest, he is the grandson of Your Prophet"*. Then Allah created an image of Imam al Qaem (a.t.f.s.) and said,

"I shall seek revenge from them through his medium".

It is related, that Mukhtar arrested Sinan and severed each of his fingers one after the other. Then he cut off his hands and feet and flung him into a large vessel in which olive oil was boiling hot.

The narrator says that at the moment when they beheaded Imam Husayn (a.s.), a violent and dark hurricane erupted engulfing the entire horizon into darkness. Then a red storm blew and nothing could be seen, while the army presumed that the curse of Allah had descended. This continued for an hour and then ceased.

Hilal bin Nafe' says that I was standing along with the companions of Umar bin Sa'ad and someone called out, "O commander! Have glad tidings that Shimr has killed Husayn". I then went to the spot of his martyrdom and stood at his side and he was dying. By Allah! I have never seen a better corpse drenched in blood than his, and a face more illuminated than his. While the light of his countenance and his formidable beauty made me forget his death. In this state he asked for water, and a man said to him,

“By Allah! You shall not partake it until you enter ‘the raging fire’ (of hell)” (Allah’s Refuge). I heard Imam say,

“Woe be to you! I am not proceeding towards ‘the raging fire’, nor shall I taste ‘the boiling water’ therein. Rather I am going to the presence of my grandfather, the Prophet of Allah (S), and I shall be residing in his place of the truthful residue in the shelter of Allah, the Almighty. And I shall drink of the pure water, and then I shall complain to him regarding what you did to me”.

Hearing this all of them became enraged, as if they had no mercy in their hearts, and in this very state, while he was speaking to them, they beheaded him. I was astonished at their ruthlessness, and said, “I shall never ever accompany you in any task from now on”.

Kamaluddin Muhammad bin Talha says in his Matalibus Su’ool, that the head of the grandson and the beloved of the Prophet of Allah (S) was severed with a sharp sword. Then they raised his head upon the lance as is done with the apostates, and they paraded it in the midst of the slaves of Allah in the cities. And they lead his family and children in a state of disrespect, and mounted them upon the shaft of the Camel without saddle or seat, in spite of knowing that they were the Progeny of the Prophet, while their love was incumbent as specified by the Qur’an and the true faith.

If the heavens and earth would have the power to speak, they would have bemoaned and lamented upon them. And if the disbelievers had been aware of it, they would have wept upon them and lamented. While if the obstinate ones of the age of ignorance would have been present, they too would have wept upon them and would have condoled one another upon their martyrdom. And if the oppressive tyrants had been present at the episode of his martyrdom, they would have assisted and aided him.

Woe be upon this catastrophe which has afflicted the hearts of the God-fearing and remained as an inheritance for them! Woe be upon the calamity which has grieved the hearts of the believers and pained those who shall come in the future! Alas upon the Progeny of the Prophet, whose blood was shed, and upon the family of Muhammad (S) whose swords had decelerated, and Alas upon the Alawites who were left deprived of aide and their masters being killed! Alas upon the Hashimites, whose sanctity was violated, and shedding of whose blood was considered lawful!

It is related in Nawadir from Ali bin Asbat, who relates from some of his companions, that Imam Muhammad al Baqir (a.s.) said, that on the tenth of Muharram, my father (Imam Zainul Abedeen) was very ill and was inside the tent. I saw my friends walking to and fro along with Imam Husayn (a.s.) and bringing water for him. Once he attacked the right wing of the army and then the left wing, while once the central part. They killed him in a manner that the Prophet had prohibited them to slaughter an animal. They killed him with swords, lances, stones, sticks and batons. Then they trampled his body by the horse’s hooves.

I (the author), say, that Imam Husayn (a.s.) was martyred on Friday, the tenth of Muharram, sixty first year of the Migration (Hijrah) after the Prayer of Zuhr. He was fifty-seven years of age. In another

narration it is related, that he was martyred on Saturday or Monday, but the more accurate one seems to be Friday.

Abul Faraj (Isfahani) says that what has been related by the Ammah (Non-Shi'ah) regarding the day of Monday is an error and is not supported by any narration. This is so because the first day of Muharram, the month in which the martyrdom occurred, according to the conclusion from all astronomical deductions by the procedure of Indian calculations, fell on Wednesday, hence the tenth cannot be on Monday (but on Friday). And this itself is an evidence for truth that confirms the narration.

Shaikh Mufeed, in context of the martyrdom of Imam Husayn (a.s.) on the tenth of Muharram says that at the dawn of Friday, while some others say Saturday, Umar bin Sa'ad (mobilized his forces), and according to the previous report it is evident that it was Friday. And in context of his entering Karbala, Shaikh Mufeed says that then he came forward, and that was on Thursday, the second of the month of Muharram, sixty first year of Migration (Hijrah).

It is narrated in the Tazkirah of Sibt Ibn Jawzee, that he (Imam Husayn) was martyred on Friday, in between the Prayers of Zuhr and Asr, for he had recited the Salatul Khawf along with his companions, while some say that it was Saturday, which we have already discussed.

In the same book it is mentioned, that there are numerous reports regarding his murderer. Hisham bin Muhammad (Kalbi) says that it was Sinan bin Anas Nakha'i, the other one who is named is Haseen bin Nameer, who shot an arrow at him and came forward and beheaded him. Then he hung it in the neck of his horse so as to be endeared by (Ubaydullah) Ibn Ziyad. The third name being that of Muhajir bin Aws Tamimi, the fourth one Kaseer bin Abdullah Sha'abi, the fifth Shimr bin Ziljawshan. We say that the sixth one who is named is Khawli bin Yazid Asbahi. (Allah's curse be upon all the murderers of Imam Husayn).

Muhammad bin Talha Shafe'i and Ali bin Isa Irbili Imami say, that Umar bin Sa'ad ordered his companions saying, "Come forward and behead him". Nasr bin Harshah Zababi came forward and repeatedly struck at the neck of Imam Husayn (a.s.). Umar bin Sa'ad was enraged and signaling to a man standing on his right side, said, "Woe be to you! Go forward and relieve Husayn". Khawli bin Yazeed, May Allah enter him in the fire of hell eternally, came forward and beheaded him.

Daynoori says that Sinan bin Aws Nakha'i thrust a lance at him and threw him down, and then Khawli bin Yazeed Asbahi stepped forward to behead him. His hands trembled and his brother, Shabal bin Yazid beheaded him and gave it to his brother Khawli.

Ibn Abd Rabbah says that Sinan bin Anas killed him and Khawli bin Yazid Asbahi, who was from the clan of Hameer, ended his life by beheading him. He took his head to Ubaydullah and said, "Fill my stirrup with abundant wealth ....." (as will be quoted later).

It is related from Imam Ja'far as Sadiq (a.s.), that when a stroke was dealt upon Imam Husayn (a.s.), he

fell off his horse and they ran to behead him. A voice sounded from the heavens

"O the nation which has become obstinate and turned astray after the passing away of their Prophet! May Allah not bestow upon you the grace of fasting and the* (*Eid of*) *Fitr"*. Then he (a.s.) said, *"Therefore by Allah! They have not prospered nor shall they thrive until the seeker of revenge* (*Imam Mahdi*) *for Imam Husayn rises".

Ibn Qawlawayh Qummi relates from Halabi, who in turn relates from Imam Ja'far as Sadiq (a.s.), that when Imam Husayn (a.s.) was martyred, someone called out in the Kufan army. When he was reprimanded for it, he said, "Why should I not cry when I see the Prophet of Allah (S) standing, at one time he looks at the earth and another time at your battle, and I fear lest he imprecate upon the dwellers of the earth and you would be damned".

The Kufan army said, "He is insane", while the 'repentants' among them said, "By Allah! What have we done to ourselves? We killed the Master of the youth of Paradise for the sake of the son of Sumayyah". Then they revolted against Ubaydullah and their situation reached such as aught to be. The narrator says that I asked them, "May I be your ransom! Who was the caller?" They replied, "We presume it was Jibra'eel".

In the narration of Mashhadi it is related that Salmah went to the presence of Umm Salama (a.s.) while she was weeping. He asked, "What makes you weep?" She replied, *"I saw the Prophet of Allah* (*S*) *in a dream and his head and beard were smeared with dust. I asked: O Prophet of Allah* (*S*)*! What has happened to you that you are smeared in dust? He replied: Just now I have witnessed the murder of my Husayn".*

It is related in Sawaeqe Muhriqa of Ibn Hajar, that one of the signs that appeared on the day of the martyrdom of Imam Husayn (a.s.), was that the heaven turned dark so much so that the stars were visible during the daytime. And whichever stone was lifted up, fresh blood was found beneath it. And it is also said, that the heavens turned red due to his martyrdom and the sun pitch-black. The stars became visible during the daytime, while the men presumed that the (day of) resurrection had arrived. And on that day whichever stone was lifted up in Syria, fresh blood appeared beneath it.

1. Daynoori says that Imam Husayn (a.s.) was thirsty and asked for a cup of water, and when he lifted it up unto his lips, Haseen bin Nameer shot an arrow at his mouth and he could not drink it. Then he kept the cup upon the ground.

The narrator says that after the martyrdom of Imam Husayn (a.s.), they looted his clothes. His shirt was taken away by Ishaq bin Haywah Hazramee, who when he wore it, became inflicted with leprosy and his hair fell off.

It is related, that his shirt bore marks of a hundred and some arrows, lances, and strokes of swords.

Imam Ja'far as Sadiq (a.s.) says that there were thirty-three wounds of the lances and thirty-four cuts of swords upon the body of Imam Husayn (a.s.). His trousers were taken away by Bahr bin Ka'ab Tamimi and it is related that he became bed-ridden and his legs turned paralytic.

His turban was snatched away by Akhnas bin Mursid Hazramee who wore it upon his head and turned blind. His sandals were nabbed away by Aswad bin Khalid, while his ring by Bajdul bin Saleem Kalbi who snatched it by severing his finger. (May Allah's curse be upon all of them).

When Mukhtar arrested him (Bajdul), he severed his hands and legs; he wallowed in his blood until he died. Imam possessed a bathing-gown of fur that was looted by Qays bin Ash'as. His armor was taken by Umar bin Sa'ad, and when he was killed, Mukhtar presented it to his killer Abi Umroh. His sword was plundered by Jamee' bin Khalq Awdee, while it is also narrated that a Tamimite man named Aswad bin Hanzalah or Falafis Munshali took it.

While this swift sword was other than the exclusive Zulfiqar, which was among the trusts of Prophethood and Imamate, as also his unique ring, were in the safe custody of his family.

Shaikh Saduq relates from Muhammad bin Muslim, that Imam Ja'far as Sadiq (a.s.) was questioned regarding the ring of Imam Husayn (a.s.) as to who got it when it is said that his clothes were looted? Imam (a.s.) replied,

"It is not so as is said. Imam Husayn (a.s.) bequeathed to his son Ali (Zainul Abedeen) (a.s.) and handed over his signet to him, as also the chores of Imamate that were handed over by the Prophet of Allah (S) to the Commander of the faithful Ali (a.s.). Imam Ali (a.s.) handed it over to Imam Hasan (a.s.), who in turn handed it over to Imam Husayn (a.s.), which later came to my father's (Imam Muhammad al Baqir) possession and it came down to me. It is there with me and I put it on Fridays and Pray while wearing it".

Muhammad bin Muslim says that on Friday I paid a visit to him and offered Prayers with him. When he ended his Prayers, he stretched his hand towards me and I saw the ring in his finger in which it was engraved: There is no other Deity but Allah, Ready to meet Allah. Then Imam (a.s.) said,

"This is the signet of my grandfather Abu Abdullah Husayn (a.s.)".

It is related in the Amali of Shaikh Saduq and Rawzatul Wa'ezeen, that the horse of Imam Husayn (a.s.) smeared his mane and forehead in his blood and started running and neighing. When the daughters of the Prophet heard his neighing they came out of the tents and saw the horse without his rider, thus they knew that Imam Husayn (a.s.) was martyred.

Ibn Shahr Ashob in his Manaqib and Muhammad bin Abi Talib say, that the horse of Imam Husayn (a.s.) fled from the folds of the army and dipped his forelocks in the blood. He rushed towards the tents of the women-folk and started neighing. Then he went behind the tents and started beating his head upon the

ground until he died.

When the ladies saw the horse devoid of its rider, they started wailing and Sayyidah Umm Kulthum (a.s.) beat her head with her hand and called out, *"O Muhammad! O Grandfather! O Prophet! O Abul Qasim! O Ali! O Ja'far! O Hamza! O Hasan! This is Husayn who has fallen down in the desert while his head is severed from the nape. His turban and cloak have been robbed off",* saying this she became unconscious.

It is said in the renowned Ziyarat-e-Nahiyah that:

"And your horse wandered away towards your tents, neighing and weeping, then when your women-folk beholded your horse devoid of it's rider and saw the saddle bent, they emerged from the tents, with disheveled hair, beating their faces, unveiled, and wailing, lamenting, in a dejected state after having being honored, they ran towards the spot of your martyrdom, while Shimr (the accursed) was seated upon your chest, moving his sword (upon your neck) to slaughter you, while clasping your hair in his hand, he was slaughtering you with his Indian sword, you had turned motionless while your breathing was ceasing, (your were beheaded) and your head was raised upon the lance". 1

1. It is related in Madinatul Ma'ajiz from the same Ibn Shahr Ashob, that Abu Makhnaf relates from Jaludi, that when Imam Husayn (a.s.) fell down upon the earth, his horse defended him. He leapt upon the horse-riders and threw them upon the ground from the saddle. He crushed them with his feet and started circulating around until he killed forty men. Then he drenched himself with the blood of Imam Husayn (a.s.) and rushed towards the tents. He started neighing aloud and struck his hooves upon the ground.

Sayyid Ibn Tawoos relates, that a maid came out of the tents of Imam Husayn (a.s.) and a man told her, "O maid of Allah! Your master has been killed". She says, I hastened to my lady and started lamenting, seeing this all the ladies arose and started wailing.

It is said that then the army jointly proceeded further to plunder the tents of the Progeny of the Prophet (S) and the light of Zahra (a.s.)'s eyes, besides looting the veils off the ladies' shoulders. The daughters of the Prophet (S)'s family and his household started wailing together and wept upon the loss of their associates and friends.

Hameed bin Muslim says that when a woman from (the family of) Bakr bin Wael, who was accompanying her husband, who was along with Umar bin Sa'ad, saw that the army had advanced towards the women's tents while looting their veils, she pulled out a sword and turning towards the tents called out, *"O family of Bakr! They are looting the daughters of the Prophet of Allah (S). There is no judgment and no decree except with Allah! Arise to avenge the blood of the Prophet of Allah!"* Hearing this, her husband seized her and took her away.

It is related, that the ladies were drawn out of the tents and the tents were set on fire. The women of the Prophet's family were bareheaded, bare-feet and marauded similar to the ones in captivity. They were disturbed and wandered while saying, "By Allah! Take us to the spot of the martyrdom of Husayn". When their sight fell upon the martyrs, they started wailing and beating their faces. It is said: By Allah! I cannot forget that Zainab (a.s.), the daughter of Ali (a.s.), wept upon Husayn (a.s.) and called out in a grievous voice,

"O Muhammad, salutations of the heavenly angels upon you! This is Husayn, who has fallen down with body smeared in blood and bodily components cut asunder, while your daughters have been captivated. I complain to Allah! And also to Muhammad Mustafa (S)! And Ali Murtaۖa (a.s.)! And Fatemah Zahra (a.s.)! And Hamza, the Master of Martyrs! O Muhammad (S)! This is Husayn, who has fallen down in the desert, while the wind is gasping upon him, and he is killed at the hands of the illegitimate ones. O griefs! O trials! Today my grandfather the Prophet of Allah (S) has departed from the world! O companions of Muhammad (S)! Come and behold the Progeny of Mustafa (S) being seized similar to the captives".

In another narration the following words have been related,

"O Muhammad (S)! Your daughters have been seized and your Progeny killed. The wind is gasping dust upon them. This is Husayn, his head severed from the nape while his cloak and mantle have been looted. My father be ransom upon the one whose army was marauded on Monday! My father be ransom upon the one, the cord of whose tents was broken up! My father be ransom upon the one, meeting whom is not possible now and whose wounds are incurable! My father be ransom upon the one on whom I ransom my life! My father be ransom upon the one who died in sorrow and thirsty! My father be ransom upon the one whose beard dripped blood! My father be ransom upon the one whose grandfather is Muhammad al Mustafa (S)! My father be ransom upon the one whose grandfather is the Prophet of the Lord of the heavens! My father be ransom upon the grandson of the guided Prophet! My father be ransom upon Muhammad al Mustafa (S)! My father be ransom upon Khadijatul Kubra (a.s.)! My father be ransom upon Ali al Murtaۖa! My father be ransom upon Fatemah Zahra (a.s.), the mistress of the women-folk! My father be ransom upon the one for whom the sun turned back so that he may offer Prayers!"

The narrator says that by Allah, hearing this, each and everyone, whether friend or foe, wept. Then Sakinah (a.s.) embraced the corpse of her father and the Bedouins gathered around and pulled her away from him.

It is related in Misbah of Kaf'ami, that Sakinah (a.s.) said, that when Husayn (a.s.) was martyred, I embraced him and fell unconscious and I heard him say,

"O my followers (Shi'ah) remember me when you drink water! And lament upon me when you hear about any traveler or martyr!"

Hearing this I arose with fright while my eyes were hurt due to weeping, then I started beating my face.[1]

1. Ibn Abd Rabbah in his Iqdul Fareed, relates from Hammad bin Muslimah, from Sabit, who relates from Anas bin Malik, that when we had buried the Prophet of Allah (S), Sayyidah Fatemah Zahra (a.s.) approached me and said, "O Anas! How did your heart consent when you poured earth upon the face of the Prophet of Allah (S)"? Saying this she wept and called out, "O my dear father! You consented when your Lord desired meeting you. O my dear father! The one with whom his Lord is near ..... (until the end)".

The state of Fatemah (a.s.) was thus after the burial of her father, then what would have befallen Sakinah (a.s.) when she beholded her father's body drenched in blood, with head severed, and robbed off his turban and clock, with fractured and bent back? Then she described her state in the following words: "How could your heart consent when you killed the son of the Prophet of Allah (S), how could you crush his chest which was a treasury of the 'Righteous Knowledge'"?

Shaikh Mufeed says that they looted the belongings, camels and the chattels of Imam Husayn (a.s.) and also the veils of the women-folk of his family.

Hameed bin Muslim says that by Allah! I have seen with my own eyes that they pulled the veils off the shoulders of the women-folk, their daughters or other ladies and removed from them forcibly.

Azdi says that Sulayman bin Abi Rashid relates from Hameed bin Muslim, that I reached the bedside of Ali bin Husayn al Asghar (a.s.) (Imam Zainul Abedeen), who was ill and bed-ridden. Shimr bin Ziljawshan, along with his lackeys rushed upon him and said, "Shall we kill him?" I said, "Glory be to Allah! Shall we also kill the infants? This infant is already at the verge of death".

I kept a watch upon him and defended him when anyone approached him until Umar bin Sa'ad came there. He said, "None should enter the tents of the women-folk and none should disturb this ailing child. The ones who have robbed their belongings should return it back to them". By Allah! None among them returned anything back.

In Akhbarud Dawl of Qirmani it is related that Shimr (May the curse descend upon him which is due to him) decided to kill (Imam) Ali al Asghar (Zainul Abedeen) who was ill. Zainab (a.s.), the daughter of Ali bin Abi Talib (a.s.), came in and said, *"By Allah! You shall not kill him until you kill me".* Hearing this Shimr lifted his hands off him.

It is related in Rawzatus Safa, that when Shimr entered the tent of the ailing one (Imam Zainul Abedeen), he saw him lying upon the pillow. Shimr pulled out his sword to kill him when Hameed bin Muslim said, "Glory be to Allah! How will you kill this infant child? Do not kill him". Some say that Umar bin Sa'ad caught hold of the hand of Shimr and said, "Are you not ashamed before Allah? You intend killing this ailing infant?"

Shimr replied, "We have orders of the commander Ubaydullah to kill each and every son of Husayn". Umar repeatedly restrained him until he retreated back. Then he ordered that the tents of the Progeny of

Mustafa (S) be set on fire.

It is related in Manaqib of Ibn Shahr Ashob, that Ahmad bin Hambal says that the reason for Imam Zainul Abedeen (a.s.) becoming ill in Karbala was that he had worn a long armor, and he clipped the extra part of it with his bare hands and tore it (and thus developed fever).

Shaikh Mufeed relates that the accursed Umar bin Sa'ad came in facing the tents and the women started weeping and wailing in front of him. He turned towards his accomplices and said, "None should enter the tents of the women-folk and none should disturb this ailing infant". The women-folk desired from him that whatever was looted from them be returned back so that they may cover themselves.

He said, "Whatever one has looted off the belongings of these women should return it back to them". By Allah! None returned anything. Then he appointed some guards upon the tents of the ladies and of the ailing Imam and said, "Guard them, none should enter therein nor should ruin them". Saying this he returned to his tent and called out in the midst of his associates, "Who will volunteer to gallop horses upon Husayn?"

Tabari says that Sinan bin Anas came to Umar bin Sa'ad and stood at the door of his tent and called out, "Fill my stirrup with rewards for I have killed the King whose door was guarded, I have killed the one who was the best with regard to his father and mother, and whenever ancestry was discussed he possessed the best ancestry".1 Umar bin Sa'ad said, "You are insane and shall never come to your senses. Bring him to me". He was brought to him and Umar beat his hand with the cane and said, "O insane one! You have uttered that, which if heard by Ibn Ziyad, he will blow your head off".

Umar bin Sa'ad arrested Uqbah bin Sam'an, the servant and retainer of Rabab (a.s.), the wife of Imam Husayn (a.s.), and asked him, "Who are you?" He replied, "I am a retainer". Then he was released, and we have related regarding him, along with Marqa' bin Samamah, in the preceding chapter.

It is related, that then Umar bin Sa'ad called out in a loud voice among his accomplices, "Who among you will volunteer to gallop the horses upon the body of Husayn?" Ten men among them volunteered to do so. Among them was Ishaq bin Haywah Hazramee, who had looted the shirt of Imam Husayn (a.s.), and was later bed-ridden with leprosy, and Ahbash bin Marsad Hazramee. They proceeded further and galloped their horses until they had crushed the back and chest of Imam Husayn (a.s.). I have been informed that after this incident, Ahbash bin Marsad was standing in the battlefield, when an unknown arrow came and struck at him and he died.

Sayyid Ibn Tawoos says that Umar bin Sa'ad called out in the midst of his accomplices, "Who is desirous of volunteering to gallop the horses upon the back and chest of Husayn?" Ten men among them volunteered to do so, among them was Ishaq bin Hawah Hazramee, the one who robbed the shirt of Imam Husayn (a.s.).

The others being Akhnas bin Mursid, Hakeem bin Tufayl Sumbosi, Umar bin Sabeeh Saydawi, Raja' bin

Manqaz Abadi, Saleem bin Khaysamah Ju'fi, Wahez bin Na'em, Saleh bin Wahab Ju'fi, Hani bin Sabeet Hazramee and Usayd bin Malik. (May Allah's curse be upon all of them). They trampled the body of Imam Husayn (a.s.) with their horse's hooves until they crushed his chest and back. The narrator says that these ten men came to Ubaydullah, and Usayd bin Malik among them said, "We trampled the chest after the back with the powerful hooves".

(Ubaydullah) Ibn Ziyad said, "Who are you?" They replied, "We trampled the back of Husayn until the bones of his chest turned into a powder", he bestowed some gifts upon them.

Abu 'Amr Zahid says, that we investigated regarding these ten men and concluded that all of them were born illegitimate. Mukhtar arrested all of them and fastened their hands and feet to an iron fence. Then he ordered that horses be galloped upon their backs until they died.

1. Tabari says that the army told Sinan bin Anas, "You killed Husayn, the son of Ali, and Fatemah, the daughter of the Prophet of Allah (S), and you have killed the most dangerous Arabian man who had desired snatching the kingdom away from the Bani Umayyah. Then go to your commanders and desire abundant rewards, for even if they hand over all of their wealth in lieu of the murder of Husayn, it is quite less".

(Manaqib, Irshad, Malhoof) Then Umar bin Sa'ad dispatched the head of Imam Husayn (a.s.) with Khawli bin Yazeed Asbahi and Hameed bin Muslim Azdi on the same day of the tenth of Muharram to Ubaydullah bin Ziyad. Then he gathered the heads of Imam's companions and relatives that numbered seventy-two. He then dispatched them along with Shimr bin Ziljawshan, Qays bin Ash'as, 'Amr bin Hajjaj and Uzrah bin Qays, who reached it to Ubaydullah bin Ziyad.

Tabari says that Khawli brought the head of Imam Husayn (a.s.) to the royal palace (in Kufa) and saw that the gate was closed. He took the head to his own house and kept it under a drum of the laundry. He had two wives, one of them was from (the clan of) Bani Asad and another from Bani Hazram named Nawar, the daughter of Malik bin Aqrab, and it was the turn of Nawar that night.

Hisham (bin Muhammad Kalbi) says that my father relates from Nawar, the daughter of Malik, that Khawli brought the head of Imam Husayn (a.s.) and kept it in the courtyard below a drum of the laundry.

Then he entered the room and relaxed upon the bed, I asked him, "What news have you brought?" He replied, "I have brought abundant wealth for you. This is the head of Husayn which lies in the courtyard of your house". I said, "Woe be to you! People bring gold and silver, while you have brought the head of the grandson of the Prophet of Allah (S)? By Allah! I shall never ever lay my head besides you upon the bed". Then I stepped away from the bed and came into the courtyard of the house. Then he

(Khawli) called for his other wife from Bani Asad who entered his bed, while I sat there beholding the head. By Allah! I saw a pillar of light extending like a sheet from the courtyard to the heavens, while white birds were circumambulating it. Then when it dawned, he took the head to (Ubaydullah) Ibn Ziyad.

It is narrated in Matalibus Su'ool and Kashful Ghummah, that Basheer bin Malik brought the head of Imam Husayn (a.s.), and placing it before Ubaydullah bin Ziyad said, "Fill my stirrup with gold and silver for I have killed the King whose door was guarded, and the one who recited the Prayers facing the two Qiblahs in his childhood, and whenever ancestry is discussed he possesses the best ancestry, I have killed the one who was the best with regard to father and mother".

Hearing this Ubaydullah was enraged and said, "If you knew that what you just said, then why did you kill him? By Allah! Nothing will reach you from me and I shall dispatch you to him". Then he pulled him closer and beheaded him.

Shaikh Abu Ja'far Al–Tusi, in his Misbahul Mutahajjid, relates from Abdullah bin Sinan, that I entered the presence of my Master Imam Ja'far as Sadiq (a.s.) and it was the day of the tenth of Muharram. I saw that his color had faded away while grief prevailed upon his cheeks, and tears similar to the royal pearls were falling from his eyes. Seeing this I said, "O son of the Prophet of Allah! Why do you weep?" He replied,

"Have you been negligent? Do you not know on which day Husayn was martyred?"

I asked, "O my Master! What do you have to say regarding fast on this day?" Imam replied,

"Fast on that day without intention and end it without joy and do not fast entirely. Then break your fast one hour after the time of Asr Prayers (nearing sunset) with a drink. For it was at that moment of the day that the battle ended upon the Progeny of the Prophet (S) and their martyrdom concluded. While thirty men from among the family of the Prophet lay (martyred) upon the ground in the midst of the group of their companions. And their martyrdom was unpleasant for the Prophet (S), and if he would have been alive on that day, condolence regarding them would have been offered to him".

Saying this Imam started weeping until his beard was soaked with his tears.

Sayyid Ibn Tawoos in his Iqbal says; know that it was the evening of the tenth of Muharram when the family of Imam Husayn (a.s.) and his daughters and children were captivated by the enemies. And they were besieged with grief, regret and lament. And they spent the entire day in such a state that relating the extent of their anguish and disrespect is beyond the strength of my pen. They spent the night in a forlorn state devoid of aide and their men.

While the enemies loathed them extremely and abandoned them while considering them to be wretched. And by this means they desired seeking nearness to Umar bin Sa'ad, the apostate, the one who orphaned the children of Muhammad (S), and who injured their hearts; and of Ubaydullah bin Ziyad, an atheist; and of Yazid bin Mu'awiyah, a renegade, the apex of heresy and obstinacy.

Then he says that, I have seen in Masabeeh a tradition related from Imam Ja'far as Sadiq (a.s.) that he

said, that my father Imam Muhammad bin Ali (al Baqir) (a.s.) related to me that I asked my father Imam Ali bin Husayn (Zainul Abedeen) (a.s.) regarding the medium of transport sent by Yazid for him, and he replied,

"I was mounted upon a feeble and naked Camel* (*without a litter*)*, while the head of Imam Husayn* (*a.s.*) *was raised upon a bamboo. And the women were behind me mounted upon mules devoid of saddles. While the guards had surrounded us behind our heads and all around with extended lances. And if a drop of tear would fall off from anyone of our eyes, their heads would be beaten with their lances, until they entered us into the city of Damascus. And a caller was announcing, 'O Syrians! These are the captives of the accursed family'." (**Allah's refuge**)

I (the author) say, that (O reader) has this grief ever fallen upon your parents or anyone of your relatives, then one should not consider it to be unworthy. And no Muslim, who recognizes the position of the sons of noblemen, also should consider it to be unworthy. And I (the author) also say that when the evening of the tenth of Muharram approaches, stand up and offer condolences to the Prophet (S) upon these afflictions, with heartache, tearful eyes and aggrieved tongues.

And seek pardon regarding one's deficiency in this grief and ask forgiveness, and also that it (the grief) is not similar to the grief when one looses one's dear ones. For it is far away that a person may fulfill the right of mourning upon this severe grief.

Umar bin Sa'ad halted in Karbala until the Zuhr of the twelfth (of Muharram).

(Malhoof) He gathered the dead bodies of his associates and recited the burial Prayers upon them and buried them, while he left the body of Imam Husayn (a.s.) and his companions in the desert.

(Tabari) He ordered Hameed bin Bakr Ahmari to announce to people for setting off to Kufa.

(Malhoof) He took along with him the family of Imam Husayn (a.s.) and mounted the ladies of his family bareheaded upon camels without litters. And he drove this 'Trust of the Prophethood' similar to the Turkish and Roman captives, while afflicting them in the worst manner of grief and sorrow. It is rightly said that, "Salutations is presented upon 'the Chosen One' from the family of Hashim, while it is astonishing that they fight his progeny".

It is related in Kamile Bahai, that Umar bin Sa'ad halted there (in Karbala) the entire day of the tenth and the next day until the time of Zuhr. Then he appointed some chiefs and trustworthy men to guard Imam Zainul Abedeen (a.s.) and the daughters of the Commander of the faithful Imam Ali (a.s.) and the other women numbering twenty. The ailing Imam was twenty-two years old, while Imam Baqir (a.s.) was four years old, and both of them were present in Karbala, while Allah protected them both.

It is related in Manaqib, that they arrested the entire family except Sharbano,1 who drowned herself in

the Euphrates.

Ibn Abd Rabbah in his Iqdul Fareed says that twelve children from the family of Hashim were taken as captives, including Muhammad and Ali, the sons of Imam Husayn (a.s.), and Fatemah, the daughter of Imam Husayn (a.s.). The pillars of the kingdom of the sons of Abu Sufyan trembled and they did not find ease until kingdom went away from their hands and Abdul Malik bin Marwan wrote to Hajjaj bin Yusuf, "Keep me far away from the blood of this family, for I have seen myself that when the Bani Harb (Bani Umayyah) fought with Imam Husayn (a.s.), their sovereignty was ruined.2

(Tabari) Azdi says that Abu Zuhayr Abasi relates from Qurrah bin Qays Tamimi, that he says that I was on guard when the women of the family (of Imam) were passed by the spot of martyrdom of Imam Husayn (a.s.), their family and children. They started wailing and beating their faces. I can forget everything but can never forget the moment when Zainab (a.s.), the daughter of Fatemah (a.s.), passed by her brother Husayn (a.s.) and saw him fallen upon the ground.

She called out, *"O Muhammad! O Muhammad! Salutations of the heavenly angels be upon you! This is Husayn drenched in blood and cut asunder fallen down in the desert. O Muhammad! Your daughters are captivated and your progeny fallen martyred while the wind is sprinkling sand upon their bodies"*. He (Qurrah) says that, by Allah! Her words made every friend and foes weep.

It is related in a renowned tradition from Za'edah, that Imam Ali Zainul Abedeen (a.s.) said, that when that what befell us occurred on the plains of Karbala, my father and his companions among his sons, brothers and others fell a martyr, and his women and family were mounted upon camels without litters and taken towards Kufa. My sight fell upon the martyrs who had fallen upon the ground and that none had buried them, my heart pressed. This proved quite severe upon me and it was close that I would have died due to the grief. My aunt Zainab (a.s.), the daughter of Ali (a.s.), perceived my condition and said, *"O remembrance of my grandfather, father and brothers! Why do you risk your life?"*

I replied, "Why should I not turn restless and not risk my life, when I see my master, my brothers, uncles, cousins and my family fallen down drenched in dust and blood, bare and naked in the desert. They are neither shrouded nor buried, none is besides them nor is any human-being circumambulating them as if they were of Turkish or Dailamite progeny".

She said, *"Do not be disturbed upon what you see. By Allah! Your father and grandfather have received recommendation from the Prophet of Allah (S) to forbear upon this calamity. And Allah has taken pledge from a group of this nation, whom the similitude of Pharaohs of this world do not recognize but they are renowned among the dwellers of heavens, that they shall gather the fragments of these bodies and bury them. And they shall establish a symbol upon the head of the grave of your father on the land of Karbala, which shall remain eternally and shall never be erased. And if the leaders of infidelity and the supporters of misguidance try to erase it, it's emblem will not but increase abundantly and its affair will exceed day after day".*

1. This Sharbano is not the daughter of Yazdjurd, the mother of Imam Zainul Abedeen (a.s.), for she had died during childbirth as related in authoritative reports. Thus it goes to say that if this report is true, she has to be another woman named Sharbano, for the mother of an Imam can never commit a grave sin of suicide.
2. One cannot expect such mercy from Abdul Malik bin Marwan, who himself was no less a tyrant than the Bani Umayyah. Abdul Malik was all for violence and acknowledged openly that his policy was usurpation by force, although he violated the principles of religion. When the news of his appointment (upon caliphate) reached him, he was seated with the Qur'an in his lap, he closed it saying, "This is our final parting" (Abul Fida).

In fact, it was at his instant that his lieutenant and governor Hajjaj bin Yusuf carried out whole-scale massacre in Makkah and Madinah. Catapults were directed towards the Ka'bah and burnt, while Abdullah ibn Zubayr was killed within the limits of the 'Sacred Sanctuary'. The slaughter of it's inhabitants continued for three successive days, and numerous companions of the Prophet (S) and Imam Ali (a.s.) were put to sword in the holy twin-cities. One cannot also forget the brutal massacre of such eminent personalities like Kumayl ibn Ziyad, Qambar etc. in contempt of their affection towards Imam Ali (a.s.). The number of persons slain by Hajjaj is put at 120,000, and it is said that there were 50,000 men and 30,000 women in his prison (Mas'oodi) all Hashimites or the Shi'ah. While Abdul Malik was even more ruthless than Hajjaj and even more prepared to break faith and violate amnesties. His enmity with the Prophet (S)'s family is well-known in history.

(Irshad) When Umar bin Sa'ad left, a group from the clan of Bani Asad, who had settled in Ghaziriyyah, came. They recited the Prayer upon the corpse of Imam Husayn (a.s.) and his companions and buried him at the place where his grave is presently situated. They buried Ali bin Husayn al Akbar (a.s.) at the feet of Imam Husayn (a.s.), while the martyrs from his family and companions, who had fallen down upon the earth around him, were all buried in a single grave at the side of his feet. They buried Abbas bin Ali (a.s.) on the road towards Ghaziriyyah, at the spot of his martyrdom where his grave is presently situated.

It is related in Kamile Bahai, that the relatives of Hurr bin Yazid buried him at the spot of his martyrdom. It is said, that the Bani Asad, among all the Arabian tribes, had the honor to recite Prayers upon the corpses of Imam Husayn (a.s.) and his companions and bury them.

Ibn Shahr Ashob and Mas'oodi say, that the people of Ghaziriyyah, who were a group from among the tribe of Bani Asad, buried Imam Husayn (a.s.) and his companions one day after their martyrdom. It is also said, that most of their graves were found prepared and white fowls were seen circumambulating them.

Sibt ibn Jawzee relates in his Tazkirah, that Zuhayr bin Qayn was martyred along with Imam Husayn (a.s.) and his companions. His wife dispatched her slave saying, "Go and shroud your master". He went and saw Imam's body lying bare and said to himself, "How is it possible that I should shroud my master and leave the body of Imam Husayn (a.s.) bare? No, by Allah". Saying this he shrouded Imam Husayn (a.s.) and shrouded his master in another one.

It should be borne in mind that it has been proved that the executor of the shrouding and burial of an Infallible (Ma'soom) can be none other than an infallible. While none, except an Imam, can give the dead

body bath to the Imam. And if an Imam dies in the east and his heir (another Imam) is in the west, Allah will unite them.

It is related from Imam Muhammad al Jawad (a.s.), that when the Prophet of Allah (S) died, Jibra'eel along with other Angels and the 'Holy Spirit',1 who had come forth on the Night of Grandeur (Laylatul Qadr), descended. The veils were lifted off the eyes of the Commander of the faithful Imam Ali (a.s.), who saw that the heavens had opened, and they assisted him in the bath and recited Prayers upon the Prophet (S)'s body and prepared his grave. By Allah! None other than them dug his grave, and they assisted until they buried him. Then they buried him while the Prophet (S) spoke to them. Imam Ali (a.s.) heard their conversations that the Prophet (S) enjoined the Angels regarding him. Imam Ali (a.s.) wept and the Angels answered, *"We shall not act miserly with regard to him. Verily he is an authority upon us after you, and none shall see us again after this"*.

At the death of the Commander of the faithful Imam Ali (a.s.), Imam Hasan (a.s.) and Imam Husayn (a.s.) beholded similarly during his burial. They saw the Prophet (S) himself assisting the Angels. And when Imam Hasan (a.s.) was martyred, the same situation prevailed, and it was seen that the Prophet (S) and Imam Ali (a.s.) assisted the Angels in his burial. And when Imam Husayn (a.s.) was martyred, Imam Ali bin Husayn (Zainul Abedeen) (a.s.) witnessed similarly.

It is related, in context of the remonstration of Imam Ali ar Reza (a.s.) against the Waqifites,2 that Ali bin Abi Hamza objected to him saying that, "We have received traditions from your fathers that the executor of the funeral of an Imam is none other than the Imam".

(Since the Waqifites were deniers of the Imamate of Imam Reza, they meant to say that when Imam Moosa Kazim died, he was in Madinah. And the corpse of his father was in the custody of the headsmen of Haroon who buried him in Baghdad. Then if he had been the true Imam, he would have been present in the burial proceedings. Since he was absent it meant that he was not the Imam, Allah's refuge). Imam Reza (a.s.) answered,

"Tell me then, so that I may know, as to who was the executor of the burial of Imam Husayn (a.s.)? Was he an Imam or someone else?"

He replied, "The executor was none other than Ali bin Husayn (Imam Zainul Abedeen)". Imam asked,

"Where was Ali bin Husayn? Was he not imprisoned in Kufa under Ubaydullah (bin Ziyad)?"

He replied, "He came out without their knowledge and attended to the burial proceedings of his father and then returned back". Imam Reza (a.s.) then said,

"The One Who capacitated Ali bin Husayn (a.s.) to come to Karbala to administer the burial proceedings of his father, bestowed similar powers to the Imam (himself) to come to Baghdad (from Madinah) and administer the last rites of his father, although he was not captivated nor was

he in prison".

Shaikh Al-Tusi relates through his chain of transmitters from Imam Ja'far as Sadiq (a.s.), that one morning Umm Salama (a.s.) starting weeping and was questioned regarding it. She replied, *"Yesterday night my son Husayn has been martyred. I have never ever seen the Prophet of Allah (S) in my dream after his death except yesterday night, I saw him in a mournful and grief-stricken state. I asked him as to why I saw him in such a grievous and distressed state and he replied, that since morning he had been digging the graves of Husayn (a.s.) and his companions"*.

Shaikh Saduq relates from Ibn Abbas, that I saw the Prophet of Allah (S) in a dream at mid-day. He was distressed and smeared in dust and held a bottle full of blood in his hands. He said, *"This is the blood of my Husayn that I have been gathering since morning until now".* He noted down the day and it corresponded to the day Imam Husayn (a.s.) was martyred.

There are numerous traditions similar to the above ones. It is related in Manaqib, that Ibn Abbas saw the Prophet of Allah (S) in a dream after the Martyrdom of Imam Husayn (a.s.) with face covered in dust, bare feet and with grievous eyes, while the skirt of his shirt was tied on the waist. He was reciting the following verse of the Qur'an:

"And think not Allah to be heedless of what the unjust ones do. He only respites them to a day when the eyes shall be fixed open (staring up with terror)" (Surah al-Ibraheem, 14:42) .

Then he said,

"I went to Karbala and gathered the blood of my Husayn from the earth that now lies in my skirt. I shall go now to the presence of my Lord and plead to Him (for justice)".

It is related in Kamil of Ibn Aseer, that Ibn Abbas says that I saw the Prophet of Allah (S) in a dream on the night of the martyrdom of Imam Husayn (a.s.). He held a bottle in his hand that contained blood. I asked him, "O Prophet of Allah (S)! What is this?" He replied,

"This is the blood of Husayn and his companions that I am taking to the heavens to the presence of Allah".

When it dawned Ibn Abbas announced the news of the martyrdom of Imam Husayn (a.s.) to the people and related his dream. It was later established that it was the same day when Imam (a.s.) was martyred.

I (the author) say, that regarding the burial of Imam Husayn (a.s.), and those who were martyred along with him, are not quoted in detail in the authoritative books. And it is transmitted from Shaikh Al-Tusi, that the (people of) Bani Asad brought a fresh mat and placed it under the body of Imam Husayn (a.s.). It is related from Deezaj, that he says that I, along with a group of my particular slaves, dug open the grave of Imam Husayn (a.s.). I saw a fresh mat on which lay the body of Imam Husayn (a.s.), while the fragrance of musk was emanating from it. I kept the mat at its original place on which the body of Imam

was lying. Then I ordered that earth be filled in (the grave) and water to be sprinkled upon it.

It is also related by Abil Jarood, that first the grave of Imam Husayn (a.s.) was opened from the head and then from the feet. Fragrance of musk emanated from it while none had any doubts regarding it.

It is related in a renowned tradition from Za'edah, as quoted by us in the end of the previous Section, that Jibra'eel told the Prophet of Allah (S), *"This grandson of yours"*, he said pointing towards Imam Husayn (a.s.), *"shall be martyred along with a group of men from your family, progeny and the virtuous among your nation on the banks of the Euphrates at a place named Karbala".*

He continued,

"When they shall have fallen down upon their place of comfort, Allah, the Honorable, the Glorified, will take away their souls with His Own Hands. While the Angels of the seventh heaven will come forth with trays of rubies and emeralds full of the Abe Hayat (the water of [eternal] life) and shrouds and perfumes of paradise, they shall then pray upon his dead body in hordes. Then Allah shall activate a group from among your nation, who would not be recognized by the kingdom of polytheists, nor would they be associated in his blood by means of speech, concept or deed. They shall bury them and shall erect a mark for the grave of the Master of Martyrs in that expanse desert, which will act as a guide for the righteous and a means of affluence for the believers. And daily a hundred thousand Angels from each heaven shall circumambulate it and shall send salutations to him. They shall glorify Allah and request Him for the salvation of those visiting his grave. Then they shall note down the names of the pilgrims".

1. Some are of the opinion that 'The Holy Spirit' (Ruhul Quds) refers to Jibra'eel, who is also called 'The Trustworthy Spirit' (Ruhul Amin), while others opine that is means inspiration. There is still another interpretation that seems the most appropriate of all. It says that it is a prominent creature greater than the angels. It is stated in a tradition that a person inquired from Imam Ja'far as Sadiq (a.s.) whether 'Ruh' is the same as Jibra'eel, and he replied, "Jibra'eel is one of the Angels and Ruh (Spirit) is greater than Angels. Has Allah, the Exalted, not said: 'The Angels and Spirit descend (on the night of Qadr)"? (Tafseer al Burhan by Sayyid Hashim Husaynee Bahrani Vol. 4: Page 481).
2. Waqifites: After the martyrdom of Imam Moosa al Kazim (a.s.), the majority followed his son Imam Ali ar Reza (a.s.), as bequeathed by him, as the eight Imam. However, some halted with the seventh Imam and became known as the 'Waqifites' lit. the halting ones.

(Umar) Ibn Sa'ad proceeded with the captives, and when they neared Kufa the natives therein gathered for a spectacle. A narrator reports, that a Kufan woman peeped down from her balcony and asked, "You are the captives from which place?" They replied, "We are the captives from the family of Muhammad (S)".

Hearing this, the woman stepped down and started collecting the shawls, skirts and veils and handed them over to them and they wore it. (Imam) Ali bin Husayn (Zainul Abedeen) (a.s.) was along with the women, while illness had bent him severely.

There was also Hasan al Musannah, who had accompanied his uncle and Imam, and had endured the wounds of swords and lances and was severely wounded, as also Zayd and ‘Amr, two other sons of Imam Hasan (a.s.) were along with them. The people of Kufa started wailing and lamenting upon their state, when Imam Ali bin Husayn (a.s.) said,

“You weep and lament for us, then who killed us (except you)?”

It is related from the ‘Intellectual among the Qurayshites’ Sayyidah Zainab (a.s.), the daughter Imam Ali (a.s.), that when Ibn Muljim wounded her father and she saw his last moments, she related the tradition of Umm Ayman to her father and said, “Umm Ayman related to me the following and I endear that I hear it from you”. Imam said,

“O my dear daughter! The tradition is similar to the one related to you by Umm Ayman. And it is as if I see you and the women of your family captivated in this city in a wretched and dreadful state, and I fear lest people might harm you. Forbear! Forbear! By Him, Who splits open the seeds and creates human! On that day there shall not be another friend of Allah upon this earth except you all, your friends and your Shi’ah”.

Sayyidah Zainab bint Ali (a.s)’s sermon in Kufa

Abu Mansoor Tabarsi in his Ehtijaj relates, that the sermon of Sayyidah Zainab (a.s.), the daughter of Imam Ali bin Abi Talib (a.s.), in the midst of Kufans on that day was a suppression and reproach of them. Hizam bin Sateer Asadi relates, that when Imam Ali bin Husayn (a.s.) was brought from Karbala to Kufa in an ailing state, the women of Kufa started tearing off their collars and wailing aloud, while the men too accompanied them in lamenting. Imam Zainul Abedeen (a.s.), who was ailing, called out to them in a feeble (yet stern) voice,

“O these who weep! And who else except them have killed us?”

Sayyidah Zainab (a.s.), the daughter of Ali (a.s.) signaled the men to remain silent. Hizam Asadi continues that by Allah! I have never seen a modest woman more eloquent than her and she spoke in the voice of the Commander of the faithful Ali (a.s.). She signaled to the men to pay heed, their breaths stopped in their breasts and their chimes faded. She then glorified Allah and sent salutations upon the Prophet of Allah (S) and said,

“Now then! O Kufans! O men of vaunt! O treacherous men! O retreaters! Beware! May your lament never cease and may your wailing never end. Verily your similitude is that of a woman who untwirls the threads spinned by herself. You have broken your pledges by deceit and there remains nothing in you except pretense, self-conceit, exorbitance and dishonesty. You have adopted the flatter of maids and coquettishness of the enemies as your customs. Your similitude is of that of the expanse vegetation or jewelry in the graveyard.

Beware! What an evil have you brought forth for yourselves that has invited Allah's wrath upon you and you have earned a place of fury in the hereafter. You weep for my brother? Verily yes by Allah! You should weep, for you deserve it. Weep abundantly and laugh less, thus you are tainted with disgrace and trapped in contempt that you shall never be able to wash off. How will you wash off the blood of the son of the 'Seal of Prophethood (S)*' and the 'Mine of Apostleship' from yourselves, who was the Master of the youth of Paradise, the General of the battlefield, and an Asylum of your group. He was a residence of repose for you and your well-being. He healed your wounds and safeguarded you against whatever evil came towards you. You approached him when you quarreled among yourselves. He was your best counsel and you relied upon him, and he was a lantern of your path.*

Beware! What evil have you brought forth for yourselves and what load have you put upon your neck for the day of Qiyamah. Perdition! Perdition! Destruction! May your search go vain and may your hands paralyze that you have handed over the affairs of your provisions to the wind. You have occupied a place in Allah's wrath, while the stamp of contempt and misfortune is sealed upon your forehead.

Woe be to you! Do you know that you have amputated the dear child of Muhammad (S)*? And what pledge have you broken off from him? And what endeared family of his have you brought out onto the streets? And what veil of sanctity have you snatched away from them? And what blood have you shed from him? What an awry thing have you brought forth that it is likely that the heavens would fall down and the earth would disperse, while the mountains would crumble down as much as the fill of the earth and the heavens.*

The bride of your affairs is hairless, unfamiliar, indecent, blind, ugly and sullen. You wonder why the heavens rain blood. The chastisement of the hereafter is more disgraceful and there will be no helper. Let not this respite make you frivolous, for none has the power to anticipate upon Allah, the Mighty, the Sublime, and seeking vengeance does not lapse from him. No, not at all, your Lord is in ambush for you".

Then she recited the following elegies:

*"What will you reply when the Prophet shall ask you, how did you fair, while you were the last nation, with my progeny and my children, the noble ones, that some of them are captivated and some drenched in their blood, this is not the recompense regarding which I advised you with which you treated my 'Near-ones', I fear that a wrath similar to the people of Iram*1 *might descend upon you".*

Saying then she turned her face away from them.

Hizam says that I saw that all the men wandered away and were deeply remorseful. An old man standing besides me wept bitterly until his beard was soaked with his tears. He held up his hands towards the heavens and said, "May my parents be ransom upon those whose elders, youth and women are the chosen ones among all elders, youth and women. Their family is respectful and their grace eminent". Then he said, "Theirs are the best of elders and the best progeny. And when tomorrow the

progenies are taken into account, theirs will not be from among the ruined and damned ones".

Imam Ali bin Husayn (a.s.) said,

"O dear aunt! Please remain silent, that what has passed away should serve as an example for the future. You, praise be to Allah, are an intellectual without having being trained, and are knowledgeable who needs none to make her understand. Verily, lamenting and wailing would not return back those who have passed away".

Hearing this, Sayyidah Zainab (a.s.) became silent and Imam (a.s.) alighted and pitched a tent. Then he dismounted the women and brought them into the tent.

Imam Ali bin Husayn (a.s.)'s remonstration amidst the people of Kufa and his reproach to them for their breach of trust and deception

Then Hizam bin Sateer says that Imam Ali Zainul Abedeen (a.s.) came forward facing the men and signaled them to remain silent. Then he sat down and praised and glorified Allah and sent salutations upon His Prophet, then said,

"O people! Those of you, who know me, know me, while those who do not know me I am Ali, the son of Husayn, who was beheaded without any fault or error on the banks of the Euphrates. I am the son of the one whose sanctity was violated and was robbed off the blessing of his life. His wealth was plundered and his women were captivated. I am the son of the one who was killed by a collective group, while this honor (Martyrdom) is sufficient for us.

O people! I tell you in the name of Allah! Do you not know that you had written a letter to my father inviting him? You deceived him while pledging and promising to aid him and took the oath of allegiance to him. And in return you fought against him and abandoned him? May you be ruined by that what you have brought forth and may your ideologies be ugly! How shall you face the Prophet of Allah (S) when he shall say to you: You killed my progeny and violated my sanctity, you are not from among my nation".

The voice of wailing of men arose and they started telling one another, "You are ruined and you do not know". Then Imam (a.s.) continued,

"May Allah's Mercy be upon him who accepts my counsel and safeguards my recommendation in the way of Allah, the Prophet of Allah (S) and his Progeny, that we possess better following while having relation with the Prophet of Allah (S)".

They told him, "O son of the Prophet of Allah! All of us are heedful ones, obedient and admirers of your

sanctity. We shall not desert you nor turn away from you. Then command us, may your Lord have mercy upon you, we are along with you in times of conflict and peace. Then we shall seek revenge from the one who oppressed you or ourselves". Hearing this Imam (a.s.) said,

"Alas! Alas! O deceivers loaded with fraud! There is a large obstacle between you and your futile caprice. You desire to fair with me similarly as you have faired with my fathers? No, never. By the Lord of the joyous Camels of the pilgrims! The deep wounds of the martyrdom of my father and my family have not yet healed. The wounds inflicted upon the breasts of the Prophet of Allah (S), my father and his sons have not yet been forgotten. The bones of my neck are broken due to the sorrow and its bitterness exists in between my throat and larynx. And the bones of the heart are suffocating me. My desire is that you should not be of those who benefit us nor of those who harm us".

Then he said,

"No wonder that Husayn (a.s.) is killed, similar to his father, who was better and greater than him. O Kufans! Do not rejoice upon this affliction of ours which is a great affliction, who has been lying martyred on the bank of the Euphrates, may my life be his ransom, while the retribution for his murder shall be the fire of hell".

Besides, the remonstration of Fatemah Sughra (a.s.) with the Kufans is also quoted. Zayd bin Moosa bin Ja'far relates from his father, who relates from his fathers the sermon of Fatemah Sughra (a.s.), which she delivered after returning from Karbala:

"Praise be to Allah equivalent to the particles of sand and the weight of the heavens until the earth. We praise Him and believe in Him and rely upon Him alone, and we say that there is no other Deity except Allah. He is Unique and has no associate, while Muhammad (S) is His Slave and Messenger. And the heads of his sons have been severed innocently on the banks of the Euphrates.

O Allah! I seek refuge in You if I attribute falsehood to You, or if I misconstrue against what You ordered regarding the pledge of the Vicegerency of (Imam) Ali bin Abi Talib (a.s.), whose right was usurped. He was also innocently killed in one of the houses of Allah as they killed his sons yesterday. There was present a group of men who claimed to be Muslims, may their heads not remain upon their necks, he was thirsty until his soul was taken up to You. He was of a praiseworthy character, pious lineage, and renowned qualities and acclaimed Religion and he did not fear rebuke and reproach in Your Path.

O Allah! You guided him towards Your Islam since his early childhood and You praised his attributes in his adulthood. He constantly remained sincere towards You and Your Prophet and Your salutations descended unto him until You summoned him to Yourself. He was abstinent with regard to this world and was not avaricious, while he was desirous with regard to the hereafter. Then he strove in Your way, while You cherished and preferred him and guided him to the Right Path.

Now then! O people of Kufa! O men of deceit, fraud and conceit! We are a family tried on your account by Allah and He has tried you on our account. He has made these trials as a felicity for us and has informed us regarding it. We are the guardians of His Knowledge and the treasure of His Intelligence. We recognize His Wisdom and are the Proof for His slaves upon His earth. He cherishes us dearly through His Kindness and has exalted us upon His creations through His Prophet.

You have belied us and committed infidelity through (oppressing) us. You considered killing us to be lawful and have plundered our belongings as though we are the infidels of Turkey or Kabul. It was yesterday that you killed our grandfather and your swords spits the blood of us the family (of Prophet). You have cooled your eyes due to an ancient enmity (which you bear towards us) and rejoice upon the insolence towards Allah and deceit that you bring forth. Do not rejoice upon shedding our blood and plundering our belongings, for whatever has reached us through this great affliction and the immense slaughter is in conformity to this verse of the Qur'an:

Vie in hastening to forgiveness from your Lord and to a garden whose extent is like the extent of the heaven and the earth, prepared for those who believe in Allah and His Messengers; that is the Grace of Allah, He bestows it upon whomsoever He wills; and Allah is the Lord of Mighty Grace. Befalls not any disaster in the earth or in your own selves save it is in a Book, ere We cause it to be verily that is easy for Allah. (Surah al-Hadeed, 57: 21-22).

May you be expelled, look forward towards the wrath which will soon descend upon you. The vengeance of the heavens will descend upon you successively and erode, or He (Allah) should involve you in confusion (in) party (dissentions) and make some of you taste the fighting of the other. (Surah al-An`aam, 6:65).

Then due to the oppression that you have committed upon us, you shall remain everlasting in the fierce wrath in Qiyamah. Beware! Curse of Allah upon the oppressors! Woe be to you! Do you know and do you understand? With what hands did you aim the lances at us? With what souls did you come to fight us? With what feet did you proceed for a combat with us? Your hearts have hardened, your livers have turned into iron, and your hearts have become blind, while your ears and eyes have been sealed. Shaitan has enticed you and has enjoined you while he has blinded your eyes and you shall never find guidance.

May you be ruined O Kufans! How much blood of the Prophet of Allah (S) is upon you? And what measure (of vengeance) is upon your neck? Then you committed treachery with his (the Prophet's) brother Ali bin Abi Talib (a.s.) as also his sons, the progeny of the Prophet, and who were among the chaste and virtuous. And one of you said arrogantly: It is we who killed Ali and his sons, with Indian swords and lances, and we captivated their women-folk similar to the Turkish captives, and we battled with him and what a battle. Mud in the mouth of the one who said it! You pride upon the murder of the ones whom Allah has praised and purified and has kept away all filth away from them? Hold your breadth! Then sit down as a dog sits down upon the tip of its tail, as your father sat. Every man shall

reap what he sends forth. Woe be to you! You envied us due to the grace that Allah bestowed upon us. What is our fault in it if our river is full of abundant water, while the water of your river has dried up, that cannot even hide a worm?

That is the grace of Allah, He bestows it upon whomsoever He wills, and Allah is the Lord of Mighty Grace. (*Surah al-Hadeed, 57:21*).

Unto whomsoever Allah gives not light, there is not for him anything of light". (*Surah an-Noor, 24:40*).

It is said that hearing this, the voices of wailing arose and people said, "Enough O daughter of the Chaste Ones! You have blazed our hearts and have flexed our necks and have inflamed our conscience". Then she became silent, salutations upon her and her father and grandfather.

Sayyidah Umm Kulthum bint Ali (a.s.)'s sermon in Kufa

Sayyid Ibn Tawoos in his Malhoof quotes these sermons and then says that, on that day Umm Kulthum (a.s.),2 the daughter of Imam Ali (a.s.), bewailed from behind the curtain and said,

"O Kufans! May you face evil! Why did you refrain yourselves from rendering assistance to Husayn (*a.s.*)*, why did you kill him? Why did you plunder his belongings and become its possessors? Why did you imprison his women-folk and suppress him? May you be ruined and uprooted! Woe be to you! Do you know what you have brought forth? And do you know what load of sin have you taken upon your backs? And what blood have you shed? And which women-folk have you taken as captives? And what children have to loot? And what belongings have you plundered? You have killed the best of men succeeding the Prophet* (*S*)*, while mercy has departed away from your hearts.*

Beware, verily the Party of Allah alone shall be the successful ones and verily the party of Shaitan are the losers (*Surah al-Mujadilah, 58:22 and 19*)*."*

Then she retorted,

"You killed my brother, woe be upon you, you will surely be rewarded by the fire which burns eternally. You have shed the blood whose shedding was proclaimed to be unlawful by Allah, by the Qur'an and Muhammad (*S*)*, may you receive tidings of the fire where tomorrow you shall dwell eternally. I shall weep upon my brother all through my life, who was born as the best of creatures after the Prophet* (*S*)*, the tears shall flow upon my cheeks similar to the flood and rain waters and shall never dry up. "*

It is said that people started weeping and wailing aloud. The women tore their hair and put sand upon their head. They scratched their faces and started beating them and saying, "Alas! Alas!" The men started weeping and pulled their beards. Never was such a wailing of men and women ever been seen before.

Allamah Majlisi relates in Bihar al Anwar from the reliable books, without quoting the chain of narrators, from Muslim, the plasterer, that he said, that (Ubaydullah) Ibn Ziyad had summoned me to Kufa for the repair of the Royal Palace. While I was plastering the doors, suddenly voices of wailing arose from the surroundings of Kufa. A servant who was supervising us came and I asked him, "What is the news that I hear hue and cry in Kufa?"

He answered, "The severed head of a rebel has been brought in, who revolted against Yazid". I asked him as to who he was and he replied that he was Husayn bin Ali (a.s.). I waited until the servant had left, then I hit upon my face with my wrist (with such force) and feared lest my eyes would have come out. I washed my hands and came out from the back of the palace until I reached the open ground of Kufa. I stood there while men were awaiting the arrival of the captives and the heads. Suddenly nearly forty litters upon forty Camels drew near wherein were women, family and children of Fatemah (a.s.), while Imam Ali (Zainul Abedeen) was seated upon a Camel without a litter. Blood was dripping from his legs and he was weeping in this state and said,

"O evil nation! May you never be satiated! O the nation who did not respect us in consideration of our grandfather! What will you answer on the day of Qiyamah when we shall be joined along with our grandfather? You made us sit upon bare litters as though it is not us who had strengthened the foundations of Religion. O Bani Umayyah! Until when shall you keep oppressing us or refuse to respond to the call of our proclaimer? O those who clap your hands rejoicing upon our misfortunes and slander us upon the earth, is not my grandfather the Prophet of Allah, Woe be to you, who guides abundantly than the path of the misguide? O event of Taff (Karbala)! You have made me the heir of grief and sorrow. By Allah! The veils will be pulled off the faces of those who have treated us badly. "

The people of Kufa started distributing dates, bread and walnuts to the captivated children seated upon the litters. Seeing this Umm Kulthum (a.s.) called out, *"O Kufans! Charity is unlawful for us"*. She took it away from the hands and mouths of the children and threw it upon the ground.

It is said that when she uttered these words, people wept on account of this unpleasant event.

Umm Kulthum (a.s.) peeped out from the litter and said, *"Quite O Kufans! Your men kill us while your women weep upon us? Allah is the Judge on the day of Judgment between you and us"*. When she said this, the voice of wailing increased and the heads were brought forth. The head of Imam Husayn (a.s.) was in the forefront, it seemed similar to the Venus and moon and bore resemblance to the Prophet of Allah (S) more than anyone else. His beard bore the mark of dye, while his face was glowing like a disc of the moon, while the wind was whirling it (the beard) to the left and right. Sayyidah Zainab (a.s.) lifted her head and saw the face of her brother and hit her head upon the wooden pillar of the litter. We saw with our own eyes that blood started flowing from under her veil and she started uttering with a broken heart,

"O crescent who did not even rise when it was eclipsed and it set! O piece of my heart! I had not presumed that the pen of destiny would have written this. O brother! Speak to the young Fatemah so that her heart may find solace. O brother! What has happened to the heart that was merciful and kind towards us, that it has hardened? O brother! I wish you would look at Ali (*Zainul Abedeen*) *when he was being captivated while he was also orphaned. He possessed no strength to retaliate; when he was being flogged he was calling out to you helplessly, while his tears were flowing. O brother! Take him into your fold and bring him close to you and offer solace to his frightened heart, what a disgrace for an orphan when he calls out to his father and receives no answer from him".*

1. Iram – A city built by Shaddad, a claimant of Godhead, as a challenge to Paradise, while exhausting all his resources. But he himself could not have a glance at it and death overtook him at the door. The people of that city were called the people of Ad, who were the people of Arab antiquity; they were powerful and possessed a tall stature. They became proud of their strength and power and thus rebelled against Allah's laws and were persistent in their arrogance and disbelief, thus Allah's wrath descended upon them and they were destroyed. Numerous verses of the Qur'an refer to their state.
2. Sayyidah Zainab as Sughra (the younger Zainab), better known by her agnomen Umm Kulthum, was the younger daughter of the Commander of the faithful Imam Ali (a.s.) and Sayyidah Fatemah az Zahra (a.s.). She was born during the days of her grandfather Prophet Muhammad (S), who cherished her and nurtured her in his blessed lap. Her excellent character, sublime morals, abundant virtue and unparalleled wisdom earned her great fame and she was looked upon as the inheritor of her mother's chastity second only to her elder sister Sayyidah Zainab al Kubra (a.s.).

She was married to her cousin Muhammad bin Ja'far at Tayyar, who died leaving her a widow. She remained attached and dedicated to her brothers Imam Hasan (a.s.) and Imam Husayn (a.s.). Umm Kulthum (a.s.) accompanied her brother Imam Husayn (a.s.) at Karbala and witnessed the heart-rending episode of his martyrdom and those of the other men-folk of her family. Her speeches and sermons at Kufa and Damascus, reprimanding and condemning the oppressors for their misdeeds, bear witness to her eloquence and valiant character, the legacy of her father Imam Ali (a.s.).

She remained steadfast and forbore patiently the worst ordeals of life alongside her elder sister Sayyidah Zainab al Kubra (the elder Zainab) thus entering the ranks of the most honorable and pious women of the world. The Shi'ah Scholars unanimously agree to her being free from error and fault (Mahfooz anil Khata). While the episode quoted by Non-Shi'ah sources of her alleged marriage with Caliph Umar bin Khattab is nothing but fictitious, and is fabricated with a sole motive to demean the exalted status of Ahlul Bayt (a.s.) and applause their enemies. Shi'ah Scholars have authored numerous books in refutation of this alleged claim.

For further study refer to: As Sirrul Makhtoom fi Tahqeeq Aqd Umm Kulthum by Mawlawi Muhammad Inshallah Muhammadi Siddiqi Hanafi Badayuni (a Sunni Author), Afhamul A'ada was Khusoom fi nahi Tazweej Sayyidatena Umm Kulthum by Ayatullah Sayyid Nasir Husayn, Kanze Maktoom fi hall Aqd Umm Kulthum by Fakhrul Hukama Sayyid Ali Azhar, A Treatise by Ayatullah Shaikh Muhammad Jawad Balaghi, etc. Also refer to the renowned Fatwa of Ayatullah al Uzma Sayyid Shihabuddin Mar'ashi Najafi, refuting the claim. Sayyidah Umm Kulthum (a.s.) died in Damascus and lies buried in the renowned graveyard of Babe Sagheer, opposite her niece Sayyidah Sakinah (a.s.), the daughter of Imam Husayn (a.s.). May Allah's abundant Peace and Blessings be showered upon her and her exalted family.

It is related through trustworthy authorities, that Umar bin Sa'ad dispatched 'The Trust of Prophethood (Ahlul Bayt)' bareheaded upon the camels devoid of litter and dealt with them as though they were captives. When they neared Kufa, Ubaydullah bin Ziyad ordered that the severed head of Imam Husayn (a.s.) be brought before them. They lined up the heads of the martyrs upon the lances and behind them

the captives were dragged until they entered Kufa. Then they were paraded in the streets and markets.

It is similarly quoted in Futooh of Ibn A'asam, and Asim relates from Zarr, that the head of Imam Husayn (a.s.) was the first head in Islam to be raised upon a lance, while the multitude of men and women weeping (on that day), was never seen before.

(Ibn Aseer) Jazari says that the head of Imam Husayn (a.s.) was the first head in Islam to be raised upon a wooden shaft (lance), but the fact is that the first head among the Muslims to be raised upon the lance was that of 'Amr bin Humaq.

It is narrated in Yanabi'ul Mawaddah of the Learned Master Shaikh Sulayman Qandoozi, that Hisham bin Muhammad

(Kalbi) relates from Qasim (bin Asbagh bin Nabatah) Majashe'i, that when the heads were entered into Kufa, a horseman, who was handsome than others, had hung the head of Abbas bin Ali (a.s.) in the neck of his horse. (Later) His face turned black as tar and he said, "Every night two emissaries would throw me into the fire (of hell)", then he died in this wretched state.

Shaikh Mufeed relates, that the head of Imam Husayn (a.s.) was brought to Kufa while the captives were brought in the next day. Ubaydullah bin Ziyad was seated in his palace and had called for a common assembly. The sacred head was brought in and kept in front of him. When his sight fell upon it, he smiled and poked at the front teeth (of Imam) with the cane of his hand.

It is related in Sawaeqe Muhriqa of Ibn Hajar, that when the head of Imam Husayn (a.s.) was entered into the house of Ibn Ziyad, blood started flowing down upon the walls.

It is also narrated from Sharhe Hamziyah, that he (Ubaydullah) ordered that the head be placed upon an armor kept on his right, while the men stood close to him in two rows.

It is narrated in Museerul Ehzan, that it is related to me, that Malik bin Anas said, that I saw Ubaydullah hitting at the teeth of Husayn (a.s.) with his cane and saying, "What good teeth you possess O Husayn"! I said, "By Allah! I consider the conclusion to be evil. I have seen the Prophet of Allah (S) kissing the place where you hit your cane". Sa'eed bin Ma'az and Umar bin Sahl were also present when Ubaydullah was hitting at the eyes and nose of Husayn (a.s.) and was entering it into his blessed mouth.

Azdi says that Sulayman bin Rashid relates from Hameed bin Muslim, that Umar bin Sa'ad called upon me and dispatched me to his family with glad tidings of his victory and safety. I came to his family and delivered his message to them. Then I came out and entered the royal palace and saw that (Ubaydullah) Ibn Ziyad had called for an assembly. Groups started visiting him and he had given them an audience. He had permitted men to visit him and I too entered therein along with others.

I saw that the head of Imam Husayn (a.s.) was kept near him and he was striking at his teeth with the cane of his hand for an hour. When Zayd bin Arqam saw that he was not withholding his hand, he called

out, “Lift your cane off these teeth, for by Allah, besides Whom there is no Deity, I have seen both the lips of the Prophet of Allah (S) upon them kissing”, saying this the old man’s rancor erupted and he started weeping.

Ibn Ziyad said, “May your Lord make you weep! By Allah! Had you not been old or turned stupid and your intellect having parted, I would have blown your head off”. Then he arose and left. When I came out of the royal palace, I saw people saying to one another, “By Allah! Zayd bin Arqam uttered such words which if the son of Ziyad would have heard it, he would have killed him”. I asked them as to what he had said.

They replied, “He said: A slave obtained a slave, and considers all men to be the sons of his slaves (An Arabic proverb). O Arabs! From today on you have become slaves. You killed the son of Fatemah (a.s.) and made the son of Marjanah your commander. He kills the virtuous amongst you, and know that he has made you his slaves. You have put yourselves in humiliation, and death be upon those whose put themselves in humiliation. ”

It is related in Tazkiratul Khawas of Sibt Ibn Jawzee, and Sawaeqe Muhriqa, as also in Tabarul Mazab, that Zayd bin Arqam arose and said, “O people! From today on you have become slaves. You killed the son of Fatemah (a.s.) and made the son of Marjanah your commander. By Allah! He kills the virtuous amongst you, and know thou, that he makes you his slaves. Death be to the one who puts himself in humiliation and disgrace”.

Then he said to Ibn Ziyad, “I shall relate to you a tradition which will be unpleasant for you. I have witnessed myself that the Prophet of Allah (S) had seated Imam Hasan (a.s.) upon his right thigh and Imam Husayn (a.s.) upon his left and had placed his hand upon their heads. And he said:

O Lord! I offer both of them along with the worthy believers to Your protection.

O son of Ziyad! What have you done with the ‘Trust of the Prophet of Allah’ (S)?”

It is also related in the Tazkirah of Sibt Ibn Jawzee, that it is quoted in Mufarridate Bukhari on the authority of Ibn Sireen, that the head of Imam Husayn (a.s.) was placed in a tray near Ibn Ziyad. He was hitting the front teeth with the cane of his hand and also praising them, Anas bin Malik was sitting there too. When he saw this, he started weeping and said, “He bore resemblance to the Prophet of Allah (S) more than anyone else. The mark of Wasmah or black dye was visible upon his face”. While some say that the sun had changed the color of his face and it was not something else (dye etc.).

Hisham bin Muhammad (Kalbi) says that when the head (of Imam Husayn) was placed near Ibn Ziyad, his soothsayer told him, “Arise and place your feet upon the mouth of your enemy” (Allah’s curse be upon him). As to what is quoted further is unpleasant to the heart to be narrated. What good has Mahyar said, “Your pulpit is honored due to you, but your progeny is placed under the feet”.1

May Allah reward Mukhtar fairly who took revenge from Ibn Ziyad. Shaikh Abu Ja'far Al-Tusi and Shaikh Ibn Nima relate that when the head of Ibn Ziyad was brought to Mukhtar, he was having food. He praised Allah upon this triumph and expressed that, "When the head of Imam Husayn (a.s.) was brought to Ibn Ziyad, he was having his food. Then I too am having food when the head of Ibn Ziyad is brought to me". Then when he finished his food, he arose and scrubbed his shoe upon the face of Ubaydullah. Then he gave his shoe to his slave saying, "Wash it, that I have put it at the face of an unchaste infidel".

Then it is said that, Qays bin Ibad was near Ibn Ziyad. Ibn Ziyad asked him "What do you say regarding myself and Husayn?" He replied, "On the day of Qiyamah, Husayn (a.s.)'s grandfather, father and mother would intercede on his behalf, while your grandfather, father and mother would intercede for you". Hearing this Ibn Ziyad was infuriated and ousted him from his assembly.

Madaeni says that a man from Bakr bin Wael, named Jabir or Jubayr, was present there. When he saw what Ibn Ziyad did with the head of Imam Husayn (a.s.), he vowed that if ten Muslims would ever revolt against Ibn Ziyad, he would accompany them.

Hence, when Mukhtar arose to avenge the death of Imam Husayn (a.s.), and when both the armies stood facing one another, he stepped into the battlefield saying, "I consider everything upon which my sight falls to be futile, except the lance under the shadow of the horse". Then he attacked the ranks of Ibn Ziyad and called out, "O accursed one! And O the successor to the accursed one"! The army left Ibn Ziyad, and he exchanged lances with him and both of them fell upon the ground dead. While some say that Ibraheem bin Malik Ashtar killed him and we shall quote it at its appropriate place.

It is quoted in Tazkirah (of Sibt Ibn Jawzee) from Tabaqat of Ibn Sa'ad that Marjanah, the mother of Ibn Ziyad, told him, "O evil man! You killed the son of the Prophet of Allah (S)? By Allah! You shall never ever be able to see Paradise". Ibn Ziyad mounted all the heads, amounting to more than seventy, upon the wooden shafts (lances) in Kufa. And these heads, after that of Muslim bin Aqeel, were the first ones in the Islamic world to be mounted upon the wooden shafts (lances).

Shaikh Mufeed says that the family of Imam Husayn (a.s.) were taken to Ibn Ziyad. Sayyidah Zainab (a.s.) was also along with them in a disguised state and had worn a very humble dress. Tabari narrates that Zainab (a.s.) had worn a humble dress and disguised herself while her maids surrounded her.

Shaikh Mufeed says that Zainab (a.s.) passed by and sat in one of the corners of the palace while the maids had surrounded her. Ibn Ziyad asked, "Who is this woman sitting along with the other women in the corner?" Hazrat Zainab (a.s.) did not answer him. He repeated his question for the second and third time, when one of the maids said, "She is Zainab (a.s.), the daughter of Fatemah, the daughter of the Prophet of Allah (S)". Ibn Ziyad turned towards her and said, "Praise be to Allah that He has humiliated you, killed you and has brought forward the lie of your appearance". Zainab (a.s.) replied,

"Praise is due to Allah who has endeared us through His Prophet and cleansed us from all filth. Verily the dissolute is humiliated and a pervert speaks a lie, while this is far away from us. And praise be to

Allah".

Ibn Ziyad said, "What did Allah do to your family?" She replied,

"He preferred martyrdom for them and they hastened towards their place of repose. Then Allah, the Almighty, will gather you face to face, and they will try you and complain against you in His Audience."

It is narrated by Sayyid (Ibn Tawoos) that she said,

"I have not seen anything except fairness in it. They were men for whom Allah had preferred martyrdom and they prepared to leave for their place of repose. And Allah will gather you all and you shall be tried and interrogated. Then see who will have succeeded on that day, O son of Marjanah! May your mother mourn you"!

The narrator says that hearing this Ubaydullah was enraged and desired against her (to kill her).

It is narrated in Irshad, that Ibn Ziyad was enraged and fumed at her. 'Amr bin Hurays said, "O Commander! She is a woman, and a woman is not accountable for her speech and should not be rebuked for her fault". Ibn Ziyad said, "Allah healed my heart of your rebellion, and the revolt of your family". Hearing this Zainab (a.s.) was moved and started weeping. Then she said,

"By my life! You killed my elder and my youth and destroyed my family and severed my branches and plucked my origin, if your heart be healed by it".

Hearing this Ibn Ziyad said, "This woman speaks rhythmically, while her father spoke similarly and was a poet". She replied,

"What has a woman got to do with rhythms? I turn my face away from the rhythmical. But these words have come out of a grievous heart."

They brought (Imam) Ali bin Husayn (a.s.) to Ubaydullah, and he asked, "Who are you?" He replied,

***"I am Ali bin Husayn"*.**

Ubaydullah said, "But did not Allah kill Ali bin Husayn?"

Imam Zainul Abedeen (a.s.) answered,

***"I had a* (*another*) *brother by the name of Ali, who was killed by the men"*.**

Ibn Ziyad said, "Rather Allah killed him".

Imam said,

"Allah takes the souls at death, and those that die not* (*He takes*) *during their sleep."* (*Surah az-

Zumar, 39:42)

Hearing this Ibn Ziyad was enraged and said, “You have the audacity to reply to me and have the courage to refute me? Then take him away and behead him”. Hearing this Zainab (a.s.) clinged to him (Zainul Abedeen) and said, *“O son of Ziyad! Enough of our blood have you shed”*. Then she took him into her fold and said, *“By Allah! I shall not part with him. If you desire killing him, kill me along with him too”*.

Ibn Ziyad looked at them for sometime, and then said, “What marvelous mysteries does mercy possess. By Allah! I perceive she desires that I should kill her along with him. Leave them, for I see them entrapped in their own grief”.2

It is related in Tazkirah of Sibt Ibn Jawzee that Rabab, the daughter of Imru al Qays and wife of Imam Husayn (a.s.), lifted the blessed head, and placing it in her lap, kissed it and said, *“O Husayn! I shall never ever forget Husayn, those lances proceeded towards him, who had no lineage or father* (*present*) *at Karbala, and threw him upon the ground, may Allah never water both the directions of Karbala”*.

Sayyid Ibn Tawoos says that when Sayyidah Zainab (a.s.) told Ubaydullah that, *“You have not spared anyone from among us, then if you desire killing him, kill me too along with him”*, Imam Zainul Abedeen (a.s.) told her,

“O dear aunt! Please wait. Let me speak to him”.

Then he turned towards Ibn Ziyad and said,

“Do you frighten me by death? Do you not know, that martyrdom is our custom and in it lies our eminence?”

Then Ibn Ziyad kept Imam Zainul Abedeen (a.s.) and his family in detention in one of the houses in the south of the Grand Mosque of Kufa.

Then Sayyidah Zainab (a.s.) declared, *“The women of the Arabs hold no right to visit us. Only the maids and bondwomen may visit us who have tasted captivity similar to us”.*

Then Ubaydullah ordered that the head of Imam Husayn (a.s.) be paraded in the streets of Kufa.

(Translator) Here the author quotes some elegies which we forgo.

Our Master Shaikh Saduq in his Amali, and Fattal Naishapuri in his Rawzatul Waezeen, relate from a courtier of Ubaydullah, that he says that when the head of Imam Husayn (a.s.) was brought to Ubaydullah bin Ziyad, he ordered it to be placed in a golden tray. Then he started hitting his front teeth with his cane and said, “O Aba Abdillah! You have turned aged quite early”. One man from among those present said, “I have seen the Prophet of Allah (S) kissing the place where you hit your cane”.

He replied, “This day is in lieu of the day of Badr”. Then he ordered that (Imam) Ali bin Husayn (a.s.) be bound in chains and to send him to the prison along with the ladies of the house and other captives. I was along with them and saw that all the streets were full of men and women and they were beating their faces and weeping. They put them into the prison and locked the door. Then he called for (Imam) Ali bin Husayn (a.s.) and the women along with the head of Imam Husayn (a.s.), while Sayyidah Zainab (a.s.) was along with them.

Ibn Ziyad said, “Praise be to Allah that He has humiliated you and killed you”. Then he continued his speech similar to what has been quoted earlier. Then Ubaydullah ordered them to be sent to the prison, and he dispatched tidings of the martyrdom of Imam Husayn (a.s.) everywhere and dispatched the captives along with the head of Imam Husayn (a.s.) to Syria.

Martyrdom of Abdullah bin Afeef Azdi

Sayyid Ibn Tawoos relates, that then (Ubaydullah) Ibn Ziyad ascended the pulpit, and after praising and glorifying Allah, said, “Praise be to Allah that He has bestowed dominance to the truth and the truthful ones, and presented victory to the commander of the faithful and his adherents, while killing the liar and son of a liar (Allah’s refuge)”.

At that moment Abdullah bin Afeef Azdi, who was one of the virtuous and abstentious Shi’ah, whose one eye had been blinded in the battle of Jamal, while the other one in the battle of Siff□n, and who served at the grand mosque of Kufa where he remained engrossed in Prayers until the night, arose and said, “O son of Marjanah! You are a liar and son of a liar, while also the one who deputed you and his father. O enemy of Allah! You kill the sons of the Prophets and thereafter you utter such words on the pulpit of the believers?”

The narrator says that, hearing this, Ibn Ziyad was infuriated and said, “Who is this speaker?” He replied, “O enemy of Allah! I am the eulogizer of the Chaste Progeny (of the Prophet) from whom Allah has kept away all filth and whom you killed, yet you consider yourself to be a Muslim? Alas! Where are the children of the Muhajereen and the Ansar,3 that they do not seek revenge from your rebellious one Yazid, the accursed one and son of the accursed one through the tongue of the Prophet of the Lord of the universe?”

The narrator says that hearing this, Ibn Ziyad was all the more enraged and the vein of his neck swelled and he said, “Bring him to me”. The soldiers ran towards him from all directions, but the chiefs of the clan of Azd, who were his cousins, defended him from the hands of the headsmen. They took him out of the mosque and reached him to his house.

Ibn Ziyad said, “Go out and bring the blind man of Azd to me whose heart has been blinded by Allah similar to his eyes”. They proceeded towards his house, and when the people of the clan of Azd came to know, they, along with the clans of Yaman, assembled to defend him. When the news reached

Ubaydullah, he gathered the people of the clan of Muzar and dispatched them to fight them handing over the command to Muhammad bin Ash'as.

The narrator says that they fought fiercely and numerous Arabs were killed. The soldiers of Ibn Ziyad approached the door of Abdullah and breaking it open entered therein. Seeing this, his daughter called out, "That which you had been avoiding has approached while the army has come forth". He said, "Do not fear and hand me over my sword".

The sword was handed over to him and he defended himself saying, "I am the son of the possessor of two-fold eminence Afeef the chaste, Afeef is my master while my mother is Umm Amir, how many armored and cloaked men do you possess whom I have killed and thrown them upon the ground". His daughter said, "O father! I wish I was a man, and then today I would have fought with these futile men and the murderers of the Pure Progeny in front of you".

The army had surrounded him from all sides and he defended himself, while none could lay their hands upon him. And from whichever side they attacked him, his daughter kept informing him (for he was blind). Then they increased in size and cornered him and captured him, while his daughter called out, "O humiliation! They have surrounded my father while he has no aide". He started whirling his sword while saying, "I swear that if my sight would return, it would become difficult upon you to besiege me".

The narrator says that again they attacked him and arrested him and took him to Ubaydullah bin Ziyad. He said, "Praise be to Allah that He has humiliated you". Abdullah bin Afeef answered, "O enemy of Allah! How have I been humiliated? For by Allah! If my sight returns, it would become difficult upon you to besiege me". Ibn Ziyad said, "O enemy of Allah! What do you say regarding Usman (bin Affan)?"

He replied, "O son of the slave of Allah! O son of Marjanah!" Saying this he abused him and said, "What do you have to do with Usman bin Affan whether he performed good or evil deeds? And whether he reconciled or destroyed? Allah, may He be Hallowed and Exalted, is an Authority upon His creatures and shall deal with justice and righteousness in between them and Usman bin Affan.

But you can ask me regarding yourself and your father, or regarding Yazid and his father". Ubaydullah bin Ziyad said, "By Allah! I shall not question you until you die of grief". Abdullah bin Afeef said, "All Praise be to the Lord of the universe! I had desired from my Allah to bestow martyrdom upon me long before your mother gave birth to you. And I had desired it at the hands of the worst among His creatures and the most detested one near Him. But when my eyes had turned blind, I had lost hope, but now, praise be to Allah, after despair it has been manifested to me and I perceive that my ancient desire has been fulfilled". Ibn Ziyad ordered, "Behead him", they beheaded him and his head was hanged at the salt swamp. (May Allah's Mercy and Blessings be upon him).

Shaikh Mufeed says, that when the headsmen arrested him, he announced the slogan of the people of Azd, while seven hundred people of Azd gathered near him and released him from the headsmen. Ibn Ziyad dispatched his men at mid-night and he was brought out and beheaded and was hung at his salt-

swamp.

Then when it dawned, Ibn Ziyad called for the head of Imam Husayn (a.s.) and ordered it to be paraded in the streets of Kufa and among all the clans. Zayd bin Arqam says that, I was on my terrace when the head passed by me placed upon a lance. When it came close to me, I heard it recite:

"Or do you think that the Fellows of the Cave and (of) the Inscription (which) were of Our Signs (Miracles) (matters) wonderful?" (Surah al-Kahf, 18:9).

The hair of my skin arose and I said, "O son of the Prophet of Allah! Your mystery, as also your task, is most astonishing, and yes most astonishing". Then after it was paraded in the city of Kufa, it was brought back to the royal palace. Then Ibn Ziyad handed it to the custody of Zahr bin Qays, along with that of his companions, and dispatched them to Yazid bin Mu'awiyah".

Sayyid Ibn Tawoos says that Ibn Ziyad wrote a letter to Yazid, in which he informed him of the martyrdom of Imam Husayn (a.s.) and the state of his family. He dispatched a letter with similar contents to 'Amr bin Sa'eed bin Aas, the governor of Madinah.

Tabari relates from Hisham (bin Muhammad Kalbi), who relates from Awanah bin Hakim Kalbi, that when Imam Husayn (a.s.) was martyred and his belongings and captives were brought to Kufa for Ubaydullah bin Ziyad, they were imprisoned. When the captives were in the prison, a stone was hurled inside, which was tied in a letter. The contents of the letter were as follows:

"On such and such day a message regarding yourselves has been dispatched to Yazid. Then it will take so many days to travel and to return back. It will then return on such and such day, and then if the voice of 'Allaho Akbar' reaches your ears, be informed that there will be a general massacre, but if you do not hear it, then you will be in peace, Allah willing".

Two three days before the return of the message another letter tied with a stone and a blade was thrown, in which was written: "Make your wills and pledge among yourselves, that the message will come on such and such day". Finally the message came, while the voice of 'Allaho Akbar' was not heard, with the message that: "Dispatch the captives to me".

Ubaydullah called for Makhfar bin Sa'labah and Shimr bin Ziljawshan and said, "You should take the captives and the head of Husayn (a.s.) to the presence of Yazid", they left until they reached him.

It is stated in Kamil of Ibn Aseer, that when Umar bin Sa'ad returned back after the martyrdom of Imam Husayn (a.s.), Ibn Ziyad told him, "O Umar! Return to me the letter in which I ordered you to kill Husayn". He replied, "I have executed your orders, while the letter has been lost". Ibn Ziyad said, "You should hand it over to me".

Umar replied, "It is lost", "Then you should get it" said Ibn Ziyad. Umar replied, "I have kept it with me, so that, by Allah, I may read it in front of the old Qurayshite women of Madinah as a cover-up for me.

Beware! I had counseled you regarding Husayn, that if I had done similar to my father Sa'ad bin Abi Waqqas, I would have fulfilled all rights due to a father".

Hearing this, Usman bin Ziyad, the brother of Ubaydullah, said, "He spoke the truth by Allah! I cherish it that until the day of Qiyamah the noses of all the progeny of Ziyad would be bridled and Husayn would not have been killed", while Ubaydullah himself did not deny it.

It is stated in Tazkirah of Sibt Ibn Jawzee, that after this, Umar bin Sa'ad arose from the assembly of Ibn Ziyad so as to return to his house. On the way he said, "None has returned back from the battle more miserable than me. I obeyed the son of Ziyad, an oppressor and son of a loose woman, while disobeying Allah, the Just. While I severed the honorable relation that I shared with the family of the Prophet (S)".

The people distanced themselves from him, and whenever he encountered anyone from among them, they would turn their faces away from him. And whenever he stepped into the mosque, the people therein would leave. And whoever saw him would abuse him, and he remained secluded in his house until he was killed. (May Allah's eternal curse be upon him and his accomplices).

Abu Hanifa Daynoori says that Hameed bin Muslim relates, that Umar bin Sa'ad was my companion, and after returning from battle against Imam Husayn (a.s.) I inquired of him, and he said, "Do not ask me regarding my state, none has left one's house and brought back the worst that what I have brought back to my house. I severed the most merciful relation and performed a great (worst) task".

1. It is related in Habibus Siyar, that when the head of Imam Husayn (a.s.) was brought to Ibn Ziyad, he came forward to have a look at his face and hair. Suddenly his ominous hand trembled; he then placed the blessed head upon his thigh. A drop of blood fell off from it, and entering his clothes, dug deep into his thigh piercing it such that it turned into a wound and gave out a stink. And as much the doctors tried to cure it, it proved futile. Therefore Ibn Ziyad always kept musk with him so that the odor may not be revealed.
2. It is narrated by Tabari from Imam Muhammad al Baqir (a.s.), that there remained no man from the family of Imam Husayn (a.s.), except a youth (Imam Zainul Abedeen), who was captivated alongwith the women. Ubaydullah ordered him to be killed. Zainab (a.s.) stood in defending him and said, "He shall not be killed until you kill me", Ubaydullah was moved and left them.
3. Muhajereen – The Emmigrants of Makkah, who accompanied Prophet Muhammad (S) to Madinah. Ansar – The Helpers of Madinah who welcomed the Prophet whole-heartedly and rendered assistance to him.

Tabari relates from Hisham (bin Muhammad Kalbi), who relates that Awanah bin Hakim Kalbi says that when Ubaydullah bin Ziyad killed Imam Husayn (a.s.) and his head was brought to him, he called for Abdul Malik bin Haris Salami and said, "Go to Madinah, and give the tidings of the martyrdom of Husayn to 'Amr bin Sa'eed bin Aas".

During that period, 'Amr bin Sa'eed was the governor of Madinah. He (Abdul Malik) tried to excuse himself but Ubaydullah warned him and did not give him respite and said, "Go to Madinah immediately with the news before this news reaches them from any other quarter". He handed over some Dinars to

him and said, “Do not seek excuses, and if your mount is exhausted, buy another one”. Abdul Malik says that I reached Madinah and a man from Quraysh met me and asked, “What news have you brought?” I replied, “The news is for the commander”.

He said, “Verily we are Allah’s and verily unto Him shall we return. Husayn (a.s.) is martyred”. I went to ‘Amr bin Sa’eed, and he asked, “What has taken place?” I replied, “That which would please the commander, Husayn has been martyred”. He said, “Declare it to the people” and I announced the news of his martyrdom, while such wailing arose from the women of Bani Hashim, as had never ever been heard before.

Hearing this ‘Amr laughed and said, “The women of Bani Ziyad wail and lament, as our women had wailed and lamented at the dawn of Arnab”. This couplet had been composed by ‘Amr bin Ma’dikarib in the expedition of Bani Zubayd against the Bani Ziyad, in which Bani Ziyad were marauded. While Bani Ziyad is from the branch of the clan of Bani Haris bin Ka’ab, a group of Abdul Madan. Then ‘Amr said, “This wailing is in lieu of the wailing for Usman bin Affan”. Then he mounted the pulpit and announced the martyrdom.

Ibn Abil Hadeed, in his Sharhe Nahjul Balaghah, relates regarding Hakam bin Aas and his son Marwan, that his son (Marwan) was more bad opinioned and a greater pervert than him, while his apostasy was larger than him. When the head of Imam Husayn (a.s.) reached Madinah, Marwan was the governor of Madinah. He took the head in his hands and said, “What delight has manifested in between my hands, with the red cheeks turned into purple color”. Then he hurled the head towards the grave of the Prophet (S) and said, “O Muhammad (S)! This day is in lieu of the day of Badr”.

These words should have been taken from the couplet exemplified by Yazid bin Mu’awiyah the day the head of Imam Husayn (a.s.) reached him, while this couplet was compiled by Ibn Zab’aree.

Our master, Shaikh Abu Ja’far (Al-Tusi), relates as above (which is an error), while the correct is that during that period, Marwan was not the governor of Madinah, while it was ‘Amr bin Sa’eed. And the head of Imam Husayn (a.s.) was not taken to Madinah, but Ubaydullah dispatched a letter to Madinah and informed him of the death of Imam Husayn (a.s.).

‘Amr read his letter upon the pulpit and recited the above-mentioned couplets, and then he pointed with his hands towards the blessed grave (of the Prophet) and said, “This day is in lieu of the day of Badr”. A group of Ansar despised his words, while this issue has been dealt with by Abu Ubaidah in his book named Masalib. Here ends that which is quoted by Ibn Abil Hadeed.

Tabari relates from Abi Makhnaf, who relates from Sulayman bin Abi Rashid, that Abdul Rahman bin Ubayd Abil Kanood says that when news reached Abdullah bin Ja’far that his two sons were martyred along with Imam Husayn (a.s.), people came to him to offer their condolences. One of his retainers, and I presume it was Abul Lislas, came to him and said, “This affliction is what we got from Husayn”.

Abdullah was enraged and hurled a sandal at him saying, “O son of an adulteress woman! How dare you say something like that about Husayn (a.s.)? By Allah! Had I been with him, I would not have liked to part with him except being killed defending him. In my heart I had granted both of them (my sons) to Imam Husayn (a.s.), while their separation consoles me, for both of them were martyred in his defense, together with my brother as well as my cousin”.

Then he turned towards those in his presence and said, “Praise to Allah! But what consoles me upon the martyrdom of Imam Husayn (a.s.) is that although I could not defend him with my life, both my sons have done so”.

When the news of martyrdom of Imam Husayn (a.s.) reached Madinah, a daughter of Aqeel bin Abi Talib, covered herself with the veil, and came out with a group of women of her family saying, “What will you answer to the Prophet when he asks you as to how you treated my children and my progeny after my death, while you were the last nation, when some of them are imprisoned while others drenched in their blood”.

Shaikh Al-Tusi relates, that when the news of the martyrdom of Imam Husayn (a.s.) reached Madinah, Asma, the daughter of Aqeel bin Abi Talib, came out with a group of women. She went towards the grave of the Prophet of Allah (S) and started wailing grievously. Then she turned towards the emigrants (of Makkah) and the helpers (people of Madinah) and said, “What will you answer when the Prophet will ask you on the day of resurrection and accountability, on which day truth will prevail; that you deserted my Progeny and remained absent; and when the truth will prevail (on that day); then you left them into the hands of the oppressors; there is none now who will intercede for you in the audience of Allah; when death approached him in the desert of Karbala, he had no aide nor associate, who would say that we will defend him from being killed”. The narrator says that we never ever saw such weeping of men and women before this.

Hisham (bin Muhammad Kalbi) says that a group of my associates related to me on the authority of ‘Amr bin Abil Miqdam, who quotes from ‘Amr bin Ikrimah as saying, that on the morning of the day when Imam Husayn (a.s.) was martyred, one of our retainers in Madinah said, that yesterday night I heard a voice calling out, “O murderers of Husayn who killed him in ignorance, may you receive tidings of wrath and punishment, while you are being damned by the Prophets, Angels and the clans, and you have been cursed by the tongue of Ibn Dawood (Sulayman), Moosa and the bearer of Injeel (Prophet Isa)”.

Hisham (bin Muhammad Kalbi) says that ‘Amr bin Hayzoom Kalbi relates from his father, who says that I too heard this voice. It is quoted in Kamil of Ibn Aseer and other books, that for two or three months at the time of sunset, people saw the walls drenched in blood.

Sibt Ibn Jawzee says that when the news of the martyrdom of Imam Husayn (a.s.) reached Abdullah bin Zubayr at Makkah, he said, “Now then! Beware of Iraqis! O deceitful men and profligates! Beware O Kufans who are the worst of all! They invited Husayn so as to render assistance to them and straighten

their affairs, and aid them against his enemies, and renew the peculiarities of Islam. And when he came to them, they rebelled against him and killed him. Then they told him to pledge allegiance at the hands of the lewd and accursed son of Ziyad and submit to his ideologies. But he exalted honorable death upon the life of degradation.

May Allah bless Husayn, and may He humiliate his murderer, and also curse those who executed his orders, and those who remained satisfied with it. Then after what they have done with Abu Abdullah (a.s.) would you even rely slightly upon them and trust the promises of the treacherous lewd men?

Beware! By Allah! He (Imam Husayn) was one who fasted during the days and remained awake at night (in worship) and was more close to the Prophet than the sons of lewd ones. By Allah! They refused to listen to songs instead of the Qur'an, and sing instead of weeping due to fear of Allah, and drink wine instead of fasting, and play a flute instead of remaining awake at night for worship, and run behind the prey (to hunt) instead of gathering for remembrance (of Allah), and play with monkeys. And very soon they shall fall into the 'Valley of Perdition' in hell.

***"'Beware!* (*Now*) *Verily the curse of Allah is on the unjust."* (*Surah al-Hud, 11:18*).**

This sermon has been quoted by (Ibn Aseer) Jazari in his Kamil with slight variations.

It is quoted in Tabaqat of Ibn Sa'ad, that when the news of martyrdom of Imam Husayn (a.s.) reached Umm Salama (a.s.), she said, *"Have they really done that? May Allah fill their houses and graves with fire"*. Then she wept until she fell unconscious.

Ibn Abil Hadeed says that Rabi' bin Khaseem had not uttered a word since twenty years, until Imam Husayn (a.s.) was martyred. He uttered only one sentence saying, "Have they done this?"

Then he said,

***"Say* (*O Our Messenger!*)*: O Allah! The Originator of the heavens and the earth, the Knower of the unseen and the manifest! You* (*Alone*) *shall judge between Your servants in the matter wherein they were differing."* (*Surah al-Zumar, 39:46*)**

Then he became silent and remained in that state until he died.

It is related in Manaqib from Tafseer of Sa'labi, that Rabi' bin Khaseem asked one of those who were present in the martyrdom of Imam Husayn (a.s.) that, "You brought the head and raised it?" Then he said, "By Allah! You killed 'the Chosen One' (of Allah), whom when confronted by the Prophet, he would kiss their lips and make them sit in his lap". Then he recited the following verse,

***"Say* (*O Our Messenger!*)*: O Allah! The Originator of the heavens and the earth, the Knower of the unseen and the manifest! You* (*Alone*) *shall judge between Your servants in the matter wherein they were differing."* (*Surah al-Zumar, 39:46*).**

(Irshad) After they paraded the blessed head in Kufa, they brought it back to the palace. Ibn Ziyad handed over the head to Zahr bin Qays, as also the heads of the companions, and dispatched him to Yazid along with Abu Burdah bin Aun Azdi, Tariq bin Zabiyan and a group of men from Kufa, until they reached Yazid, the accursed.

Here I intend to increase the grief (upon the Imam) and quote the words of the `Commander of the faithful', the 'Master of the Vicegerents' Imam Ali (a.s.) as a comparison,

"Where are the ones who had pledged together to sacrifice their lives, while their heads were taken to the wicked men."

I also quote these elegies as comparison, "Ransom upon the heads which were raised upon the lances, and were taken to Syria as a gift, ransom upon the beloved cheeks, that were smeared harshly in dust and blood, May I be ransom upon the bare bodies laid upon the earth, that were skilled for mourning, weep upon the orphans of the Progeny of Muhammad (S), that the Qur'an was dispersed from them, the Masters of Religion and administrators of guidance, that sacrifice (in Makkah) and the pilgrimage is unsuitable except through their medium".

Abdullah bin Abi Rabi'ah Humayri relates, that I was in Damascus with Yazid, when Zahr bin Qays entered therein. Yazid said, "Woe be to you! What news follows you? And what have you brought along with?"

He replied,

"Have glad tidings of the victory of Allah. Husayn, along with eighteen men of his family and sixty from among his adherents, revolted against us. Thus we confronted them and offered him to submit to the order of commander Ubaydullah bin Ziyad or else fight us, and they preferred battle upon submission. We pounced upon them as soon as the sun arose and surrounded them. And when our swords landed upon their heads, they fled away without having any place of refuge. And they sought refuge upon every low and high places when we attacked them, similar to a pigeon that takes refuge from the falcon. O Commander of the faithful (Allah's refuge)! By Allah! A time needed to slaughter a camel or dozing off during day-time had not yet passed, that we killed the last of them. And we left their bodies naked, clothes smeared in blood, faces upon the ground, while the sun scorched them, and the wind scattered sand upon them, and the wild birds of the severe desert would turn upon them".[1]

Hearing this, Yazid bowed his head for sometime, then lifting his head said, "I would have been pleased with you even if you had not killed Husayn. Beware! If I had been there with him, I would have let him go. May Allah have mercy upon Husayn". Then he did not bestow any gift upon him.

Sayyid Shiblanji in his Noorul Absar, and Sibt Ibn Jawzee in his Tazkirah say, that Yazid removed him (Zahr bin Qays) from his presence and did not give him anything.

We (the Author) say, that his (Zahr bin Qays) end was already predicted. Zuhayr bin Qayn relates, that when I joined Imam Husayn (a.s.), he said,

"O Zuhayr! Know thou, that here the place of my pilgrimage will be raised. And my head will be taken by Zahr bin Qays to the presence of Yazid in greed of reward, but he will not get anything."

After dispatching the head of Imam Husayn (a.s.), Ubaydullah mobilized the children and ladies and fastened an iron collar in the neck of Imam Ali bin Husayn (a.s.) and dispatched them behind the head along with Makhfar bin Sa'labah A'ezee and Shimr bin Ziljawshan, until they joined the caravan carrying the heads. Imam Zainul Abedeen (a.s.) did not speak to them on the way from Iraq until they reached Syria.

Sayyid Haider Hilli says in his elegies, "Who will inform the Prophet that indeed, Hazrat Sajjad is captivated? Who will inform to Zahra and notify her of the heartburn of Zainab? Their enemies have been parading them from one city to another, while their hearts are pained and aggrieved".

It is stated in the Shi'ah and Sunni books, that when the bearers of the sacred head of Imam Husayn (a.s.) halted at the first place, they started drinking wine and playing and sporting with the blessed head. When suddenly a hand appeared from the wall holding an iron pen, and wrote down in blood the following lines: *"The nation which has killed Husayn, still hopes that on the day of Qiyamah his grandfather shall intercede for them?"* Seeing this they were terrified and left that place.

It is stated in Tazkirah of Sibt Ibn Jawzee, that Ibn Seereen said, that one hundred and fifty years before the 'Proclamation of Prophethood', a stone was found upon which was written in the Syrian language, and when it was translated into Arabic it meant, "The nation which has killed Husayn, still hopes that on the day of Qiyamah his grandfather will intercede for them?"

Sulayman bin Yasar says that a stone was found, on which was written: *"There is no escape from it, that on the day of Qiyamah, Fatemah (a.s.) shall arrive with her shirt smeared in the blood of Husayn, woe be to them who have incurred the wrath of their own intercessors, on the day when Israfeel will blow the trumpet"*.

It is related from Tareekhul Khamees, that they (the bearers of heads) proceeded until they reached a monastery and entered therein so as to relax until the afternoon. There they saw written on the wall: "The nation which has killed Husayn, still hopes that on the day of Qiyamah his grandfather will intercede for them?" They asked a monk, "Who has written these lines?" He replied, "It was written here one hundred and fifty years before the 'Proclamation of Prophethood'".

Sibt Ibn Jawzee, through his chain of transmitters, relates from Abu Muhammad Abdul Malik bin Hisham Nahvi Misri, in context of a tradition, that whenever they (the bearers of heads) downloaded their equipments, they removed the blessed head from the trunk and raised it upon a lance. They would guard the entire night until the morning, and at the time of proceeding they would put it back into the

trunk and proceed further. During one of their halts they came near the monastery of a monk. As usual they raised the head upon the lance and guarded it while leaning the lance against the wall of the monastery. At mid-night, the monk saw a wave of light emanating from the head and reaching the heavens. He looked at them from above the monastery and asked, “Who are you?”

They replied, “We are associates of Ibn Ziyad”. He asked, “Whose head is this?” and they replied, “It is of Husayn, the son of Ali bin Abi Talib (a.s.) and Fatemah (a.s.), the daughter of the Prophet of Allah (S)”. He asked, “You mean your Prophet?” and they replied in the affirmative. Hearing this he said, “You are among the worst of men. If Maseeh (Prophet Isa) would have had a son, we would have placed him upon our eyes (we would have honored him greatly)”.

He continued, “Do you desire anything, and could you do me a favor?” They asked as to what was it, and he replied, “I have ten thousand Ashrafi with me, you may take it and give me the head. Let it remain with me until the dawn, and when you proceed further, take it back from me”. They replied, “We are at no loss due to this”, saying this they handed the head over to him and he gave them the Ashrafis in return.

The monk washed the head, perfumed it and kept it upon his thigh and wept profusely until it dawned. And when it dawned he said, “O head! I do not have authority upon anything except myself. I bear witness that there is no Deity except Allah and that your Grandfather is the Prophet of Allah! You bear witness that I am your friend and a slave”. Then he renounced the monastery and all that was therein, and entered the ranks of the slaves of Ahlul Bayt (a.s.).

Ibn Hisham in his Seerah says that they took the head and proceeded further, and when they reached near Damascus, they started telling one another that, “Come, so that we may divide the Ashrafi among ourselves. Lest Yazid may see them and take it away from us”. The purse was brought and opened and they saw that it had turned into clay, and on one of its sides was written:

“And think not Allah to be heedless of what the unjust ones do. He only respites them to a day when the eyes shall be fixed open (staring with terror)”. (Surah al-Ibraheem, 14:42)

And on the other (side) it was written:

“And soon shall know those who deal unjustly, what an (evil) turning they shall be turned to!” (Surah ash-Shu`araa, 26: 227)

Seeing this they threw them into the Burda River.

The honorable Shaikh Sa’eed bin Hibatullah (Qutubuddin) Rawandi, in his Kharaej, has related this episode in detail and in this context says that when the monk handed back the head to them, he came down from the monastery and remained engrossed in Prayers in a mountain. Their (the bearers of the head) leader was none other than Umar bin Sa’ad, who had taken the money from the monk. But when

he saw that it had turned into clay, he ordered his slaves to throw them into the river.

I (the Author) say, that according to the historical facts, Umar bin Sa'ad did not accompany this group to Syria hence it is unlikely that he was with them. And it seems more unlikely, as quoted by him (Rawandi) in the end of this report, that Umar bin Sa'ad returned back to Rayy, and when he reached the vicinity of his kingdom, Allah shortened his life and he died on the way. For it is verified that Mukhtar killed him in his house at Kufa and thus the Prayer of Imam Husayn (a.s.) regarding him was fulfilled that,

"May Allah prevail upon you a one, who would kill you upon your bed". And Allah is 'the Best Knower'. "

Sayyid Ibn Tawoos says that Ibn Lahee'ah and others relate this report from which we quote a part according to our need. I was circumambulating the Ka'bah and I heard a man say, "O Allah forgive me! But I know that You shall never do so". I said, "O slave of Allah! Fear Allah and do not utter this. Even if your sins are equal to the drops of rain or the leaves of the trees, seek pardon from Allah, and He shall certainly forgive them. While Allah is Forgiving, Merciful".

He said, "Come, so that I may relate to you regarding myself". He continued, "We were fifty men accompanying the head of Husayn to Syria. Every night we would place the head of Husayn into a trunk and drink wine surrounding it. One night my friends drank wine and were intoxicated and inebriated while I did not drink. When a part of the night passed by, I heard a sound of thunder and saw lightening.

Suddenly the doors of the heavens were opened ajar and Prophets Adam (a.s.), Nooh (a.s.), Ibraheem (a.s.), Isma'eel (a.s.), and Ishaq (a.s.), and our Prophet Muhammad (S), accompanied by Jibra'eel and other Angels, descended. Jibra'eel came near the trunk, and lifting the blessed head from it, embraced it while kissing it. Then each of the Prophets followed him likewise until it reached the last Prophet (S). The Prophet started weeping while the other Prophets condoled him. Then Jibra'eel said, *'O Muhammad (S)! I am your obedient one with regards to your nation. And if you command me, I shall capsize the earth upon them as I did with the nation of Prophet Loot (a.s.)'*.

The Prophet (S) replied, *'O Jibra'eel! Verily I shall have an accounting against them in the Audience of Allah'*. Then the Angels proceeded to kill us and I said: Refuge! Refuge! O Prophet of Allah! And he (S) said, *"Get away, may Allah never forgive you".*

1. Zahr bin Qays has misinterpreted the entire episode of Karbala simply to gain the pleasure of Yazid; rather the reality was quite opposite. It was the army of Yazid which was routed by the fierce attack of Imam Husayn (a.s.)'s companions and often requested for asylum and took to flight. While most of them killed the companions and family of Imam Husayn (a.s.) treacherously. The narratives, as quoted by the Shi'ah and Non-Shi'ah sources, bear testimony to their invincible valour and memorable struggle.

It should be noted, that the sequence of places where they (the Prophet's Household) dismounted or

again proceeded further is not known, nor has it been quoted in the authentic books. While in numerous books the account of the journey of Ahlul Bayt (a.s.) towards Syria is not even mentioned. While only some of the events, which have taken place en route to Syria have been reported, which Allah willing, we shall quote in this book.

Ibn Shahr Ashob in his Manaqib says that one of the excellences of Imam Husayn (a.s.) are the marvels which have manifested from the place of his head from Karbala until Asqalan, and in between them in Mosul, Naseebayn, Hamah, Hums, Damascus and other places.

We (the Author) say, that it is apparent from the above report that the blessed and exalted head halted at these places. And as regards the place of the head at Damascus (Ra's al Husayn), it is renowned and requires no mention, while I myself have been blessed with the pilgrimage to that place.

As regards the place of the head at Mosul, as related in Rawzatush Shohada, that when the bearers of heads reached Mosul, they sent a message to the governor of that place to gather gifts and food for them and to decorate the town. The people of Mosul gathered and opined that they should be handed over whatever they ask but should be requested not to enter therein; rather they should halt outside the town. Then they should go away from there and not come in. They halted at one farsakh away from the town and placed the head upon a stone. A drop of blood fell from the head upon the stone, and blood, similar to a stream, sprang from it.

People from all around gathered there and started the mourning rites and lamenting. This continued until the time of Abdul Malik bin Marwan, who ordered the stone to be shifted from there to another place. There was no sign of it thereafter, but a dome was erected there and was named 'Mashhadun Nuqta' (the site of the drop).

As regards the events taken place at Naseebayn, it is quoted in Kamile Bahai, that when they reached Naseebayn, Mansoor bin Ilyas ordered the town to be decorated elegantly. When the accursed (Mansoor), who had held the head of Imam Husayn (a.s.), desired to enter therein, his horse refused to obey him. Seeing this he changed the horse and the other one too refused to comply. He changed horses until the head fell off from the lance unto the ground. Ibraheem Mosuli lifted the head and recognized it to be that of Imam Husayn (a.s.) and reprimanded them while rebuking them.

The Syrians killed him and kept the head outside the city and did not enter therein. And perhaps the place of the head therein has been made the site for pilgrimage (at Naseebayn).

And as regards the pilgrimage site at Hamah, it is quoted in some books, while relating from one of the reporters of martyrdom, that I reached Hamah while returning from the Hajj Pilgrimage. Amidst the gardens I reached a Mosque called 'Masjid al Husayn'. I entered the Mosque and saw a curtain upon a wall in one of its structures. I lifted the curtain and saw a diagonal stone affixed therein. The stone had a mark of a (severed) neck and dried blood was apparent upon it. I asked one of the caretakers of the mosque, "What is this stone, and what traces of blood does it contain?" He replied, "This stone is the

one on which the head of Imam Husayn (a.s.) was placed by it's bearers, while taking it towards Syria, and it's mark has appeared upon it".1

As regards the site of the head at Hums, I have found no information regarding it, as also regarding the sites from Karbala till Asqalan. But as regards the site near the northern gate of the courtyard of the Mausoleum of Imam Husayn (a.s.), there exists a Mosque by the name of 'Masjid Ra`s al Husayn' (The Mosque of Husayn's head), and also there is a Mosque behind Kufa, near Qaimul Ghariyy, called Masjide Hannanah, where the salutation of Imam Husayn (a.s.) is recommended, for his head was kept there.

Shaikh Mufeed, Sayyid Ibn Tawoos and Shaheed al Awwal relate in the chapter of the pilgrimage of the Commander of the faithful (a.s.), that when you reach a place called Hannanah, recite two units of Prayers.

Muhammad bin Abi Umayr relates from Mufazzal bin Umar, that he said, that when Imam Ja'far as Sadiq (a.s.) reached a bent pillar en route to Ghariyy (old name of Najaf), he recited two units of Prayers there. I asked him, "What Prayer is this?" He replied,

"This is the site where the head of my grandfather Imam Husayn (a.s.) was kept. When they came from Karbala they kept it here and then took it to the presence of Ubaydullah, the accursed, from here".

The Master of the Eminent Jurists, the Author of Jawaherul Kalam (Shaikh Muhammad Hasan Najafi), says that it is possible that at this place the head of Imam Husayn (a.s.) might have been buried..... until the end of his discourse, which I do not desire to quote here. And I am surprised as to how he related it. And Allah is 'the Best Knower'.

As regards the site of the head of Imam Husayn (a.s.) in Asqalan, it is quite renowned as quoted in some books.

It should be noted that there is a site of pilgrimage near Halab known as 'Mashhadus Siqt' on Mount Jawshan. It is a honorable mountain of Halab on its western side, which is a graveyard and a place of pilgrimage for the Shi'ah. Therein are the graves of Ibn Shahr Ashob, the author of Manaqib, and of Ahmad bin Muneer Ameli, regarding whom it has been quoted in Amalul Amil, and I too have quoted regarding him in my Fawaedur Razawiyyah.

Hamuwi in his Mo'jamul Buldan says that Jawshan is a mountain on the west of Halab, which has a mine of red copper. And it is said that from the time the captives of the family of Imam Husayn (a.s.) were kept there, it turned futile. One of the women of Imam Husayn (a.s.) experienced labor-pain there and miscarried.

She requested for bread and water from the laborers of that mountain, but they abused her and refused

to give her anything. She cursed them and none working in the mountain gains anything until even today. On the western side of the mountain is a place of pilgrimage known as 'Mashhad as Siqt' (a place of miscarriage) and is also called 'Mashhad al Dikkah' (the place of the bench). While the child who was aborted was named Mohsin bin Husayn.

1. It is stated in Kamile Bahai, that the bearers of the head of Imam Husayn (a.s.) feared lest the tribes of Arabs might revolt and take the head of Imam from them. Therefore they took a deviated route and whenever they would reach a tribe and ask for food from them, they would say that this head is that of a rebel.

Shaikh Kaf'ami, Shaikh Bahai and Muhaddis Kashani narrate, that on the first day of the month of Safar, the head of Imam Husayn (a.s.) was brought into Damascus. The day was considered a day of rejoicing for the Bani Umayyah, and is a day for mourning (for the believers). "It was considered a day of mourning by the Iraqis, while the Bani Umayyah in Syria celebrated during it".

It is related in Asarul Baqiyah of Abu Rayhan (al Biruni), that on the first day of the month of Safar, the head of Imam Husayn (a.s.) was brought to Damascus. Yazid placed it in front of him and poked at his teeth with the staff of his hand while saying, "I wish those of my clan who were killed at Badr, and those who had seen the Khazraj clan wailing (in the battle of Uhad) on account of lancet wounds, were here.

They would have hailed me with loud cries and said, 'O Yazid! May your hands never stupefy', for we have killed the chiefs of his (the Prophet's) clan. I did so as revenge for Badr, that has now been completed. The Bani Hashim only played a game with sovereignty. There has come no Message (Risalah, from Allah), nor was anything revealed (as Wahy). I would not belong to the Khandaq family, if I had not taken vengeance upon the descendants of Ahmad for their deeds".

It is related in Manaqib from Abi Makhnaf, that when the head of Imam Husayn (a.s.) was brought to Yazid, a pleasant aroma emanated from it that absorbed all other fragrances.

Sayyid Ibn Tawoos relates, that when the head of Imam Husayn (a.s.) as well as the captives neared Damascus, Sayyidah Umm Kulthum (a.s.) told Shimr, *"I desire something from you"*. Shimr asked her as to what it was, and she replied, *"Enter us into the town from a door which is less crowded, while also command the bearers of the heads to move away from amidst the Camels, so that a few men may have a glimpse of us in this state"*.

The wicked man, in reply to her answer, commanded that the heads be kept amidst the Camels, and then he took them from the midst the people who had gathered for a spectacle. Then he took them in this state until they reached a gate of the Grand Mosque of Damascus where the prisoners were stationed.

It is related, that when one of the virtuous Tabe'een saw Imam Husayn (a.s.)'s head upon the lance, he secretly disappeared from the midst his companions for a month. When he was questioned regarding

the reason for it, he replied, “Do you not see what agony has befallen us?”

Then he recited the following elegy, “They have brought your head O grandson of Muhammad (S), which is drenched in blood, it is as if they have purposefully killed the Prophet in your stead during the light of the day, they killed you thirsty and did not honor the interpretation and revelation (of the Qur’an) regarding you, they pronounce the Takbeer (Allaho Akbar) after having killed you, when in fact they have killed the Takbeer and Tahleel (La Ilaha Illallah)”.

It is related in Bihar, as also Manaqib, through chain of transmitters from Zayd, who relates from his fore-fathers, that Sahl bin Sa’ad said: I intended going to my house, when I entered the central territory of Syria, I reached a town in which streams were flowing and there were green trees. I saw that the town had been decorated and there was merry and rejoicing all around. While the women were beating the tambourine and drum and were busy in amusement. I said to myself that I was well aware of the celebrations of the Syrians, while that day was not a day for celebration. I saw a group of people speaking to one another.

I went up to them and said, “You are celebrating in Syria of which I am unaware”. They said, “As if you are from the desert?” I replied, “I am Sahl bin Sa’ad, one of the companions of Muhammad (S)”. They replied, “O Sahl! It is strange that the heavens do not rain blood nor does the earth swallow its inhabitants”. I asked as to why they said this and they replied, “How strange! The head of Husayn has been brought from Iraq as a present, while these people rejoice”. I said, “How strange! The head of Husayn is being brought in and they rejoice?” I asked, “From which gate are they being entered in?” They pointed towards a door named Baab as Sa’at.

Suddenly I saw standards one after the other, and one horseman held a long pointless lance on which was mounted a head that resembled most to the Prophet of Allah (S) with regards to his cheeks than anyone else. Following the head were the women mounted upon saddle less camels. I went towards them and asked one of them, “Whose daughter are you?” She replied, *“I am Sakinah, the daughter of Husayn”*. I asked, “Do you have any desire ? I am Sahl bin Sa’ad, one of the companions of your Grandfather, the Prophet of Allah (S)”.

She replied, *“Tell the bearer of this head to take it further away from our midst, so that the people may be busy in looking at it while the family of the Prophet of Allah (S) may be relieved from their sight”*.

I went to the bearer of the head and said, “Do you desire obtaining four hundred Ashrafi and in lieu of this fulfill my desire?” He asked as to what was it, and I replied, “Take this head further away from the midst of these women”. He agreed and took the Ashrafi. They then put the head in a trunk and took it to the presence of Yazid while I too accompanied them.

Yazid was seated upon a throne wearing a crown studded with pearls and rubies, while a group of the Qurayshite notables were seated near him. The bearer of the head entered therein and said, “Fill my stirrup with gold and silver, for I have killed the Master of the guarded ones, I have killed the best one

with regards to father and mother, whose ancestry is the best one when the ancestry is discussed".

Hearing this Yazid said, "If you knew that he was the best among men, why did you kill him?" He replied, "In greed for a gift from you". Yazid ordered him to be beheaded and it was complied. Then he placed the head of Imam Husayn (a.s) in front of him and said, "How do you see this, O Husayn?"

The author of Kamile Bahai relates the narration of Sahl bin Sa'ad briefly and says that he said, that I saw the heads mounted upon the lances while the head of Abbas bin Ali (a.s.) was in the forefront. The head of Imam Husayn (a.s.) followed them while the women of the Prophet's family were behind the head.

The head displayed magnificent awe while light emanated from it. A round beard, which had a few white hair in it and was dyed with Wasmah, seemed very much attractive. His eyes were large and dark, and eyebrows were joined together. His forehead was wide, nose long, while his lips were smiling raised towards the heavens, and his eyes were gazed towards the horizon. The wind was whirling his beard towards the right and left and it was as if he was the Commander of the faithful (Ali).

It is stated in the same book, that the Prophet's family was halted behind the door of Syria for three days, while the town was being decorated in a manner as was never seen before. Five hundred thousand Syrian men and women, accompanied by tambourines, cymbals and drums wore new dresses and prepared themselves and went towards them. It was Thursday, the sixteenth day of Rabi'ul Ula, while inside the town (the crowd of people) were similar to the day of resurrection and the people therein were rejoicing. When the day advanced further, the heads were entered into the city.

At the end of the day, with great difficulty, could they reach the gate of the palace of Yazid bin Mu'awiyah due to the large crowd of men. A throne, studded with jewels, was laid for Yazid and his house was decorated, while golden and silver chairs were kept surrounding his throne. The courtiers of Yazid ordered the bearers of the heads to enter therein and they complied. They said, "By the honor of the commander! We killed the Progeny of Abu Turab (Imam Ali) and severed their origins".

Then they narrated the entire episode and laid the heads in front of him. The Ahlul Bayt (a.s.) were imprisoned for a prolonged time, for sixty-six days, and during this period, there was none who could salute them. On that day an old Syrian man went to Imam Ali bin Husayn (a.s.) and said, "Praise be to Allah that he has killed and destroyed you, and put off the fire of revolt".

Shaikh Mufeed says, that when they reached the gate of the palace of Yazid, Makhfar bin Sa'labah called out, "I am Makhfar bin Sa'labah! I have brought these vile profligates (Allah's refuge) to Yazid". Hearing this Imam Ali bin Husayn (a.s.) said,

"The son of Makhfar's mother is the worst and the most degraded".

While some say that Yazid himself replied to him thus.

Shaikh Saduq in his Amali relates a report from a chamberlain of (Ubaydullah) Ibn Ziyad, which we have already quoted in the section of the episode in the palace of Ibn Ziyad. It is said, that then he dispatched his messengers to all the districts with the news of the death of Imam Husayn (a.s.). Then he ordered to dispatch the captives and heads to Syria.

A group of men accompanying them told me, that we heard the sound of lamenting and mourning of the Genies for Imam Husayn (a.s.) from the night until the morning. When we reached Damascus, we entered the women and the captives into the town during the light of the day. The oppressive Syrians said, "We have never ever seen such beautiful captives. Who are you?" Sayyidah Sakinah (a.s.), the daughter of Imam Husayn (a.s.), replied, *"We are the captives of the family of Muhammad (S)"*.

They were detained at the stairway of the mosque along with Imam Ali bin Husayn (Zainul Abedeen) (a.s.), who was in his youth. An old man from among the Syrians approached them and said, "Praise be to Allah that He has killed and destroyed you and put off the fire of revolt". Then he said whatever he desired, and when he became silent, Imam Zainul Abedeen (a.s.) told him,

"Have you read the Qur'an of Allah?"

And he replied in the affirmative. He said,

*"Have you read this verse: '**Say** (**O Our Messenger**): **I demand not of you any recompense for** (**the toils of the Prophethood**) **save the love of** (**my**) **relatives.'?"** (Surah as-Shura, 42:23).*

He said, "Yes, I have".

Imam (a.s.) said,

"We are from that very family. Then have you not read this verse: 'And give to the near of kin his due.'?" (Surah al-Israa', 17:26).

He replied that he had read it, and Imam Sajjad (a.s.) said,

"We are one of those".

Then he retorted,

***"Haven't you read this verse: 'Verily Allah intends but to keep off from you** (**every kind of**) **uncleanliness O you the People of the House, and purify you** (**with**) **a thorough purification'?"** (**Surah al-Ahzaab, 33:33**)*

He said, "Why not", and Imam said,

"We are the ones referred to herein".

Hearing this, the Syrian man lifted up his hands towards the heavens and said, “O Lord! I disassociate myself in Your presence from the enemies and the murderers of the progeny of Muhammad (S). I frequently read the Qur’an but never ever pondered upon this until today”.

Shaikh Al-Tusi relates from Imam Ja’far as Sadiq (a.s.), that when Imam Ali bin Husayn Zainul Abedeen (a.s.) returned back after the martyrdom of his father (a.s.), Ibraheem bin Talha bin Abdullah (or Ubaydullah) came to receive him and said, “O Ali bin Husayn! Who was victorious?” Imam, who was in the midst of the litters (of Camels), and had covered his head, said,

“O you who desires to know who was victorious, recite the Azaan and Iqamah at the time of the Prayers”. 1

It is related in Akhbarud Dawl of Daynoori, that (Ubaydullah) Ibn Ziyad prepared Imam Zainul Abedeen (a.s.) and the ladies and dispatched them to Yazid along with Zahr bin Qays, Makhfar bin Sa’labah and Shimr bin Ziljawshan. They proceeded until they reached Syria, and entered Damascus along with the head of Imam Husayn (a.s.) and presented it to Yazid.

Then Shimr started his speech and said, “O Commander of the faithful (Allah’s refuge)! This man, along with eighteen men of his family and sixty from among his adherents, revolted against us. Thus we faced them and offered them to submit to the order of commander Ubaydullah bin Ziyad, or else fight us, and they preferred battle upon submission. We pounced upon them as soon as the sun arose..... (until the end)” But the renowned historians relate, that these words were uttered by Zahr bin Qays, while we have already quoted it in the Section 11 of this book under the heading “Dispatching the blessed head from Kufa to Syria”.

Then the captives were brought to Yazid, and the women from his family, his daughters and relatives lamented and wept. The head of Imam Husayn (a.s.) was placed near Yazid, Sayyidah Sakinah (a.s.) said, *“I have not seen a more harsh man than Yazid. Nor is any infidel and polytheist worst and more tyrant than him”*. He looked at the head and said, “I wish those of my elders killed at Badr see, the bemoaning of the Khazraj upon the deed of the sword”. Then he ordered that the head of Imam Husayn (a.s.) be hung upon the gate of the Mosque of Damascus.

Sibt Ibn Jawzee in his Tazkirah says, that the reports are quite renowned that when the head of Imam Husayn (a.s.) was brought to Yazid, he called for all the inhabitants of Syria. He hit the head with his bamboo stick and recited the above couplets of Ibn Zab’ari. He also says, that Zuhri said, that when the head of Imam Husayn (a.s.) was brought, Yazid was standing at Jeeroon to have a glimpse of the spectacle and was muttering the following couplets to himself: “When the litters became apparent and the sun casts its shadow upon the mound of Jeeroon, then the crow announced death, and I said whether you announce or no, I have taken the due from my debtor”.

Ibn Abud Dunya relates, that when he (Yazid) dug his stick into the rear teeth of Imam Husayn (a.s.), he recited the couplets of Haseen bin Hamam Murri: “We forbore, while forbearance is our hobby, we split

open the heads of our friends with our swords, that severe the head and wrists, for they were more disobedient and more oppressive".

Mujahid says, that by Allah! There was none who did not abuse or rebuke Yazid or distance them selves from him. Ibn Abud Dunya says, that Abu Barzah Aslami was seated with Yazid, and he said, "O Yazid! Lift your stick off this head. By Allah! In the days of the Prophet of Allah (S), I saw him kissing his (Imam Husayn's) rear teeth."

(Sibt) Ibn Jawzee in his Radd bar Muta'assib Aneed says, that one is not amazed by the deeds of Umar bin Sa'ad and Ubaydullah bin Ziyad, but one wonders at the wretchedness of Yazid that he hit with his stick the lips and teeth of Imam Husayn (a.s.), and also his pillage of Madinah, then is it permissible to treat rebels in this manner? Is it not related in the Islamic laws that the rebels in Islam should be buried?

Then his (Yazid's) utterance that, "I have the right to imprison them", is not agreeable to the ones convinced of cursing him. I wish that when the head of Imam Husayn (a.s.) was brought to him he had honored it and recited the Prayers upon it. And he had not kept it in a tray nor had he struck at it with his stick, when he had achieved what he had desired through his death. But the rancor of the days of ignorance was ignited within himself and the proof is the couplets (as stated above) that he recited.2

Ibn Abd Rabbah Andalusi in his Iqdul Fareed, relates from Rayashi who relates through his chain of narrators from (Imam) Muhammad bin Ali bin Husayn (al Baqir) (a.s.), that he said, that after the martyrdom of Imam Husayn (a.s.), we were total twelve children who were brought to Yazid, while the eldest among us was (Imam) Ali bin Husayn (Zainul Abedeen) (a.s.). All of us were bound in collars and chains from head to feet. He (Yazid) told us, "The slaves of Iraq besieged you while I was unaware of the revolt of Abu Abdullah (Imam Husayn) and his martyrdom".

Shaikh Ibn Nima says, that (Imam) Ali bin Husayn (a.s.) said, that we were twelve children who were taken to the presence of Yazid bound in collars and chains. When we stood facing him, I said,

"I say to you in the name of Allah, O Yazid! In your opinion if the Prophet of Allah (S) would have seen us in this state, what would have been the state of his mind?"

Hearing this he turned towards the Syrians and said, "What do you opine regarding them?" One of the accursed uttered such harsh words, that I do not wish to repeat. Then Nu'man bin Basheer said, "Treat them as the Prophet would have treated them if he saw them in this distressed state".

Fatemah bint Husayn (a.s.) said, *"O Yazid! These are the daughters of the Prophet who have been captivated"*. Hearing this, the men started weeping, while the family of Yazid lamented. Imam Ali Zainul Abedeen (a.s.) says, that I was bound in chains and said,

"Do you permit me to say something?"

Yazid replied, "You may do so, but do not speak rudely". I said,

"I am in a state in which I would not speak rudely, while the essence of my speech is that in your opinion what would the Prophet of Allah (S) feel and what would he do if he would see me bound in chains?"

Hearing this he turned towards those close to him and said, "Release him".

It is quoted in Isbatul Wasiyyah of Mas'oodi, that when Imam Husayn (a.s.) was martyred, Imam Zainul Abedeen (a.s.) was brought to the presence of Yazid along with the family, while his son Abu Ja'far (Imam Muhammad Baqir), who was two years and some months old, was also along with him. When Yazid looked at him, he said, "O Ali! What did you behold?" Imam (a.s.) replied,

"That what had been decreed by Allah, the Mighty, the Sublime, before the creation of the heavens and the earth".

Then Yazid asked for the opinion of those who were present with him, while all of them consented upon his murder and uttered such futile words that I do not wish to quote. Then Imam Muhammad al Baqir (a.s.) started his speech. He praised and glorified Allah and said,

"They have opined to you as opposed to the opinion of the courtiers of Pharaoh. When he (Pharaoh) asked their opinions regarding Prophet Moosa (a.s.) and Prophet Haroon (a.s.), they said: Give respite to him and his brother. While these people opine that you should kill us, whilst there is a reason for this".

Yazid asked, "What reason?"

Imam (a.s.) replied,

"They were sons of sober women while these men are the sons of unchaste women. For none other than the illegitimate sons would kill the Prophets and their progeny".

Hearing this Yazid bowed down his head (in shame).

It is quoted in Tazkirah of Sibt Ibn Jawzee, that Imam Zainul Abedeen (a.s.) and the women of the family were bound in ropes, while he was calling out, *"O Yazid! In your opinion, if the Prophet would have seen us in this captivated state and mounted upon the bare Camels without litters, what would have been the state of his mind?"* There was none who did not weep.

Shaikh Mufeed and Ibn Shahr Ashob say, that when the heads of the Martyrs, along with that of Imam Husayn (a.s.), was placed before Yazid, he hit the teeth with his stick and said, "This day is in lieu (revenge) of the day of Badr. We split open the skulls of the honorable men, for they had turned obstinate and oppressive".

Yahya bin Hakam, the brother of Marwan, who was seated near Yazid said, "The one killed at Taff

(Karbala) is more near (in relation) than the son of Ziyad, the debased, of unknown descent; the progeny of Umayyah is scattered like the particles of sand, while the progeny of the daughter of Prophet is scarce". Yazid struck at the chest of Yahya bin Hakam and said, "Keep quite! May your mother not remain".

Abul Faraj Isfahani relates from Kalbi, that Abdul Rahman, the son of Hakam bin Aas, was seated with Yazid, when Ubaydullah dispatched the head of Imam Husayn (a.s.) to him. When the tray, containing the head of Imam, was placed in front of Yazid, Abdul Rahman wept and said, "Send message to the commander, that do not be of those who pull the (string of the) bow without an arrow in it, the one killed at Karbala ..." (until the end).

It is related, that when Hasan bin Hasan saw that Yazid was hitting at the place where the Prophet had kissed (the lips of Imam Husayn), he said, "O disgrace! The progeny of Umayyah is scattered like the particles of sand, while the progeny of the daughter of Prophet is scarce".

Our Master Shaikh Saduq, relates from Fazl bin Shazan, who says, that I heard Imam Ali ar Reza (a.s.) say that,

"When the head of Imam Husayn (a.s.) was brought to Syria, Yazid ordered it to be kept upon the ground and an eating carpet was spread in front of it. He then ate facing it with his associates and drank wine. When they had finished, he ordered the tray to be kept below his throne. And he spread the sheet of backgammon upon the throne and started playing. He started mocking, while uttering the names of Imam Husayn (a.s.), his father (a.s.) and grandfather (S), and when he would win, he would drink wine. Three times he drank wine and then threw some of it near the tray (May Allah's curse be upon him). Then whoever is one of our Shi'ah, should refrain from drinking wine and playing backgammon. Then whoever, when his sight falls upon wine and backgammon, remembers Imam Husayn (a.s.) and curses Yazid and his progeny, Allah will forgive their sins even if they be equal to the stars".

It is also related from Imam Ali ar Reza (a.s.), that the first one to consume wine in Islam in Syria (openly) was Yazid, the accursed. When the eating-carpet was spread facing the head of Imam Husayn (a.s.), it was brought for him. He drank from it and gave some to his associates and said, "Drink it, for it is an auspicious drink.

While one of its auspiciousness is that at the start of consuming it, the head of our enemy Husayn is in front of us, while our eating-carpet is spread facing his head. And we eat with a cheerful mind and heart at peace". Then whoever is amongst our Shi'ah should refrain from consuming wine, for it is a drink of our enemies.

It is quoted in Kamile Bahai from Kitabe Hawiyah that Yazid drank wine and sprinkled some of it upon the blessed head (Allah's refuge). His wife lifted it up and washed it with water, while perfuming it with rose. Then at night she saw the 'Mistress of the Women' Sayyidah Fatemah Zahra (a.s.) in a dream and

apologized to her.

Shaikh Mufeed says, that Yazid then turned towards Imam Zainul Abedeen (a.s.) and said, "Your father severed relations with me and did not recognize my right, and he disputed with me regarding the kingdom. Then you saw what Allah did to him".

Imam replied,

"Befalls not any disaster in the earth or in your own selves, save it is in a Book, ere We cause to be, verily that is easy for Allah" (***Surah al-Hadeed, 57:22***).

Yazid turned towards his son Khalid and said, "Answer him", but Khalid did not know what to say. Yazid himself said, ***"Say: And whatever befalls you of a misfortune, it is what your*** (***own***) ***hands have wrought."*** (***Surah ash-Shura, 42:30***).

Then he called for the women and children, who were made to sit down facing him. He looked at their miserable state and said, "May Allah detest the son of Marjanah! If he held relations with you, or had pitied you, he would not have dealt with you in this manner and would not have dispatched you in this wretched state".

Ali bin Ibraheem Qummi relates from Imam Ja'far as Sadiq (a.s.), that when the head of Imam Husayn (a.s.) and the daughters of the Commander of the faithful Imam Ali (a.s.) were brought to Yazid, Imam Zainul Abedeen (a.s.) was bound in a collar. Yazid said, "O Ali bin Husayn! Praise be to Allah that he has killed your father".

Imam (a.s.) replied,

"May Allah's curse be upon them who killed my father".

Yazid was infuriated and ordered him to be beheaded. Imam Sajjad (a.s.) said,

"If you kill me, then who is there to reach the daughters of the Prophet of Allah (S) to their destination, and there exists no other intimate man for them except myself."

Yazid said, "You may take them to their destination", saying this he immediately called for a file. He cut off the collar with the file with his own hands and said, "Do you perceive what I intend?"

Imam (a.s.) replied,

"You intend that none other than yourself would oblige me".

Yazid replied, "By Allah! I intended the same". Then he said, "O Ali bin Husayn! "***And whatever befalls you of a misfortune; it is what your*** (***own***) ***hands have wrought."*** (***Surah ash-Shura, 42:30***).

Imam (a.s.) replied,

"Nay! This verse was not revealed regarding us. Verily this verse was revealed regarding us that, 'Befalls not any disaster in the earth or in your own selves, save it is in a Book, ere We cause to be verily that is easy for Allah. Lest distress you yourselves for what escapes you, and be over joyous for what He has granted you and Allah loves not an arrogant boaster.' (***Surah al-Hadeed, 57:22-23***). ***We are of those who do not regret upon that which has gone forth from our hands, nor are we of those who rejoice upon that which comes to us".***

It is stated in Iqdul Fareed, that Imam Husayn (a.s.) was enraged by the sovereignty of Yazid bin Mu'awiyah and went towards Kufa. Yazid wrote to Ubaydullah bin Ziyad, who was the governor of Iraq, "News has reached me that Husayn is en route to Kufa, while your age and your city has been entangled in him than any other age or city, and also among the governors you have been entangled in him.

Therefore you may choose a life of liberty (by killing him) or turn a slave due to him (by not killing him)". Ubaydullah killed him and dispatched his head, along with his family, to Yazid. When the head was placed before Yazid, he cited a proverb by quoting a couplet of Haseen bin Jamajim Maznee: We split open the skulls of honorable men, for they had turned obstinate and oppressive".

Imam Ali bin Husayn (a.s.), who was among the captives, told him,

"The book of Allah, the Almighty, is more exalted than the couplet. Allah says: 'Befalls not any disaster in the earth or in your own selves, save it is in a Book, ere We cause it to be verily that is easy for Allah. Lest distress you yourselves for what escapes you, and be over joyous for what He has granted you, and Allah loves not an arrogant boaster.'" (***Surah al-Hadeed, 57:22-23***)

Yazid was enraged and started playing with his beard, then said, "Another verse of the Qur'an refers to you and your father: *"And whatever befalls you of a misfortune, it is what your* (*own*) *hands have wrought..."* (*Surah ash-Shura, 42:30*).

O Syrians! What do you opine regarding them?" One of the accursed men uttered such words that we decline to quote. Nu'man bin Basheer Ansari said, "If the Prophet of Allah (S) would have seen him in this state what would he have done, then treat them similarly".

Yazid replied, "You speak the truth, release them and bring veils for them". He then ordered food to be prepared for them and bestowed clothes to them. He gave them abundant gifts and said, "If the son of Marjanah shared any relation with them, he would not have killed them". Then he dispatched them to Madinah.

It is stated in Manaqib and other historical books, that then Yazid turned towards Sayyidah Zainab (a.s.), so that she may speak, but she signaled towards Imam Ali bin Husayn (a.s.), saying, *"He is our master*

and the orator of our community".

Imam Sajjad (a.s.) said,

"Do not place avarice and greed in your heart for us, that you may reward us and we may honor you, and that you may oppress us while we may ward away oppression from you. Allah is witness that we do not like you, nor do we despise that you do not like us".

Yazid said, "O son! You speak the truth. Rather your father, and grandfather, had desired to acquire sovereignty. Praise be to Allah that He killed them and shed their blood".

Imam (a.s.) replied,

"Prophethood and Imamate has always been decreed for my fathers and ancestors long before you were even born".

With reference to this, Sayyidah Sakinah (a.s.) said, *"I have not seen a more harsh man than Yazid. Nor have I seen an infidel and polytheist worst and more tyrant than him".*

It is related in Manaqib from Yahya bin Hasan, that Yazid told Imam Zainul Abedeen (a.s.), "I wonder at your father who named all his sons Ali".

Imam (a.s.) replied,

"My father loved his father very much and hence named his sons Ali".

Sayyid Ibn Tawoos says, that the head of Imam Husayn (a.s.) was placed facing Yazid, while the women were seated behind his throne, so that they may not look at it. Imam Zainul Abedeen (a.s.) looked at the head and then never ever ate the flesh of the head after that. When the sight of Sayyidah Zainab (a.s.) fell upon it, she tore her collar and called out in a grievous voice,

"O Husayn! O beloved of the Prophet of Allah! O son of Makkah and Mina! O son of Fatemah az Zahra, Mistress of the womenfolk! O son of the daughter of Mustafa (S)"!

The narrator says, that whoever was in the presence of Yazid started weeping, while Yazid himself remained silent. One of the women of Bani Hashim, who was in the house of Yazid, started lamenting for Imam Husayn (a.s.), and called out, *"O beloved! O Master of the Prophet's family! O son of Muhammad (S)! O refuge of the widows and orphans! O the one killed by the illegitimate ones"!* The narrator says that whoever heard her started weeping.

"The act which makes the heart shift from it's firm place, and burns the heart with the fire of anger and rage, is the standing of the `Daughters of Revelation' in front of their freed one, in a manner that even their enemies weep for them".

Then Yazid called for a bamboo stick and hit at the teeth of Imam Husayn (a.s.). Seeing this, Abu Barzah Aslami said, “Woe be to you O Yazid! You hit the teeth of Husayn (a.s.) with your stick? I bear witness that I have seen the Prophet (S) kiss his teeth as well as that of his brother Hasan (a.s.)”. Then he continued, “Both of you are the Masters of the youth of Paradise. May Allah kill your murderers and descend His wrath upon them. And may Allah prepare hell for them, and what an evil end shall it be”. The narrator says, that hearing this Yazid was enraged, and said, “Get him out of here”. He was dragged and thrown outside.

Then Yazid recited the couplets of Ibn Zab’ari: “I wish those of my clan, who were killed at Badr, and those who had seen the Khazraj clan wailing (in the battle of Uhad) on account of lancet wounds, were here. They would have hailed me with loud cries and said, ‘O Yazid! May your hands never stupefy’, for we have killed the chiefs of his (the Prophet’s) clan. I did so as revenge for Badr, which has now been completed. The Bani Hashim only played a game with sovereignty. There has come no Message (Risalah, from Allah), nor was anything revealed (as Wahy). I would not belong to the Khandaq family, if I had not taken vengeance upon the descendants of Ahmad for their deeds”.

Sayyidah Zainab (a.s.)’s sermon in the presence of Yazid, the accursed, on the first of the month of Safar

The narrator says that Sayyidah Zainab (a.s.), the daughter of Imam Ali bin Abi Talib (a.s.), arose and said,

***“All praise be to the Lord of the worlds! And blessings of Allah upon His Messenger and his entire progeny! How true has Allah, the Glorious, said: ‘Then evil was the end of those who wrought evil, for they belied the Signs of Allah, and at them they used to mock.’* (*Surah ar-Room, 30:10*).**

***O Yazid! Now when you have locked the paths of the earth and the horizon of the heavens upon us, and driven us similar to the captives, do you presume that we are degraded in the eyes of Allah while you are endeared? While you have acquired an eminent and lofty status near Allah due to this? So you look down upon us and become arrogant, elated, and you rejoice that the world has turned towards you? You assume that your task is organized, while your sovereignty and kingdom pleases you? Gradually you seem to have forgotten the words of Allah, the Mighty, the Sublime, ‘Let not those who disbelieve think that Our giving them respite is good for their selves; We only give respite to them that they may increase in sins, and for them is a disgraceful chastisement.’* (*Surah aal-‘Imraan, 3:178*).**

Is this the custom of justice that you sit your women-folk and maids behind the veils, while you captivate and parade the daughters of the Prophet of Allah* (*S*)*? You snatch the veils off them and leave them open, while their enemies parade them from one town to another, and the

inhabitants of every stream and town have a glimpse of them? And all intimate and non-intimate look at them, as also the mean and noblemen, when they do not have along with them their men or support? What vigilance can one expect from them who have eaten the liver of the virtuous ones, and whose flesh has emerged (by consuming) from the blood of martyrs? How could he lessen his envy towards us, who looks at us, the Ahlul Bayt (a.s.), with the sight of arrogance, enmity and resent? And he boldly declares that 'they would have hailed me with cries and said: O Yazid may your hands never stupefy'!

Then you turn towards the teeth of Abu Abdullah (a.s.), the Master of the youth of Paradise, and strike it with the stick of your hand? Then why would you not say so? You have sent the wound to its bottom, and you have uprooted the origins by shedding the blood of the Progeny of Muhammad (S) and the stars of earth from the descendants of Abdul Muttalib. Then you call out to your forefathers and in your assumption you summon them? Very soon you too shall face their conclusion, and then you will desire you were paralyzed and were dumb so as not to have uttered these words, nor would you have possessed this character.

O Lord! Take away our rights from them and seek revenge from our oppressors, and send forth Your wrath upon those who have shed our blood and killed our aides. By Allah! You have torn your own skin and have ripped your own flesh, and you shall go to His presence with the heavy burden of having shed the blood of the progeny of the Prophet (S) and violating the sanctity of his family and adherents, at a place where Allah will have united their dispersed ones and increased the quantity of their scattered ones, and present to them their rights. 'And reckon not those who are slain in the way of Allah, to be dead! Alive they are with their Lord being sustained.' (Surah aal-'Imraan, 3:169).

Allah is sufficient as a judge upon you and the Prophet will be your enemy supported by Jibra'eel. Very soon will your father, who set forth the kingdom for you and sat you upon the neck of the Muslims, realize what an evil place awaits the oppressors.

What an evil place you have acquired and what a feeble army you possess. Nonetheless, the unpleasant circumstances have made me speak to you; while I consider your status to be quite low and your reproach to be large, as also I consider scoffing you abundantly. But the eyes are manifest and hearts volley. Beware! It is astonishing that the army of the noblemen of Allah be killed at the hands of the army of the freed-ones, the Satans. These are the very hands that have clenched our blood, and these are the very jaws that have devoured our flesh. While these are the chaste and radiant corpses who are guarded, time and again, by the wolves, and hyenas strew sand upon them. And now when you consider us to be booty, 'this is for what sent before your hands (what you did in your life), and that (verily) Allah is not unjust to his servants' (Surah al-Hajj, 22:10).

I complain to Allah and rely on Him Alone. Then you may lay whatever traps you have, and take

thou whatever steps you desire, and endeavor as much as you want. By Allah! You shall never be able to wipe out our remembrance nor oust our inspiration from the midst, nor will you be able to wipe off the disgrace of this episode. Your opinion is erroneous, and your days less, while your group is scattered on the day when the caller will announce: 'Beware!* (*Now*) *Verily the curse of Allah is on the unjust.'* (*Surah Hud, 11:18*).

Praise be to the Lord of the worlds, Who ended felicity upon our beginning with forgiveness, and Who destined martyrdom for our conclusion with blessings. I desire from Allah to complete His reward upon them, and increase it further, and to turn with fairness their succession upon us, for He is Merciful and a Friend. 'Allah is* (*quite*) *sufficient for us and the most Excellent Protector is* (*He*)*'* (*Surah aal-'Imraan, 3:173*)*."

Yazid, in reply to this lengthy and significant speech of Sayyidah Zainab (a.s.), said, *"*Lamentation of the aggrieved women is admirable, but death is easy upon the lamenting women*".*

In the letter of Ibn Abbas addressed to Yazid, it is written that the worst reproach for him was that,

"You captivated the women-folk and children of the Prophet of Allah (*S*) *from Iraq to Syria and plundered them and displayed your power upon us for the people to behold? You subdued us and dominated the Progeny of the Prophet of Allah* (*S*)*. Then in your opinion you revenged the blood of the infidels and wicked ones of Badr from your family. Then you revealed your hidden revenge, and you manifested your envy similar to the fire concealed in a flint-stone. You, as well as your father, took the excuse of revenge for the blood of Usman.*

Woe of the Judge of the day of retribution be upon you! By Allah! Even if you remain safe from the stroke of my sword, you shall be grinded by the sword of my tongue. Sand be in your mouth O evil-doer! O ill-omened one! You are worthy of stones and reproach. If today you have gained victory upon us, do not be deceived, for tomorrow we shall succeed in the presence of the Just Ruler, Whose judgment is not contradictory (*to the truth*)*. And very soon He shall engulf you in a grievous state, and shall make you leave this world as an innate evil, deprived and guilty. May your father never remain! Feast as much as you desire, for your sins will multiply in the presence of Allah.*

'And peace will be unto him who follows the guidance' (*Surah at-Taa-haa, 20:47*)*."*

Shaikh Mufeed relates from Sayyidah Fatemah bintul Husayn (a.s.), that when we were seated in the presence of Yazid, he pitied our state. A red-faced man from among the Syrians arose and said, "O Commander of the faithful (Allah's refuge)! Present this girl to me", and by this he meant me. I trembled and presumed that this was easy for them. I clung to the lap of my aunt Zainab (a.s.) who knew that this could never happen. My aunt told the Syrian,

"By Allah! You lie! And you revealed your mean nature. You nor he has any authority to do so".

Yazid was enraged and said, “It is you who lie! By Allah! I do have the right to do so”. Sayyidah Zainab (a.s.) replied,

“No, by Allah! Allah has not given you the authority unless you leave our nation and accept another religion”.

Hearing this Yazid’s anger increased two-fold and he shouted, “You speak to me in this manner? Verily it was your father and your brother who left the religion (Allah’s refuge)”. Sayyidah Zainab (a.s.) replied,

“If you are a Muslim, then you, as well as your grandfather and father, reached the right path by the Religion of Allah and the Religion of my father and my brother”.

Hearing this Yazid said, “O enemy of Allah (Allah’s refuge)! You speak a lie”. Sayyidah Zainab (a.s.) said,

“You have the sovereignty, and you abuse with oppression and you reprimand anyone by the power of your rule”.

Hearing this Yazid was abashed and remained silent.

Then the Syrian man repeated his request to present him the girl, and Yazid shouted, “Get away! May Allah kill you”.3 Sibt Ibn Jawzee in his Tazkiratul Khawas, relates from Hisham bin Muhammad (Kalbi), while Shaikh Saduq in his Amali, and Ibn Aseer in his Kamil relate this episode briefly, while both of them (Saduq & Ibn Aseer) attribute this to Fatemah bint Ali instead of Fatemah bintul Husayn.

It is related in Malhoof, that a Syrian man looked at Fatemah bintul Husayn (a.s.), and said, “O Commander of the faithful (Allah’s refuge)! Present this girl to me”. Fatemah turned towards her aunt and said, *“O aunt! Hasten to my aid! I have become an orphan, should I also become a slave?”* She (a.s.) replied,

“The immoral man has no authority”.

The Syrian asked, “Whose daughter is she?” and Yazid replied, “She is Fatemah, the daughter of Husayn, while she is Zainab, the daughter of Ali”. The Syrian asked, “Husayn, the son of Fatemah and Ali bin Abi Talib?” and Yazid replied in the affirmative. Hearing this, the Syrian said, “May Allah’s curse be upon you O Yazid! You kill the progeny of the Prophet and arrest his family? I presumed them to be Roman captives”. Yazid said, “I shall dispatch you to them”, saying this he ordered him to beheaded.

It is quoted in the Amali of Shaikh Saduq, that Yazid ordered the women-folk of Imam Husayn (a.s.) along with Imam Zainul Abedeen (a.s.) to be imprisoned in a cell in which they would not be able to save themselves from heat or cold. They remained there until the flesh of their faces peeled and cracked.

It is related in Malhoof, that Yazid called for an orator and ordered him to ascend the pulpit and abuse

Imam Husayn (a.s.) and his father (a.s.). He ascended the pulpit and started abusing the Commander of the faithful Imam Ali (a.s.) and Imam Husayn (a.s.), and praised Mu'awiyah and Yazid. (Imam) Ali bin Husayn (a.s.) called out to him,

"O you who preach! You have bought the wrath of the Creator in lieu of the pleasure of the creatures. While your place is the hell".

How appropriate has Ibn Sinan Khafaji praised the Commander of the faithful (a.s.), "You abuse upon the pulpit the one, by means of whose sword you have acquired the pulpit".

We (the author), say, that Khafaji is Abu Muhammad Abdullah bin Muhammad bin Sinan, a poet renowned as Ibn Sinan. He is connected to Khafajah tribe of Bani Amir, while these couplets are recited by him too, "O the nation that has turned infidel although they recite the Qur'an, that contains reproach and guidance for them, you abuse upon the pulpit the one, by whose sword you have acquired the pulpit, you have filled your heart with envy from the days of (the battle of) Badr, while the martyrdom of Husayn (a.s.) is the outcome of one of the numerous concealed envies".

Imam Ali bin Husayn (a.s.)'s sermon

It is quoted in Biharul Anwar, while the Author of Manaqib and others relate, that Yazid ordered a pulpit to be prepared, and then he called for an orator. He ordered him to rebuke Imam Husayn (a.s.) and Imam Ali (a.s.) and report their tasks in front of the men. The orator ascended the pulpit and praised Allah and eulogized Him, and abused Imam Ali (a.s.) and Imam Husayn (a.s.) abundantly. Then he prolonged praising Mu'awiyah and Yazid and attributed numerous good deeds to them until Imam Ali bin Husayn (a.s.) called out to him, saying,

"O you who preach! Woe be to you! You have bought the wrath of the Creator in lieu of the pleasure of the creatures, while your place is the hell".

Then he turned towards Yazid and said,

"Do you permit me to speak that which would be agreeable to Allah and would be a means of reward for those present?"

Yazid refused to do so, while the people said, "Permit him to ascend the pulpit, perhaps we may hear something (worthwhile) from him". Yazid replied, "If I permit him to mount the pulpit, he shall not descend it until he humiliates me and the progeny of Abu Sufyan".

They said, "How could this ailing youth do so?" Yazid replied, "He comes from a family that has consumed wisdom along with the milk from their infancy". They compelled until he relented, and Imam (a.s.) ascended the pulpit. He praised and eulogized Allah and delivered a sermon that made the eyes weep and hearts shiver. Then he said,

"O people! We have been bestowed six qualities and seven merits (*by Allah*)*. Knowledge, forbearance, munificence, eloquence, valor and friendship in the hearts of the believers are present in us. While our merits are that the Prophet in Authority is from amongst us; the Truthful* (*Imam Ali*) *is from amongst us; the Flyer* (*Ja'far at Tayyar*) *is from amongst us; the Lion of Allah, and that of His Prophet, is from amongst us; while also the two Sibtain*4 *of this nation are from amongst us. Those who know me, know me, while those who do not know me, I reveal my pedigree and ancestry for them until they recognize me. O people! I am the son of Makkah and of Mina!*5 *I am the son of Zamzam*6 *and Safa!*7 *I am the son of the one who lifted the Black Stone* (*Hajar al Aswad*) *by the side of his quilt.*8 *I am the son of the best one who adorned the trousers and cloak. I am the son of the best ones who circumambulated* (*the Ka'bah*) *and performed the Sa'ee.*9 *I am the son of the best ones who performed the Hajj and pronounced the Talbiyah.*10 *I am the son of the one who was taken up to the Masjid al Aqsa at night* (**during Ascension, Me'raj**)*. I am the son of the one who was taken up to the Sidrat al Muntaha.*11 *I am the son of the one 'who drew nigh and became pending* (*in between the creation and the Creator*)*'* (**referring to the Night of Ascension when the Prophet (S) drew near to Allah**)*. I am the son of the one 'who was* (*nigh*) *the measure between the two bows* (*facing each other*) *or higher still'* (**again referred to the Night of Me'raj**)*. I am the son of the one 'who was bestowed revelation by the Almighty, what He did reveal'* (**Again referring to the night of Me'raj. For all the above verses refer Surah an-Najm, surah no. 53**)**.** *I am the son of Husayn* (*a.s.*)*, the one killed at Karbala! I am the son of Ali, the Approved One* (*a.s.*)*! I am the son of Muhammad, the Chosen One* (*S*)*! I am the son of Fatemah az Zahra* (*a.s.*)*! I am the son of Sidrat al Muntaha! I am the son of 'the Blessed Tree'!*12 *I am the son of the one who was smeared in blood and sand. I am the son of the one who was lamented upon by the genie in the darkness of the night. I am the son of the one who was mourned upon by the birds".*

It is quoted in Kamile Bahai, that Imam Zainul Abedeen (a.s.) had told Yazid to let him deliver the sermon on Friday, and he yielded. On Friday, Yazid ordered an accursed one to ascend the pulpit and abuse Imam Ali (a.s.) and Imam Husayn (a.s.) as much he could, and also praise and thank Caliph Umar and Caliph Abu Bakr. The accursed ascended the pulpit and said whatever he desired. Then Imam (a.s.) said,

"Permit me so that I may deliver a sermon".

Yazid refused to fulfill his promise and did nor grant him permission. People compelled him but he did not yield until his infant son Mu'awiyah said, "O father! Where can his sermon lead? Permit him to deliver a sermon". Yazid replied, "You are not aware of their task, they have received wisdom and eloquence as inheritance, and I fear lest his sermon might give rise to mutiny and revolve upon our heads". Then he permitted him and Imam (a.s.) ascended the pulpit and said,

"Praise be to Allah Who has no beginning, and the Everlasting Who has no end. The foremost Whose beginning has no beginning, and the Last Whose end has no end. All will perish, except His Own self. He measures the days and nights and prepares the destinies, and blessed is Allah, the King, and the

All-Knowing".

Then he continued his sermon saying,

"Allah has bestowed us with Knowledge, forbearance, munificence, eloquence, valor and friendship in the hearts of the believers. While our merit is that the Prophet in Authority is from amongst us; and his Vicegerent (Imam Ali) is from amongst us; as also the Master of Martyrs (Hamza) and Ja'far, the one who flies in Paradise; while also the two Sibtain of this nation are from amongst us. While also the Mahdi (a.t.f.s.); who will kill the 'Dajjal'. O people! Those who know me, know me, while those who do not know me, I reveal my pedigree and ancestry for them until they recognize me. O people! I am the son of Makkah and of Mina! I am the son of Zamzam and Safa! I am the son of the one who lifted the Black Stone (Hajar al Aswad) by the side of his quilt. I am the son of the best one who adorned the trousers and cloak. I am the son of the best ones who circumambulated (the Ka'bah) and performed the Sa'ee. I am the son of the best ones who performed the Hajj and pronounced the Talbiyah. I am the son of the one who was taken up to the Masjid al Aqsa at night (during Ascension, Me'raj). I am the son of the one who was taken up to the Sidrat al Muntaha. I am the son of the one 'who drew nigh and became pending (in between the creation and the Creator)' **(referring to the Night of Ascension when the Prophet (S) drew near to Allah).** *I am the son of the one 'who was (nigh) the measure between the two bows (facing each other) or higher still'* **(again referred to the Night of Me'raj).** *I am the son of the one 'who was bestowed revelation by the Almighty, what He did reveal'. I am the son of Husayn (a.s.), the one killed at Karbala! I am the son of Ali, the Approved One (a.s.)! I am the son of Muhammad, the Chosen One (S)! I am the son of Fatemah az Zahra (a.s.)! I am the son of Sidrat al Muntaha! I am the son of 'the Blessed Tree'! I am the son of the one who was smeared in blood and sand. I am the son of the one who was lamented upon by the genie in the darkness of the night. I am the son of the one who was mourned upon by the birds".*

When his sermon reached at this stage, people started weeping and lamenting, and Yazid feared lest it might result in a revolt. He called out to the Mu'ezzin (Prayer caller) saying, "Give the call for the Prayers". The Mu'ezzin arose and said, "Allah is Great! Allah is Great"! Imam said,

"Verily Allah is Great, and the Most High, and the most Honorable and the Most Kind than what I fear and of what I avoid"!

Then he said, "I bear witness that there is no other Deity except Allah", Imam (a.s.) said,

"Verily I too bear witness with others that there is no other Deity except Allah, and no other Lord except Him, while I reject every denier".

When he said, "I bear witness that Muhammad (S) is the Messenger of Allah", Imam removed his turban from his head and turned towards the Mu'ezzin saying,

"I request you in the name of this very Muhammad (S), remain silent for a moment".

Then he turned towards Yazid, and said,

"O Yazid! This Honorable and Noble Messenger is my Grandfather or yours'? If you say that he is your grandfather, then the entire world knows that you speak a lie. And if you say that he is my grandfather, then why did you kill my father with tyranny, and plunder his belongings and captivate his women-folk?"

Saying this the Imam (a.s.) tore his collar and wept and said,

"By Allah! There is none except myself upon this earth whose grandfather is the Prophet of Allah (S). Why did these men kill my father with tyranny and arrest us similar to the Romans?"

Then he retorted,

"O Yazid! You do this and then say that Muhammad (S) is the Messenger of Allah (S) and turn your face towards the Qibla (in Prayers)? Woe be to you on that day when my Grandfather and Father will be enraged with you".

Hearing this, Yazid ordered the Mu'ezzin to give the Iqamah13 for Prayers. People started murmuring and turmoil arose among them. Then a group of people offered Prayers along with him, while some did not until they had dispersed.

Then Sayyidah Zainab (a.s.) sent a message to Yazid, saying that he should permit them to mourn upon Imam Husayn (a.s.). He permitted them and gave them residence at Daar al Hijarah. They held mourning gathering at that place for seven days, and every day a large multitude of Syrian women accompanied them in the mourning.

The men gathered and decided to storm the palace of Yazid and kill him. Marwan (bin Hakam) became aware of this conspiracy and told Yazid, "It is not in your interest to keep the family of Husayn in Syria. Dispatch them back to Hijaz". Yazid ordered the provisions for their journey to be gathered and dispatched them to Madinah.

It is related in Manaqib from Madaeni, that when Imam Zainul Abedeen (a.s.) revealed his identity to the people and they understood that they were the Progeny of the Prophet, Yazid ordered one of his headsman to take him to a small garden and kill him and then bury him there. The headsman took Imam (a.s.) to the garden and started digging a grave.

Imam Zainul Abedeen (a.s.) started reciting the Prayers, and when he tried to kill him, a hand appeared and caught hold of him and flung him face downwards upon the ground. He started yelling and became unconscious. Khalid, the son of Yazid, heard his voice and went to his rescue, but saw that he had died. He went and informed his father (Yazid), who ordered the headsman to be buried in that grave and he granted liberty to Imam (a.s.).

The prison in which Imam Zainul Abedeen (a.s.) was kept in captivity has been turned into a Mosque

today. The author of Basaer says that Imam Ja'far as Sadiq (a.s.) relates, that when Imam Zainul Abedeen (a.s.) was brought to the presence of Yazid along with the captives, he gave them residence in a dilapidated house.

One of them said that, "We were kept in that house so that it would fall upon our heads and kill us". The guards said to one another in the Roman language that, "Look at them, that they fear lest the house would fall upon them, when tomorrow all of them shall be killed". Imam Zainul Abedeen (a.s.) says that,

"None among them, except myself, could understand their Roman language".

Our master Muhaddis Noori, as well as Allamah Majlisi, quotes from Da'wat of Qutubuddin Rawandi, that he says, it is related, that when Imam Ali Zainul Abedeen (a.s.) was brought to Yazid, he desired to kill him too. He made him stand in front of him and inquired from him, so as to get an answer for him which would act as a pretense to kill him. Imam (a.s.) spoke to him cautiously and had held a rosary in his hand that he would turn with his fingers while speaking to him. Yazid said, "I am engrossed in speaking to you, while you recite the rosary? How is this act permissible?" Imam (a.s.) replied :

My father relates from my grandfather, the Prophet (S), that when he would have ended his morning Prayers, he would not speak to anyone until he held the rosary. Then he would say, "O Lord! I have made the morning and am eulogizing You, praising You and reciting the 'Tahleel'[14] *and 'Takbeer'*[15] *and extolling You equaling the turning of the rosary".*

Then he would turn the rosary in his hands, and would speak to whomsoever he desired while glorifying Allah. Then he would say, "The reward of glorification is due for him, and acts as a protection for him until he goes to bed". And when he would go to bed, he would recite the same and then keep the rosary under his head, and reward would be accounted for him until the morning, while I am imitating the act of my grandfather.

Yazid repeatedly said, "Whatever I say to anyone from among you, you emerge as victors in your answers". Saying this he laid his hands off him and bestowed gifts to him while releasing him. Regarding his reference to his grandfather he meant the Commander of the faithful Imam Ali (a.s.), and perhaps he meant the Prophet of Allah (S), particularly since the one with whom he spoke was not inclined towards Imam Ali (a.s.).

It is stated in Malhoof, that on that day, Yazid promised Imam Zainul Abedeen (a.s.) that he would fulfill three of his desires. Then he ordered them to be given residence in a house where they would not remain safe from the cold or heat. They remained there until the skin of their faces cracked, and until the time they remained in Syria, they lamented upon Imam Husayn (a.s.).

Dream of Sayyidah Sakinah, daughter of Imam Husayn (a.s.)

Sayyidah Sakinah (a.s.) relates, that on a Thursday I dreamt in Syria, then she relates a lengthy dream and at it's conclusion, she says, that I saw a woman in my dream seated on a Camel-litter with her hand upon her head. I inquired as to who she was and was answered that, "She is Fatemah (a.s.), the daughter of Muhammad (S), the daughter of the Messenger of Allah, your grand-mother". I told myself,

"By Allah! I should go to her and relate to her all that they have done to us",

saying this I ran towards her. I sat in front of her and started weeping, and then I said,

"O dear Mother! They withheld our rights. O dear Mother! They scattered our group. O dear Mother! They violated our sanctity. O dear Mother! By Allah! They killed my father Husayn (a.s.)". **She replied,** *"O dear Sakinah! Remain silent, for it cuts my heart-vein. This is the shirt of your father that I have preserved until I meet Allah along with it".*

Shaikh Ibn Nima relates, that Sayyidah Sakinah (a.s.) dreamt in Damascus that five illuminated horses have come forth, and upon each one a honorable personality is seated, while the Angels have surrounded them from all around, a maid of paradise was also along with them. Those mounted proceeded further while the maid came towards me and said, "Verily your grandfather has sent salutations to you". I replied,

"Salutations upon the Prophet of Allah (S)! Who are you?" She replied, "One of the maids of Paradise". I asked,

"Who are these people who have arrived here mounted upon the noble horses?"

She replied, "They are Adam (a.s.), the One Chosen by Allah (Sifwatullah); the second one is Ibraheem (a.s.), the friend of Allah (Khaleelullah); the third one is Moosa (a.s.), the one who spoke to Allah (Kalimullah); the fourth one is Isa (a.s.), the Spirit of Allah". I asked,

"Who is he who has held his beard in his hand and is falling & rising?"

She replied, "He is your grandfather, the Prophet of Allah (S)". I said,

"Where are they going?"

and she replied, "They are going towards your father Husayn (a.s.)". I ran towards him to inform him as to how the oppressors have treated us after his death. At that moment five illuminated camel-litters arrived, and on each one a woman was seated. I asked,

"Who are these women who have just arrived?"

They said, *"*The first one is Hawwa, the mother of mankind; the second one is Asiyah, the daughter of Mazahim (and wife of Fir'aun); the third one is Mariyam, the daughter of Imran (and mother of Prophet Isa); the fourth one is Khadijah (a.s.), the daughter of Khuwaylid; while the fifth one, with her hand upon her head and is falling and rising, is none other than your grandmother Fatemah (a.s.), the daughter of Muhammad (S), your father's mother". I said,

"By Allah! I should narrate to her as to how they treated us",

saying this I sat facing her and said,

"O dear Mother! They withheld our rights. O dear Mother! They scattered our group. O dear Mother! They violated our sanctity. O dear Mother! By Allah! They killed my father Husayn (a.s.)". **She (a.s.) replied,** *"O Sakinah! Remain silent. You have charred my liver and cut off the joint of my heart. This is the shirt of your father Husayn (a.s.) that I have preserved until I meet Allah along with it"*.

Then I awoke from my sleep and wished to conceal it, but then I narrated it to my intimate relatives and it became renowned among men".

Dream of the wife of Yazid and her lamenting upon Imam Husayn (a.s)

It is related in Biharul Anwar from Hind the wife of Yazid, that I laid myself upon my bed. Suddenly I saw (in a dream) that the doors of the heavens had opened ajar and the Angels descended one after the other upon the head of Imam Husayn (a.s.) while saluting him. At that moment a cloud appeared, on which numerous men were seated, while one of them possessed an illuminating countenance. He ran towards the head of Imam Husayn (a.s.) and kissing his teeth, said,

"*O my son! They killed you, and then do you presume that they did so without recognizing you? Then they blocked the access to water from you. O dear son! I am your grandfather, the Prophet of Allah (S), this is your father Ali al Murtaza (a.s.), this is your brother Hasan (a.s.), these are your uncles Ja'far (a.s.) and Aqeel (a.s.), while they are Hamza and Abbas (the Prophet's uncles)",*

saying this he named each one of his family.

Hind says, that I awoke from my sleep with awe and fear and saw that light had scattered around the head of Imam Husayn (a.s.). Then I arose so as to find Yazid and I found him in a dark room facing the wall and saying, "What did I have to do with Husayn?" And it seemed as if he was surrounded by all the grief's of the world. I related the dream to him and he had bowed his head down (in shame). When it dawned, he called for the family of Imam Husayn (a.s.) and said, "Do you desire to remain with me or to back go to Madinah, as also to acquire numerous rewards?" They replied,

"Initially we desire to weep and mourn upon Imam Husayn (a.s.)".

He replied, “You may do as you desire”. Then some houses were vacated for them and the women of Bani Hashim and Quraysh wore black clothes and mourned upon Imam Husayn (a.s.) for seven days.

Shaikh Ibn Nima says, that till the time the women of the Prophet’s household remained in Damascus, they wept and lamented upon Imam Husayn (a.s.) with grief and wailing. The sorrow of the captives was abundant, while their bereavement of the early death of their men was ample too. They were given residence in a house where it was not possible to save oneself from the heat and cold, until the skins of their delicate bodies, which had grown behind the veils, cracked and blood started oozing from it. Forbearance had departed from them while anguish had taken hold, and sorrow had become their companion.

Dream of the infant daughter of Imam Husayn (a.s.)

It is related in Kamile Bahai from Kitab al Hawiyah, that the family of Prophethood had concealed from the children regarding the martyrdom of their fathers. They told them that their fathers had been on a journey, until Yazid called them to his house. A four-year-old daughter of Imam Husayn (a.s.) one day awoke from her dream saying,

“Where has my father been? Just now I saw him in a dream that he was uneasy and distressed”.

Hearing this, the women as well as the other children started weeping, while the voices of their lamenting arose. Yazid arose from his sleep and asked, “What has happened?” They found out the matter and informed him and the accursed ordered that the head of her father (Imam Husayn) be sent for her. The head was brought and kept in her lap. The girl asked,

“What is this?”

and they answered, “It is the head of your father”. Hearing this, the child was alarmed and started yelling, she took to ill and died in Damascus.[16]

While this incident is also quoted in some reports as follows: A kerchief of fine silk was placed upon the head (of Imam Husayn) and the tray containing it was placed in front of the child. The child lifted off the veil and said,

“Whose head is this?”

They replied, “Your father’s head”. She lifted it up from the tray and pressing it to her heart, said,

“O dear father! Who had dyed you with your blood? Who has severed the vein of your neck? Who has orphaned me in this infancy? O dear father! Whom should I rely upon after your death? O dear father! Who shall take care of the orphan until she grows up?”

She spoke in similar words and then placed her lips upon that of his and wept until she fell unconscious.

When they shook her they realized that her spirit had already departed. When the family (of the Prophet) saw this, they started lamenting upon her state, while their mourning, along with that of the people of Damascus, started anew, and on that day every man and woman wept.

It is related in the same book, that Yazid commanded that the head of Imam Husayn (a.s.), as also that of others among his family and companions, be hanged upon the doors of the city.

And it is also related in the same book, that the head of Imam Husayn (a.s.) lay hanging upon the Minaret of the Grand Mosque of Damascus for forty days, while the other heads were hanged upon the doors of other Mosques and cities and for a day upon the door of the house of Yazid.

Shaikh Rawandi relates from Minhal bin 'Amr that, by Allah! When the head of Imam Husayn (a.s.) was brought to Damascus, I saw a man reciting Surah al-Kahf facing it. When he reached the verse

"Or do you think that the Fellows of the Cave and (*of*) *the Inscription* (*which*) *were of Our Signs* (*Miracles*) (*matters*) *wonderful?"* (*Surah al-Kahf, 18:9*)

the head, in an eloquent voice, said,

"My martyrdom and elevation is more astonishing that the Fellows of the Cave".

Allamah Majlisi in his Biharul Anwar, after quoting the sermon of Imam Ali Zainul Abedeen (a.s.) from the pulpit of Syria says, that a Jewish monk was seated in the presence of Yazid at that time. He said, "O Yazid! Who is this youth?" Yazid replied, "He is Ali, the son of Husayn". "Husayn who?" asked the monk, and Yazid said, "The son of Ali bin Abi Talib". The monk asked, "Who is his mother?" And Yazid replied, "She is Fatemah, the daughter of Muhammad (S)".

Hearing this, the wise man said, "Glory be to Allah! He is the grandson of your Prophet whom you killed so early? How badly have you faired with his progeny after his death. By Allah! If there existed a grandson amongst us from the loins of (Prophet) Moosa bin Imran, we believe that we would have worshipped him equal to our Lord. Your Prophet departed from your midst just yesterday, while today you pounced upon his son and killed him. What an evil nation are you".

Hearing this Yazid ordered his neck to be squeezed thrice. The monk arose and said, "If you desire kill me, and if you desire release me, and if you desire strike at me. I have read in the Tawrat that the one who kills the progeny of his Prophet is an accursed one until he is alive. And when he dies, Allah shall throw him into the fire of hell".

Sayyid Ibn Tawoos says, that Ibn Lahee'ah relates from Abul Aswad Muhammad bin Abdul Rahman that he said, that Ra's al Jaloot came to meet me and said, "There is a gap of seventy grandfathers between me and (Prophet) Dawood (a.s.), and due to this the Jews respect me, while you killed the son of your Prophet when there was only one father (or mother) linking them?"

Incident pertaining to an envoy of the Roman king in the court of Yazid

Imam Ali Zainul Abedeen (a.s.) relates, that when the head of Imam Husayn (a.s.) was brought to Yazid, he ordered an assembly of wine. The blessed head was brought and he kept it in front of him and started drinking wine near it. One day an envoy of the Roman king, who was among the noble and elite Romans, was present there. He asked, “O Arab king! Whose head is this?” Yazid replied, “What is your business?”

He replied, “Whenever I return back to our King, he inquires from me all that I have seen here, therefore it shall be my pleasure to narrate to him regarding the incident pertaining to it, so that he too may accompany you in your joy and merry”.

Yazid replied, “This head is of Husayn bin Ali bin Abi Talib”. The Roman asked, “Who is his mother?” and Yazid replied, “She is Fatemah, the daughter of the Prophet of Allah (S)”. The Christian said, “Woe be to you and your devoutness! My religion is better than yours’. My father is from among the progeny of (Prophet) Dawood (a.s.), while there exists numerous forefathers between us. Yet the Christians honor me due to this, and gather the dust of my feet as good omen saying that I am from the Progeny of Dawood (a.s.). While you killed the grandson of your Prophet, when there was not more gap between them accept of a mother? Then what is this devoutness amongst you?”

Then he continued, “O Yazid! Have you heard the incident of ‘Kaneesae Hafir’17?” Yazid replied, “Tell me, so that I may hear it”. Then he narrated the incident of the Christians who respected the hooves of the ass, which the companions of Prophet Isa (a.s.) rode, while we forgo it for the sake of brevity. Then he reprimanded Yazid and said, “This was the opinion of the Christians regarding the hooves of the ass driven by (the companions of) Isa (a.s.), while you killed the grandson of your Prophet? May Allah, the Almighty, not grant affluence to you, and may He not accept your devoutness”.

Hearing his Yazid said, “Kill this Christian, so that he may not defame me in my own kingdom”. When the Christian heard this, he said, “Do you desire killing me?” Yazid replied in the affirmative. The envoy said, “Then know, that tonight I saw your Prophet in a dream, who told me: O Christian! You are from among the inhabitants of Paradise. I was astonished by his words, but now I say: I bear witness that there is no other Deity accept Allah, and I bear witness that Muhammad (S) is the Messenger of Allah”. Saying this he arose, and taking the head of Imam Husayn (a.s.), pressed it to his chest and kissed it until he was killed. (May Allah’s Mercy and Blessings be upon him).

One day Imam Zainul Abedeen (a.s.) stepped out and started wandering in the market of Damascus. Minhal bin ‘Amr approached him and asked, “How did you spend your night, O son of the Prophet of Allah?” Imam (a.s.) replied,

“Our night was similar to the night of the Bani Isra’eel, from among the people of Fir’aun, the

heads of whose sons were severed and ladies captivated. O Minhal! The glory of the Arabs upon others was due to the fact that Muhammad (S) was an Arab. And we, the family of Muhammad (S) have fallen, been routed this night, detested, killed and dispelled. Thus verily we are Allah's, and verily unto Him shall we return, upon this night of ours O Minhal".

Allah's blessings upon Mahyar who said, "They honor the base of your pulpit, but they place your progeny under their feet, ...".

It is related, that Yazid ordered the head (of Imam Husayn) to be hanged upon the door of his house, and the women of his household be brought in. When the women were entered into the house of Yazid, there was none from among the family of Mu'awiyah and Abu Sufyan, who did not come to them weeping, wailing and lamenting upon Imam Husayn (a.s.). All of them abandoned their grand clothes and mourned for three days. And it is also said that houses were emptied for the women in Damascus, while every Hashimite and Qurayshite women mourned therein for seven days.

It is narrated in Irshad, that an order was issued that the women of the Household, along with their brother Imam Zainul Abedeen (a.s.), should be kept in a house adjacent to the house of Yazid, where they resided for some days.

It is related in Kamile Bahai, that when the women of the Household entered therein, the women of the family of Abu Sufyan came to them and kissed the hands and feet of the daughters of the Prophet of Allah (S) and lamented and mourned for three days.

Hind, the wife of Yazid, ran into the court of Yazid bare head, tearing her clothes and throwing her veil, and with bare feet while saying, "O Yazid! Did you order that the head of Imam Husayn (a.s.) be placed upon the lance at the door of the house?" When Yazid, who had worn a crown full of pearls, rubies and expensive jewels, saw his wife in this state, he leapt from his place and veiled her saying, "O Hind! Forgive me, and lament upon the grandson of the Prophet of Allah".

It is also related that Hind, the daughter of Abdullah bin Amir bin Kareez, was formerly married to Imam Husayn (a.s.). She ran to the general assembly of Yazid saying, "O Yazid! The head of Husayn, the son of Fatemah (a.s.), the daughter of the Prophet of Allah, is hung upon door of my house?" Yazid arose and veiled her, saying, "Yes O Hind! Wail upon him and lament upon the son of the daughter of the Prophet of Allah, all the Quraysh weep for him. Ibn Ziyad hastened to kill him. May Allah kill him". After this Yazid gave them residence in his special house and would not have breakfast and dinner until Imam Zainul Abedeen (a.s.) would partake along with him.

It is quoted in Kamil of Ibn Aseer and Malhoof, that Yazid would not have his breakfast or dinner until he had invited Imam Ali Zainul Abedeen (a.s.) along with him. One day Yazid invited him along with 'Amr bin Hasan, who was a young lad of eleven years. Yazid said, "Will you combat with Khalid, my son?" Umar replied, "Hand me a dagger and to him too, so that I may fight him". Yazid lifted him up in his lap and said, "I recognize this demeanor for Akhzam, the infant of a serpent is none other than a serpent".18

It is related in Kamil (of Ibn Aseer), that when the head of Imam Husayn (a.s.) reached Yazid, he was pleased with Ibn Ziyad. His confidence in him increased and he bestowed numerous gifts upon him and was pleased with his work.

Within a short time, he was informed that people hated, cursed and vilified him, thus he (falsely) regretted the murder of Imam Husayn (a.s.), and said, “What would have mattered if I had taken his injury upon myself and would have brought Husayn to my home, and could have handed him over whatever he intended, although it would result in a split in my kingship. I could have honored the sanctity of the Prophet of Allah (S) and could have observed his right and considered his family. May Allah curse the son of Marjanah! When Husayn had requested him that he would place his hand in my hand and go away to another place and live until Allah gives him death. But he did not yield to him and killed him, and by doing so he made me detestable in the eyes of the Muslims. And he ignited my enmity into their hearts, while now the virtuous, as well as the evil ones, bear enmity towards me due to the gruesome massacre of Husayn. What relation did I have with the son of Marjanah! May Allah curse him and keep enmity with him”.

I (the Author) say, that if one reflects upon the character and statements of Yazid one will understand, that when the head of Imam Husayn (a.s.), along with that of his family, were brought for him, he was very much delighted. Then he did that what we just saw earlier with the sacred head and said such things regarding it. Then he captivated Imam Ali Zainul Abedeen (a.s.) and the women-folk in a prison, devoid of roof, until the skin of their faces scrapped. But when people recognized them and discovered their honor, and they learnt that they were the oppressed ones and the progeny of the Prophet, they vilified the status of Yazid.

They cursed and abused Yazid and turned towards the Ahlul Bayt (a.s.). When Yazid saw this, he desired to free himself from the blood of Imam Husayn (a.s.) and shift the blame upon the neck of (Ubaydullah) Ibn Ziyad. Then he cursed him due to this and regretted his murder and changed his attitude towards Imam Zainul Abedeen (a.s.) and his family. Then he offered them shelter in his house in order to safeguard his kingdom and dominion, as also to allure the hearts of people towards himself, and not due to sincere remorse, and he expressed his anger at the deeds of Ibn Ziyad (falsely). The evidence of this (his insincerity) is the narration of Sibt Ibn Jawzee in his Tazkirah, that Yazid called for Ibn Ziyad and bestowed him with numerous rewards and countless gifts.

Then he made him sit close to himself and exalted his rank and made him accompany his wives. He made him his boon companion, and one night he became intoxicated and commanded the singer to sing a song and himself extemporaneously said, “Give me a drink which would boost up my morale, and hand over a similar one to the son of Ziyad, who is my confidante and trustworthy, and is the one who fetches the spoils for me and fights for me, the killer of the rebel, viz. Husayn (Allah’s refuge), as also my enemies and the envious ones”.

Ibn Aseer in his Kamil relates from Ibn Ziyad, that in Syria he told Musafir bin Shurayh Yashkaree that, “I

killed Husayn for the simple reason that Yazid had desired from me that either I kill him or kill myself. And I chose to kill him". (Allah's eternal curse be upon them both).

1. Ibraheem was the son of Talha bin Ubaydullah, who was opposed to Imam Ali (a.s.) and fought against him in the battle of Jamal, where he was killed. Ibraheem himself was from among the adherents of Mu'awiyah and in the above episode he precisely taunts Imam Ali Zainul Abedeen (a.s.) and covertly rejoices that the vengeance of the blood of his father had been secured from the progeny of Imam Ali (a.s.).

What Imam Sajjad (a.s.) meant here was that their motive, which was to preserve the tenets of Islam and its' permanence, establish Prayers and reinforce the remembrance of Allah, for which they sacrificed their entirety, had already been achieved. And the greatest evidence for it was the 'Call for Prayers', thus victory was decisively with none other than Imam Husayn (a.s.) and his family.

2. Sibt Ibn Jawzee says, that my grandfather said, that it is not surprising that Ubaydullah bin Ziyad fought against Imam Husayn (a.s.) and appointed Umar bin Sa'ad and Shimr to kill him and they took his head to him, but one is astonished at Yazid, who ascribed wretchedness to himself while hitting his stick at his (Imam's) teeth and captivating the progeny of the Prophet (S). Then he made them mount the Camels devoid of litters and desired to gift away Fatemah bint Husayn (a.s.) to a man who had desired from him. And it is also astonishing that he uttered the couplets of Ibn Zab'ari.
3. It is narrated in the Maqtal of Ibn Nima, that the Syrians came to congratulate Yazid for his victory. A red-faced and blue-eyed man from among them looked at Fatemah bintul Husayn (a.s.), who possessed an illuminating countenance, and then said, "O Commander of the faithful (Allah's refuge)! Present this girl to me". Fatemah (a.s.) turned towards her aunt and said, "I have become an orphan, now should I also become a slave"? Sayyidah Zainab (a.s.) said, "No, by Allah, O Syrian! This is not possible for you nor Yazid, unless you leave our Religion". The Syrian repeated his request, and Yazid replied, "May Allah kill you". Then he recited the couplets of Ibn Zab'ari. Thereafter the daughter of Imam Ali (a.s.) arose and recited the sermon. Then Yazid called for an orator and ordered him to ascend the pulpit. Here he repeats the narration of Sayyid Ibn Tawoos, which we shall quote hereafter.
4. Referred to Imam Hasan (a.s.) and Imam Husayn (a.s.).
5. A place 3 miles from Makkah where pilgrims halt on the 10th, 11th and 12th of the month of Zilhaj, as part of the essentials of Haj.
6. A sacred well in the Ka'bah which sprang forth to quench the thirst of Prophet Isma'eel (a.s.) when he rubbed his feet on the ground, rediscovered by Hazrat Abdul Muttalib (a.s.), the grandfather of Prophet Muhammad (S) and Imam Ali (a.s.).
7. A hillock in Makkah close to the Ka'bah.
8. In the year when Prophet Muhammad (S) was about 35 years of age, the structure of the Ka'bah was badly dilapidated either by floods, or according to another version, by fire, and had to be rebuilt. The Quraysh decided to put up a new construction and when the new walls were raised high enough for the Hajar al Aswad (the black stone) to be set in one of its corners, differences cropped up amongst the different tribes as to who should have the distinction of fixing the Sacred Black Stone.

It was essentially decided to refer the matter to arbitration to whosoever first enters the area from the door of the Bani Shaibah, while the first to enter was Prophet Muhammad (S) himself. The matter was accordingly referred to him for his final verdict, whereupon he suggested that the Sacred Black Stone be kept in a big mantle and a representative of each tribe should lift the cloak with the stone placed in it. When that was done, Prophet (S) himself lifted up the stone from the mantle and fixed it in its predetermined position. In this way, a serious dispute was settled amicably to the entire satisfaction of all the tribes, Imam Zainul Abedeen (a.s.) points out this distinction of his grandfather (S) in this sermon.

9. Hastening between the two hillocks of Safa and Marwah by the pilgrims, as an essential part of Haj, performed in remembrance of Hajra (a.s.), the wife of Prophet Ibraheem (a.s.), who ran to and fro between the 2 hillocks searching for water for her infant son Prophet Isma'eel (a.s.).
10. Special pronouncements to be recited while adorning the Ihram and thereafter, one of the essentials of Haj.

11. The Lote-tree at the 'All Comprehensive Terminal', the point where ends and ceases all the knowledge of everyone and no one's knowledge crosses the limit. It is said that when Prophet Muhammad (S) reached the point of 'Sidrat al Muntaha', Jibra'eel said, "I shall not step an inch further from this". The Prophet (S) passed that point too and it is a symbol making the extreme bounds at last limit of the heavenly knowledge beyond which neither an Angel nor any human being could pass. (S.V.Mir Ahmad Ali in his interpretation of Verse 14 of Surah an Najm (53:14).
12. Refer to the Qur'anic Verse: Of a goodly word (being) like a goodly tree, whose root is firmly fixed, and its branches (reach) in the heavens. Imam Ja'far as Sadiq (a.s.) relates that the Holy Prophet (S) said, "I am the root of the goodly tree, Ali bin Abi Talib (a.s.) it's trunk, and the Divinely chosen ones of the issues of Ali (a.s.) are it's branches, while the faithful ones attached to the Holy Ahlul Bayt (a.s.) are it's leaves.
13. Call to stand up for Prayers, recited after the Azan.
14. There is no other Deity accept Allah (La Ilaha Illallah).
15. Allah is Great (Allaho Akbar).
16. According to some of the historians and biographers, the daughter of Imam Husayn (a.s.) referred to hereinabove is none other than his beloved one Sayyidah Sakinah (a.s.). However some historians are of the opinion (as will be quoted in this book too) that the child was not Sakinah (but another daughter of Imam) while Sakinah (a.s.) remained alive for a considerable period of time after her father. But we strongly perceive the former report to be reliable, for her grave is renowned in the prison in the Babe Sagheer Cemetery in Damascus, thus verifying the above report, and believers throng for her pilgrimage from far and near. And Allah is the Best Knower.
17. The Synagogue of the (Ass's) hoof.
18. It is related in Tazkirah of Sibt that Zuhri says, that when the women-folk from the family of Imam Husayn (a.s.) as well as his daughters were entered into the house of Yazid, all of them arose and lamented, wept and mourned Imam Husayn (a.s.). Yazid told Imam Ali Zainul Abedeen (a.s.) that, "If you wish, remain with me, and we shall treat you fairly, while if you wish, we shall despatch you back to Madinah". Imam (a.s.) replied, "I do not desire anything except (going to) Madinah".

Sha'abi says, that when the women of Imam Husayn (a.s.) met the women of Yazid, they cried, "O Husayn"! Yazid heard their wailing and said, "Lamentation of the aggrieved women is admirable, but death is easy upon the lamenting women". Rabab, the daughter of Imru al Qays, who was the wife of Imam Husayn (a.s.) and mother of Sakinah (a.s.), was also present alongwith the women.

While Imam Husayn (a.s.) endeared both of them and said regarding them, "By my life, I cherish the house in which there are Sakinah and Rabab, I endear them both and spend most of my wealth upon them, and there is no reason for censure in that, I shall not let them be neglected all throughout my life, until I am buried beneath the earth".

Yazid, as well as other notables of Quraysh proposed to her, but she replied, "I do not desire to have anyone as my father in law after the Prophet of Allah (S)". She remained alive for a year after (the martyrdom of) Imam Husayn (a.s.) and died of anger, while she never sat in the shade after (the martyrdom of) Imam Husayn (a.s.).

Entry of the Household into Madinah, and their mourning upon Imam Husayn (a.s.)

It should be noted, that when Yazid granted permission to the daughters and the progeny of the Prophet (S) to lament and bemoan Imam Husayn (a.s.), and also promised Imam Ali bin Husayn (a.s.) that he would fulfill three of his desires, they bemoaned there for eight days. On the eighth day Yazid called them and offered them to stay back in Damascus, but they declined saying, *"Dispatch us to the 'place of Migration'* (*Madinah*) *of our grandfather"*.

Yazid called for Nu'man bin Basheer, one of the companions of the Prophet of Allah (S), and ordered him to prepare the women-folk for the journey and to provide them with whatever they desired. He also told him to dispatch along with them a reliable and virtuous man from among the Syrians, as also some guards and servants. Then he bestowed them with clothes and gifts and provided them with provisions and food.

Shaikh Mufeed says, that when Yazid desired to prepare them, he called for Imam Ali Zainul Abedeen (a.s.) in solitude and said, "May Allah curse the son of Marjanah! By Allah! If I had faced your father, I would have offered to him whatever he had desired from me, and I would have tried by all means to ward away death from him. But Allah had destined that to happen. You may write to me from Madinah and I shall give you whatever you desire". Then he presented him and his family with clothes and dispatched Nu'man bin Basheer along with them as his envoy.

He commanded him to move them at night and to remain behind them to guard, and when they camp, he along with his companions, should alight surrounding them and keep a watch upon them, but to remain a bit far from them so as not to disturb them during ablutions and their call of nature. Nu'man bin Basheer traveled alongside them and dealt with them leniently while arranging comfort for them as recommended by Yazid, until they reached Madinah.

It is related from Yafe'ee, that Hafiz Abu Alaa' Hamadani says, that when the head of Imam Husayn (a.s.) was taken to Yazid, he dispatched it to Madinah. Then he called for a group from among the retainers of Bani Hashim, as also a group from among the retainers of Bani Sufyan, and dispatched them along with the survivors from the family of Imam Husayn (a.s.). He also prepared provisions for them and ordered to fulfill all their desires.

It is related in Malhoof, that Yazid told Imam Ali bin Husayn (a.s.) that, "Relate to me the three desires which I had promised to fulfill". Imam (a.s.) replied,

"The first being that you may show me the face of my master and father Imam Husayn (a.s.) so that I may earn reward by it's glance. The second being that you may return those of our belongings that had been plundered from us. And third being that if you desire killing me, then dispatch a person so that he may reach them (the women) to the home of their grandfather".

Yazid said, "Rather you shall never be able to look at the face of your father, and as regards killing you, I have already abandoned the idea. While none, except yourself, shall accompany the womenfolk to Madinah, and as regards the belongings which were plundered from you, I shall give you more than that".

Imam (a.s.) replied,

"We do not desire your wealth, let it be abundant for you. I have only asked from you whatever had been looted from us consisting of the hand-woven clothes of Fatemah (a.s.), the daughter of Muhammad (S),

and her veil, necklace and shirt".

He ordered these to be returned to them and also gave them two hundred Ashrafi from his own wealth. Imam Ali Zainul Abedeen (a.s.) took hold of the Ashrafi and distributed them among the destitute, then Yazid ordered that the Household (of the Prophet) be dispatched to Madinah.

It is quoted in some books of Martyrdom (Maqtal), that when they desired to return back to Madinah, Yazid ordered litters to be brought for them. He ordered them to be decorated and to place upon them silken curtains, while abundant wealth was strewn in them. Then Yazid told Sayyidah Umm Kulthum (a.s.) that, "Take this wealth as recompense for the troubles that befell you". Umm Kulthum (a.s.) replied,

"What a shameless and harsh man are you! You kill my brother and family members, then you offer wealth as it's recompense? By Allah! It shall never happen".

It is stated in Kamile Bahai, that Umm Kulthum (a.s.), the sister of Imam Husayn (a.s.), died in Damascus. Ibn Battutah, a contemporary of Fakhrul Mahaqqeqqeen the son of Allamah Hilli, in his travelogue entitled Tuhfatun Nazzar fi Gharaibul Amsar says, that on the western side of the city of Damascus, at a distance of one Farsakh,1 lies a place of pilgrimage dedicated to Umm Kulthum (a.s.), the daughter of Imam Ali bin Abi Talib (a.s.) through Sayyidah Fatemah (a.s.).

It is said that her name was Zainab and the Holy Prophet (S) gave her the title of Umm Kulthum because she resembled her aunt Umm Kulthum, a daughter of the Prophet (S)2. While this place of pilgrimage contains a grand mosque and there are residences surrounding it and it is endowed. While the people of Damascus call it "the grave of Lady Umm Kulthum".

Sayyid Ibn Tawoos says, that it is related regarding the head of Imam Husayn (a.s.) that it was taken back to Karbala and united with his blessed body. The belief of the Shi'ah evidences it and there are numerous other narrations supporting it, but we do not quote it due to brevity's sake. There is difference of opinion regarding the burial of the blessed head. Some say that Yazid dispatched the head to 'Amr bin Sa'eed bin Aas, the governor of Madinah, who said, "I wish he had not sent it to me", then he ordered it to be buried at (the graveyard of) Baqi'. While others say, that the head was kept in the treasury of Yazid until Mansoor bin Jamhoor conquered Damascus. He found the head in a red basket with traces of dye still visible upon it. He then buried it in 'Baab al Faradees' in Damascus.

While still others say, that Sulayman bin Abdul Malik found the head in the treasury of Yazid, he wrapped it in five shrouds of brocade, then he recited the Prayers upon it, along with his companions, and buried it. But that which is renowned among the Imamiyah Scholars, is that it was buried along with it's blessed body by Imam Ali Zainul Abedeen (a.s.), or also that it was buried in the grave of the Commander of the faithful Imam Ali (a.s.) as is found in numerous reports.

Ibn Shahr Ashob says, that Sayyid Murta□a in one of his treatises says, that the head of Imam Husayn

(a.s.) was returned to Karbala from Syria and was united with the body. While Shaikh Al-Tusi quotes the Ziyarat al Arba'een from here.

It is quoted in the history of Habibus Siyar, that Yazid handed over all the heads to Imam Ali Zainul Abedeen (a.s.) and he (a.s.) united them along with their bodies (at Karbala) on the twentieth day of the month of Safar and then left for Madinah. And it is said that this report is accurate regarding the burial of the head.

Sibt Ibn Jawzee in his Tazkirah says, that five narrations have been related regarding the place of the burial of the head: (1) In Karbala, (2) In Madinah, close to the grave of his mother (a.s.), (3) In Damascus, (4) In the Mosque of Riqqah (in Syria), and (5) In Cairo. But the renowned one among them is that it was taken back to Madinah along with a group of noblemen, and from there it was taken to Karbala and buried along with the body there. Then wherever and in whatever state is his head and body buried, it dwells in the hearts and conscience of men and occupies a place of residence in the essence and memory of all.

Then one of our masters says thus: "Do not search Husayn in the east or the west, then leave everything and hasten towards me, for his tomb lies in my heart".

It is related in Malhoof, that the narrator says, that when the household of Imam Husayn (a.s.) left Syria and reached Iraq, they told their guide, "Take us through Karbala". Then when they reached the place of martyrdom, they saw that Jabir bin Abdullah Ansari (a.s.), along with a group of Bani Hashim and the family of Prophet (S), had come to visit the grave of Imam Husayn (a.s.).

They met one another with grief and wailing while beating their faces. Then a heart-rending mourning ceremony commenced and the women from the adjoining towns too joined them and they all mourned there for a few days. Shaikh Ibn Nima too quotes something similar in his book of Martyrdom.

Sayyid Ibn Tawoos says, that the narrator says, that then they left from Karbala towards Madinah. Basheer bin Jazlam says, that when we reached near Madinah, Imam Ali Zainul Abedeen (a.s.) dismounted there and pitched tents and told the women to alight too, and then said,

"O Basheer! May Allah have mercy upon your father, he was a poet. Then can you recite elegies too?"

I replied, "Yes, O son of the Prophet of Allah (S)! I too am a poet". Imam (a.s.) said,

"Then go to Madinah and announce the news of the martyrdom of Abu Abdullah (a.s.)".

I mounted my horse and galloped, until I reached Madinah. When I reached the Mosque of the Prophet (S), I started weeping and called out, "O people of Yasrib! There is no place for you to abide here, Husayn has been killed for which my tears flow, his body lies in Karbala smeared in dust and blood, while his head was being paraded upon the lance from place to place".

Then I retorted, “This is Ali bin Husayn (a.s.), who has reached your outskirts and the place of your city of Madinah, along with his aunts and sisters. He has sent me so that I may announce his place of decent”, hearing this all the veiled women of Madinah ran out lamenting. While I ever never witnessed such weeping ever before nor do I know anything more bitter than this upon the Muslims.

I heard a girl weeping upon Husayn while saying, “You have brought the news of the martyrdom of my master and aggrieved me and made me unwell, while this news has distressed my heart, then O my eyes! Shed abundant tears of sorrow constantly, upon the one upon whose grief the heavens of the Almighty have fallen down, his martyrdom has punctured nobility, Religion and ardor, then lament upon the son of the Prophet of Allah (S) and Ali (a.s.), although his grave be far far away”.

Then the girl turned towards me and said, “O messenger of death! You have renewed our grief for Abu Abdullah, and you have abraded our internal wound that had not yet healed. May your Lord have mercy upon you, who are you?” I replied, “I am Basheer bin Jazlam and my master Imam Ali bin Husayn (a.s.) has sent me, while he himself, along with the family of Abu Abdullah al Husayn (a.s.), has camped at such and such place”.

Then the people left me and ran towards the place. Then I mounted my horse and returned until I saw that the people had occupied all the roads and streets. I dismounted from my horse and started stamping the necks of people until I reached the tent. Imam Ali bin Husayn (a.s.) was therein and he came outside wiping his tears with a handkerchief. A servant followed him carrying a chair and placed it down and Imam (a.s.) sat upon it. His tears were constantly flowing while the voices of lamenting of men increased and women too started wailing. Then people started condoling him from all around while a severe uproar arose upon that place.

Sermon of Imam Ali Zainul Abedeen (a.s.)

Imam (a.s.) signaled them to remain silent and the voices of lamenting ceased. Then he (a.s.) said,

“All praise be to the Lord of the worlds. The Master of the day of Qiyamah. The Creator of all creation. By the Lord Whose comprehension is far away and Who is so near so as to hear the secrets (of his slaves). I extol Him upon the grave event and the disasters of age, and upon the severity of griefs and bitter taste of tragedies, and the great sorrow and grand griefs, heart-rending and afflicting hardships.

O people! Verily Allah, the worthy of praise, tried us by means of great sorrows while a deep fissure manifested in Islam. Abu Abdullah al Husayn (a.s.) and his family were martyred, while his women and children were driven in captivity. His head was paraded in the cities upon the lance, while this disaster is incomparable.

O people! Which of your men would delight after his death, and which of your hearts would not

scorch for him? Which of your eyes would spare it of tears, and which of you would restrain yourself from beating your faces? Seven elevated heavens wept upon his martyrdom, while the rivers along with their waves, the heavens along with their pillars, the earth along with her outskirts, and the trees along with their branches, the fishes of the oceans and their depths, the Angels in proximity (to Allah), as also all the dwellers of the heavens lent their voices in lamenting upon him.

O people! What hearts are there that would not rip upon his martyrdom? And what consciences are there that would not scorch upon it? And what ears are there that would not turn deaf when they witness this fissure manifested in Islam?

O people! We were driven forth and paraded from far and near the cities as if we were the children of Turkish or Kabuli descent, without having committed a crime or performed evil deeds, nor are we one of those who have created the fissure in Islam. Never did we even hear such thing from our ancient forefathers, this is nothing but new. By Allah! If the Prophet (S), instead of making recommendations for us, had entrusted them to fight us, they would not have done to us any more harm than what they already have done.

Verily we are Allah's, and verily unto Him shall we return. What a severe, painful, tragic, grievous, sorrowful, heart-rending and bitter was the trouble that we witnessed and bore. We offer it to Allah's account, the Mighty, the Avenger".

The narrator says, that hearing this Sawhan bin Sa'sa'ah bin Sawhan, who had turned paralytic, stood up facing him and asked pardon, for his legs were paralyzed (and thus he could not assist him). Imam (a.s.) accepted his plea and displayed his pleasure towards him and thanked him, while asking Allah's mercy to be bestowed upon his father.

Jazari and Ibn Sabbagh Maliki say, that Yazid dispatched a trustworthy man from among the Syrians, along with Ahlul Bayt (a.s.) and enjoined him regarding them. Some horsemen also accompanied him until they reached Madinah.

It is related in Akhbarud Dawl, that their Caravan-leader was Nu'man bin Basheer, while thirty men accompanied him. He made them travel at night while himself remained behind them so as to watch them. And when they stopped, he, along with his companions, he camped far away from them. He surrounded them to keep guard upon them and kept inquiring from them while dealing fairly with them until they reached Madinah. Fatemah (a.s.), the daughter of Imam Ali (a.s.), told her sister Sayyidah Zainab (a.s.) that,

"This man has certainly favored us, then should we not compensate him?"

She replied,

"We do not have anything with us except our ornaments to compensate him. We should get two pairs of our bracelets and our armlets and send it for him while seeking pardon (for his efforts)".

He returned all of it back saying, "If I had done this for the world, it would have been sufficient for me. But by Allah! My intention was none except the pleasure of Allah and the Prophet of Allah (S)".

Rabab, wife of Imam Husayn (a.s.) and daughter of Imru al Qays, who was also the mother of Sayyidah Sakinah (a.s.), accompanied Imam Husayn (a.s.) to Karbala and was taken to Syria along with the 'Household', and then returned back to Madinah. The notables of Quraysh proposed to her, but she replied,

"I do not desire having any other father-in-law after the Prophet of Allah (S)".

She did not enter the shade of her house for one year after his martyrdom and became ill and died of anger. It is said that she remained at the head of Imam (a.s.)'s grave for one year and then returned back to Madinah and succumbed to grief.

It is related in certain books of martyrdom, that when Sayyidah Umm Kulthum (a.s.) reached Madinah, she wept and said,

"O city (Madinah) of our grandfather! Do not accept us, we have returned back along with regret and sorrow; beware, go and relate to the Prophet that we were subjected to severity due to (the enmity of) our father; when we departed from you, we had everyone accompanying us; but now we return back devoid of men and our sons; when we went from here we were together, and now we return accompanied by losses with belongings having being plundered; we were under the protection of Allah, and we now return with the separation of our near-ones and in fear; Our master Husayn was our protector and aide, and we return back having left him smeared in dust; we have been plundered and ruined while having no guarantor or aide, and we weep upon our brother; O grandfather! The enemies have killed Husayn, and they have not considered us near the Almighty Allah. O dear grandfather! Our enemies have fulfilled their desires and they have found relief by violating our sanctity, they un-veiled the womenfolk of the Ahlul Bayt (a.s.) and forcefully made them mount upon Camels devoid of litters".

While the elegies recited by her are extensive, but we conclude here for the sake of brevity.

The narrator says, that Sayyidah Zainab (a.s.) caught hold of a pair of the doors of the Mosque, and called out,

"O grandfather! I announce to you the news of the death of my brother Husayn".

Saying this her tears started flowing continuously and she could not hold back her lamenting and weeping. And each time her sight fell upon Imam Ali bin Husayn (a.s.), her grief would become afresh and her heartache would increase.

Lamentation of Ali bin Husayn (a.s.)

Sayyid Ibn Tawoos says, that it is related from Imam Ja'far as Sadiq (a.s.), that Imam Ali Zainul Abedeen (a.s.) wept for a period of forty years upon his father. He always fasted during the days and remained awake (in worship) the entire night. And when the time for breaking the fast would approach, his servant would lay down the food in front of him to break his fast and say, "O my master! Break your fast". Imam (a.s.) would say,

"The son of the Prophet of Allah (S) was martyred hungry and thirsty".

Then he would repeat it constantly and weep profusely until the food would get soaked with his tears, as also the water, and this continued until the end of his life. One of his retainers says, that one day my master went out, while I followed him too. I saw him place his forehead upon a rough stone and I heard the voice of his weeping and lamenting as also the voice of his recitation that numbered thousand times:

"There is no other Deity except Allah in all certainty, there is no other Deity except Allah in devotion and humility, there is no other Deity except Allah in faith and truth".

Then he lifted up his head from prostration, while his beard and face was soaked with the tears of his eyes. Seeing this I said, "O my master! Your sorrow has not diminished and your lamenting has not ceased?"

He replied,

"Woe be to you! Ya'qoob (a.s.) was a Prophet and had twelve sons. One of his sons (Prophet Yusuf) was concealed from his eyes by Allah, and the hair of his head turned grey due to extreme sorrow, and his back bent due to this anxiety, while the sight of his eyes faded due to excessive weeping, and all this although his son was alive in this world. While I have witnessed my father, brother and eighteen members from among my family fallen upon the ground and martyred, then how could my sorrow diminish and tears cease?"

Shaikh Abu Ja'far Al-Tusi, through his chain of authorities, relates from Khalid bin Sadeed, that he said, that I asked Imam Ja'far as Sadiq (a.s.), "Can a man tear off his collar upon the loss of his father, brother of relatives?" Imam (a.s.) replied,

"There is no problem. Prophet Moosa (a.s.) tore off his collar upon the death of his brother (Prophet) Haroon (a.s.). A father may not tear off his collar upon the loss of his son, nor a husband upon that of his wife, but a wife can tear off her collar upon the loss of her husband". Then he continued, *"The family of Fatemah (a.s.) tore off their collars upon Husayn (a.s.) and beat their faces. And he was worthy enough that the collars should have certainly been torn and faces beaten upon his loss".*

It is related in Da'aimul Islam from Imam Ja'far as Sadiq (a.s.) that,

“He (Imam Zainul Abedeen) wept upon Imam Husayn (a.s.) every day and night for one year, and this lamenting continued for three years after the day of his martyrdom”.

Barqi relates, that when Imam Husayn (a.s.) was martyred, the women of Bani Hashim wore black and the mourning dress and did not complain against heat or cold, while Imam Ali bin Husayn (a.s.) arranged for their mourning meals.

The Trustworthy Authority of Islam Shaikh Kulaini (May Allah cool his resting place) relates from Imam Ja’far as Sadiq (a.s.), that when Imam Husayn (a.s.) was martyred, one of his wives arranged for a mourning assembly. She wept, as also the ladies and her maids, until their tears dried up, but they saw that one of her maids was still weeping.

She called for her and asked, “What have you done that your tears still flow (while ours have dried up due to constant weeping)?” She replied, “When I became weary, I consumed Saweeq”.3 It is said that then she ordered food and Saweeq to be prepared; she ate and drank it and gave it to others and said, “We shall derive benefit through its medium for the mourning upon Imam Husayn (a.s.)”.

It is said, that a bowl of food was presented to this woman so that she could benefit from it while mourning Imam Husayn (a.s.). When she saw it, she said, “What is it?” They replied, “Such and such has sent it for you so that it may be beneficial for weeping upon Husayn”. She replied, “We do not have any wedding ceremony here, then what do we have to do with it?”

Then she told the women who had accompanied her in mourning to leave. They went out and as soon as they stepped out of the house, they vanished, and as if they started flying in between the heavens and earth, while their tracks were never visible.

Imam Ja’far as Sadiq (a.s.) says, that none of the women of Hashimite descent applied collyrium or dyed their hair, nor did smoke ever come up from their houses (they did not cook) for five years, until Ubaydullah bin Ziyad was killed.

It is related in the Tareekh of Zahabi, that in the year 352 A.H. on the tenth of Muharram, Mu’iz ad Dawla commanded the people of Baghdad to mourn Imam Husayn (a.s.). He ordered the markets to be shut and symbols of mourning to be displayed upon them. Cooking was barred and the Shi’ah women came out lamenting and beating their faces, while this continued for some years.

It is related in Tareekh of Ibnul Wardi, that in the year 352 A.H. Mu’iz ad Dawla ordered people (of Baghdad) to lament upon Imam Husayn (a.s.) and beat their breasts, while the women should dishevel their hair and mourn. The Sunnites could not prevent it, for the sovereign was along with the Shi’ah.

It is related in Al Khutat wal Asar of Maqrizi, that Ibn Zulaq quotes in the book Seerat al Mu’iz le dinillah, that on the tenth of Muharram of 363 A.H. a group from among the Shi’ah, accompanied by their adherents and the cavalry of Mugharebah and their men, return back in the procession of mourning

upon Imam Husayn (a.s.) from the Mausoleums of Sayyidah Umm Kulthum (a.s.) and Sayyidah Nafeesah (a.s.).

It is quoted in some books, that in the year 423 A.H. mourning upon Imam Husayn (a.s.) took place in Baghdad. Seeing this, the Sunnites revolted and clashes ensued in which numerous lives were lost and the markets were secluded.

Abu Rayhan (al Biruni) in his Asarul Baqiyah states, that the tenth of Muharram was considered sacred near the Arabs until Imam Husayn (a.s.) was martyred on that day. Then they treated him and his companions in a manner in which no other nation treated the worst of their people as regards to hunger and thirst, the sword, burning (the tents), raising the heads upon the lances, and galloping the horses upon their bodies.

Then they (Shi'ah) considered that day to be inauspicious, but the Bani Umayyah celebrated on that day and adorned new dresses and organized feasts and celebrations, they prepared sweets and distributed scents. And until the kingdom of Bani Umayyah prevailed, this custom remained among the Ammah (Non-Shi'ah, viz. the Sunnites). And even after the sunset of their kingdom, this customs prevails among the Ammah.

While the Shi'ah, in grief upon the martyrdom of Imam Husayn (a.s.), recite elegies and lament. And this custom prevails in the 'City of Peace' Baghdad, as also the other cities. And on that day they go for the pilgrimage to his felicitous grave at Karbala, and therefore the Ammah consider buying new vessels and furniture to be auspicious.

1. Equaling 3.4 miles or 5.4 Kms.
2. One of the numerous concocted stories of the Non-Shi'ah historians who allege that the Prophet (S) had three daughters through Sayyidah Khadijah bint Khuwailid (a.s.), apart from Sayyidah Fatemah az Zahra (a.s.). The names of these 'daughters' are stated as Zainab, Umm Kulthum and Ruqayyah, while in reality they were the daughters of Hala bint Khuwailid (wife of Amr bin Hadam), who after her death, were brought up by their aunt Sayyidah Khadijah (a.s.) and Prophet Muhammad (S). The Shi'ah Scholars have put forward several evidences in refutation of this alleged claim, which was raised simply to compete with Sayyidah Zahra (a.s.)'s personality and also because two of them were later married (consequently) to Caliph Usman bin Affan.
3. A type of mush made of wheat or barley, also with sugar and dates.

....the weeping of the heavens and the earth and their inhabitants, wailing of the Angels in the Audience of Allah, the Glorified, for Imam, the lamentation of Genies, and the elegies of poets

Shaikh Abu Ja'far Al-Tusi relates from Shaikh Mufeed, who relates from Ahmad bin Waleed, from his father, from Saffar, from Ibn Isa, from Ibn Abi Umayr, from Husayn bin Abi Fakhta, who says that I, along with Abu Salamah Sarraj, Yunus bin Ya'qoob, and Fazl bin Yasar, was in the presence of Imam Ja'far as

Sadiq (a.s.). I asked, “May I be your ransom! I have to go the presence of these men (perhaps referring to the Bani Umayyah or Bani Abbas), we remember you there, and then what should we say?” Imam (a.s.) replied,

“Say thrice: May Allah’s blessings be upon you O Aba Abdillah”!

Then he turned towards us and said,

“Verily, when Abu Abdullah Imam Husayn (a.s.) was martyred, the seven heavens and the seven earths, and it’s inhabitants, and what lies in between them, and whatever whirls in paradise or hell, whether manifest or concealed, wept upon him, except three”.

I asked, “May I be your ransom! What are those three that did not weep upon him?” Imam Sadiq (a.s.) replied,

There is no other Deity except Allah in all certainty, there is no other Deity except Allah in devotion and humility, there is no other Deity except Allah in faith and truth”.

Shaikh Saduq relates from Jabalah Makkiyah who says that I heard Meytham at Tammar saying that, “By Allah! After the passing of the ten days of the month of Muharram, this nation will kill the son of their Prophet (S), while the enemies of Allah will consider this day to be that of affluence. While this shall certainly occur, and this has passed forth in the knowledge of Almighty Allah. I inquired regarding it from my master, the Commander of the faithful Imam Ali (a.s.), and he told me that everything, including the wild beasts of the forests, the fishes of the oceans, and the birds, shall weep upon him. As also the sun, the moon, the stars, the heavens and earth, and the believers from among the men and genie, as also all the Angels of the heavens and earth, and Rizwan (the gate-keeper) of paradise and Malik (the gate-keeper of hell), and the bearers of the empyrean will lament upon him. The heavens shall rain blood and sand”. Then he (Meytham) said, “O Jabalah! Then when you see that the sun has turned red in color similar to fresh blood, then know that the Master of Martyrs has been killed”. Jabalah says, that one day I stepped out of my house, and I saw the shade of sun upon the wall similar to a red linen. I started wailing and weeping and said, “By Allah! Our Master Husayn bin Ali (a.s.) has been killed”.

Shaikh Abul Qasim Ja’far bin Qawlawayh relates through his chain of transmitters from Imam Ja’far as Sadiq (a.s.), that (Caliph) Hisham bin Abdul Malik dispatched a messenger and called for my father (Imam Muhammad al Baqir). He reached Syria and when he entered therein, Hisham asked, “O Aba Ja’far! We have called you so that we may question you regarding an issue for which none is worthy of questioning except myself. Nor have I found anyone else upon the earth knowing its answer and being questioned, except one (i.e. you)”. My father (a.s.) asked,

“The commander may question me whatever he desires, if I know the answer I shall say so, and if I do not know it, I shall say so, while honesty is the best”.

Hisham said, “Tell me regarding the night on which Ali bin Abi Talib (a.s.) was killed, how would the one who was not present at the town of his martyrdom be aware of it, and what would be the sign for men regarding it? Then if you know the answer tell me, while also tell me whether this sign was apparent regarding Ali (a.s.) only or for anyone else too?”

My father (a.s.) replied,

“*O Commander! When the night, in which the Commander of the faithful Imam Ali (a.s.) was martyred, came forth, no stone was lifted up from the earth, except that fresh blood was seen underneath it, and this prevailed until the dawn. And similar happened on the night of the martyrdom of Prophet Haroon (a.s.), the brother of Prophet Moosa (a.s.). And it was repeated on the night in which Yusha’ bin Noon* **(the Vicegerent of Prophet Moosa)** *was martyred, as also the night on which Prophet Isa (a.s.), the son of Mariam (a.s.) ascended up. This was reiterated again on the night Sham’oon bin Jawn as Safa* **(the vicegerent of Isa)** *was martyred, and similarly on the night in which Husayn bin Ali (a.s.) was martyred”.*

Hearing this Hisham was enraged until the color of his face faded away and he desired striking at my father. My father (a.s.) said,

“*O commander! It is incumbent upon people to obey their leader and guide him righteously. And my aim in answering the question of the commander was that his obedience was incumbent upon me, then you should be optimistic towards me”.*

Hisham said, “You may return to your family whenever you desire”. But while he was just going, Hisham told him, “Then promise me and take an oath upon Allah, that until I am alive you shall not relate this to anyone”, and my father promised him.

We (the author) say, that what is said regarding the martyrdom of the martyrdom of Prophet Haroon is contrary to the reports that prove that Prophet Haroon (a.s.) died a natural death. Thus it is related from Imam Ja’far as Sadiq (a.s.), that Prophet Moosa (a.s.) one day told Prophet Haroon (a.s.) that,

“Come with me to the Mount Sinai”.

They went there until they reached a house near the door of which was a tree, while two sheets of clothes were hung upon it. Moosa (a.s.) told Haroon (a.s.),

“Go into the room and wear the two clothes and lie upon the platform therein”.

Haroon (a.s.) did as told, and when he lay upon the platform, Allah took away his soul. It is similarly quoted in the authentic reports, while Imam Baqir (a.s.) had intended to speak in view of the belief of Hisham, who believed that Prophet Haroon (a.s.) had been killed. Thus the Jews told Moosa (a.s.), “Haroon did not die, but you killed him”.

An account of Zuhri on the Martyrdom of Imam Husayn (a.s.)

Ibn Abd Rabbah, while narrating regarding the martyrdom of Imam Husayn (a.s.), quotes through his chain of authorities reaching Umar bin Qays and Aqeel. While both of them narrate from Zuhri, who says that I, along with Qutaybah, left for the city of Masseesah and went to visit Abdul Malik bin Marwan. He was seated in his portico while people were standing in two rows from the gate till near him. And whatever he desired, he would convey it to him who was standing near him and he in turn would pass on to the one near him until it reached the door. None would be trespassing from in between the two rows, and then we came and sat at the door.

Abdul Malik addressed one of them seated on his right side saying, “Are you aware as to what occurred in Bait al Muqaddas on the night, the morning of which Husayn (a.s.) was killed?” Each one started questioning the other until it passed the door, while none could answer it. Then I said, “I possess a report regarding this”.

This statement of mine passed through one another until it reached Abdul Malik who summoned me. I went and stood in between the two rows near Abdul Malik and saluted him. He asked, “Who are you?” and I replied, “I am Muhammad bin Muslim bin Abdullah bin Shihab Zuhri, while I am included among the genealogists”. Abdul Malik was very curious with regards to the reports, and asked, “Tell me as to what occurred in Bait al Muqaddas on the night, the morning of which Husayn (a.s.) was killed?”

I replied, “Verily, such and such person (here I named the traditionist) narrated to me, that on the night, the morning of which Ali bin Abi Talib (a.s.) as also Husayn bin Ali (a.s.) were martyred, pure blood was visible beneath every stone which was lifted from the ground in Bait al Muqaddas”.

Abdul Malik replied, “You speak the truth. Whoever has narrated to you has also narrated to me similarly, while you and me are the sole recipients of this narration”. Then he retorted, “Why have you come here?” I replied, “I have come here to guard the frontiers”. He said, “You may remain at guard upon my door”. I remained with him and he bestowed abundant wealth upon me. Then I took permission from him to go to Madinah, and accompanied by my slave, I proceeded further with a bag of wealth with me.

I lost the bag and my suspicion went upon the slave, I tried by bribing and warning but he did not admit it. I threw him down and sat upon his chest, and placed my elbow upon his chest while pressing it hard. I had no intention of killing him, but he succumbed to the pressure of my elbow while I regretted it. I returned to Madinah and inquired from Sa’eed bin Musayyab, Abu Abdul Rahman, Urwah bin Zubayr, Qasim bin Muhammad and Salim bin Abdullah. They replied, “We do not know the repentance for it”.

This news reached Imam Ali bin Husayn (a.s.) and he called for me. I went to his presence and narrated to him the entire episode. He said,

"You can certainly repent. Then fast for two months consequently, and free a believer from the bondage of slavery and feed sixty destitutes".

I performed these acts and then left to meet Abdul Malik bin Marwan. News had reached him that I had lost the wealth, I remained at his door for some days while he did not grant me permission to enter. I became friendly with the teacher of his children who taught his son (the etiquette as to) how to speak to his father. I told his tutor, "How much wealth do you aspire to acquire from Abdul Malik, while I shall give you the wealth equal to it. But you will have to teach his son that when he goes to the presence of his father, he should plead on my behalf".

The teacher asked, "What do you desire?" I replied, "He should say that Zuhri pleads that the commander should be pleased with him". He taught him to do so, hearing which Abdul Malik laughed and said, "Where is Zuhri?" He said that I was upon the door, and he permitted me to enter. I went to his presence and said, "O 'Commander of the faithful'! Sa'eed bin Musayyab narrates from Abu Hurayrah, who narrates from the Prophet of Allah (S) that he said: A believer does not fall in the same pit twice (i.e. a believer does not commit the same mistake twice)".

I (the author) say, that Masseesah is a city adjoining Jeehan, a border-town of Syria. It is situated in between Antioch (an ancient city of Syria, now in South Turkey) and Rome, and is an ancient place of shelter for the Muslims. While Masseesah is also the name of another village among the villages of Syria near 'Bait Laheeya' adjoining the 'Door of Damascus'.

While Zuhri meant the former one for he introduced himself as related to the border-town. And as regards Abdul Malik telling him that, "Both of us are alien (ghareeb) with regards to this tradition", he meant that they were the sole recipients, while one of the meanings of 'Ghareeb' in Hadees is that one man may narrate the text of the tradition.

Shaikh Abul Qasim Ja'far bin Qawlawayh Qummi relates from Zuhri, that when Imam Husayn (a.s.) was martyred, there was no pebble in Baitul Muqaddas, except that pure blood was found beneath it.

It is also narrated by Haris A'awar, that Imam Ali (a.s.) said,

"May my parents be ransom upon Husayn (a.s.), who shall be martyred behind Kufa! By Allah! It is as if I see the species of beasts stretching their necks upon his grave and weeping and lamenting upon him from the night until the dawn. Then when this happens, one should remain away from tyranny and ungratefulness".

Zurarah relates from Imam Ja'far as Sadiq (a.s.) that he said,

"O Zurarah! Verily the heavens wept blood for forty mornings upon Husayn (a.s.). The earth turned dark for forty mornings, and the sun was eclipsed and turned red for forty mornings, while the mountains crumbled and scattered and the seas exploded. The Angels wept for forty mornings upon Husayn (a.s.),

and until the head came to us, our women did not dye or oil they hair nor did they apply colyrium or comb their hair. We always remained grief-stricken after him, while my grandfather (Imam Zainul Abdeen) wept whenever he remembered him until his beard was soaked in his tears. And whoever would see him would become sorrowful and weep. The Angels at the head of his grave weep too, and whoever is there in the environment and heavens weep due to their weeping.

And it is said that: No tears or eyes are more cherished near Allah than these eyes, which shed tears upon him. Then whoever weeps upon him, Fatemah (a.s.) receives news regarding it, while this being the cause for his felicity. And this news reaches the Prophet of Allah (S), and it is as if he has fulfilled our rights. There is no man who shall not arise weeping on the day of Qiyamah, except those who weep upon my grandfather, while they shall arise with enlightened and illuminated eyes and a cheerful countenance. The people will be in fright, while they will be in peace. Others would be standing for accounting, but they will remain along with Husayn (a.s.) among his associates under the empyrean and it's shade, while they shall not be fearful of the evils of accounting.

It shall be said to them: Proceed towards paradise. They shall not pay any heed and their hearts will not detach from the companionship of Imam Husayn (a.s.) and conversing with him. The houries will send invitation to them that they, along with the 'the youths of unchanging bloom', are anxious to have a view of them, but they shall not lift their heads and shall remain engrossed in joy and mercy of the companionship of Imam Husayn (a.s.).

While some of his enemies shall be seized by their disheveled hair and thrown into hell, while some will call out that they do not have any intercessor or a friend in need for them. Their (the mourners of Imam Husayn) friends in Paradise will behold their (exalted) status, but will not be able to near them or inquire from them. The Angels of paradise will bring forth good-tidings for them from their mates (houries) and the bearers of their wealth as to what pleasantries awaits them. They shall reply that, Allah willing, we shall come to you. The Angels shall convey their messages to the houries, whose eagerness will increase after they hear regarding their excellence due to their proximity with Imam Husayn (a.s.). Then they shall say: Praise be to Allah, that He has delivered us from the great calamity and the frightful desert of Qiyamah and saved us from what we feared. Then their mounts shall be brought forth and they shall sit upon them, while eulogizing Allah, the Praiseworthy, and greeting Muhammad (S) and his Progeny (a.s.) and shall reach their destination".

It is related from the Commander of the faithful Imam Ali (a.s.), that he was in Rahbah and recited the following verse:

***"So wept not on them the heavens and the earth nor were they respited"* (*Surah ad-Dukhan, 44:29*).**

Instantaneously Imam Husayn (a.s.) came to his presence while entering from one of the doors of the Mosque. Seeing him, Imam Ali (a.s.) said,

"*It is he, who shall be killed, and the heavens and earth shall weep upon him".*

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

"The heavens and the earth wept upon Imam Husayn (a.s.) and turned red. They did not weep upon anyone else except Prophet Yahya bin Zakariyya (a.s.) and Husayn (a.s.)".

While at another place it is quoted from him that,

"The murderer of Yahya bin Zakariyya (a.s.) was an illegitimate child, as also the murderer of Imam Husayn (a.s.). The heavens and the earth did not weep upon anyone else except these both".

The narrator asked, "What does the weeping of the heavens mean?" Imam replied,

"The sun arose with a red color and set similarly".

Dawood bin Firqad says, that I was seated in the house of Imam Ja'far as Sadiq (a.s.), when we saw a pigeon named Ra'ebee (or Zaghabee) humming excessively. Imam (a.s.) looked towards me for a lengthy time and said,

"Do you know what this bird says?"

to which I answered in the negative. Imam Sadiq (a.s.) said,

"It curses the murderers of Imam Husayn (a.s.). Thus preserve these birds in your houses".

Husayn bin Ali bin Sa'ed Barbari, the caretaker of the grave of Imam Ali ar Reza (a.s.), relates from his father, that Imam Reza (a.s.) said,

"Do you see this owl? In the days of my grandfather, the Prophet of Allah (S), it took residence in buildings, mansions and houses. Then when people would sit to eat, they would fly and sit close to them. The people would throw food for them and they would also drink water and fly away. But when Imam Husayn (a.s.) was martyred, they went away from the inhabited places to the deserted places, mountains and deserts. Then they said : What an evil nation are you, that you killed the son of your own Prophet! We do not find ourselves safe near you with regards to our lives".

Shaikh Saduq relates from Imam Ja'far as Sadiq (a.s.), who relates from his father (Imam Muhammad al Baqir), who narrates from his father (Imam Ali Zainul Abedeen), that he said that one day Imam Husayn (a.s.) went to his brother Imam Hasan (a.s.). When he looked at Imam Hasan (a.s.), he started weeping. Imam Hasan (a.s.) asked, *"O Aba Abdillah! Why do you weep?"* Imam Husayn replied that he wept on account of the oppression that would befall him. Imam Hasan (a.s.) said,

"The last oppression that shall befall me is the fatal poison that will be poured in my mouth and I shall succumb to it. But my day would not be similar to that of yours' O Aba Abdillah! Thirty thousand people,

claiming to follow our Grandfather Muhammad (S) and follow Islam, will unite to attack you and shed your blood, and violate the sanctity, while captivating your women-folk and children, and plundering your tents. At that moment the wrath (of Allah) will descend upon the Bani Umayyah, and the heavens shall rain blood and sand, and all things will lament upon you, to the extent that the wild-beasts of the forests and the fish of the rivers will also weep upon your sufferings".

In the salutations recited by Sayyid Murtaḍa, 'The Standard of Guidance', it is said, "Islam smeared in dust along with you, and the statutes and ordinances (of Islam) came to a standstill, the day turned dark while the sun became eclipsed, the moon became dusky while the rain and blessings of Allah halted, the heavens and the earth trembled as also the earth of Batha, trials became universal and ideals became diverse, the Prophet turned sorrowful as also Batool (Sayyidah Fatemah), intelligence and talents were routed".

Ibn Hajar in his Sawaeqe Muhriqa, and Abu Na'eem in his Dala'ilun Nubuwwah, relate from Nusrah, a woman from the clan of Azd, that she said, "When Imam Husayn (a.s.) was martyred, the heavens rained blood. When it dawned, our buckets and jars were full of blood".

It is quoted similarly in other traditions, and among the signs of martyrdom are that the sky turned pitch black during day until stars were visible. While no stone was lifted up, except that there was pure blood underneath it.

Abush Shaikh says, that the seeds of green-weeds that were there in their camps turned into ash. This caravan had come from Yemen towards Iraq and reached them during the time of the martyrdom of Imam Husayn (a.s.).

Ibn Uyaynah relates from his grandmother, who says that a Camel-rider, whose seeds had turned into ash, narrated to me, that we slaughtered a camel in our camp and rats entered into its flesh. We cooked the meat but it tasted bitter similar to a colocynth. The heavens had turned red due to his martyrdom and the sun was eclipsed until the stars were visible during mid-day. People assumed that Qiyamah had arrived while no stone was lifted up in Syria, except that there was pure blood visible beneath it.

Usman bin Abi Shaybah relates, that after the martyrdom of Imam Husayn (a.s.) the sky became such, that for seven days the walls showed red-like crimson linen, while the stars seemed as if colliding with one another.

Ibn Jawzee relates from Ibn Sireen, that the universe became dark for three days and then redness became visible in the heavens.

Abu Sa'eed says, that no stone was lifted up anywhere upon the world, except that there was pure blood underneath it. The heavens rained blood, stains of which remained for a long time upon the clothes.

Sa'labi and Abu Na'eem relate similarly, and then say, that it rained blood. While Abu Na'eem states

further, that when it dawned, their buckets and jars were full of blood. It is also related, that it rained blood upon the walls and houses of Khurasan, Syria and Kufa. And when the head of Imam Husayn (a.s.) was taken to the house of (Ubaydullah) Ibn Ziyad, blood flowed upon his walls. Sa'labi says, that the heavens wept, while their weeping was that it turned red. Some others say, that the horizon of the sky became red for a period of six months after his martyrdom. And thereafter the redness persisted (until today).

Ibn Sireen says, that report has reached us, that the redness of the evening twilight was never visible before the martyrdom of Imam Husayn (a.s.).

Ibn Sa'ad says, that this redness was not visible in the sky before the martyrdom of Imam Husayn (a.s.).

Sibt Ibn Jawzee says, that when we are enraged our faces turn red, but Allah Almighty is independent of possessing a face and thus His anger upon the martyrdom of Imam Husayn (a.s.) was the effect of redness in the skies so as to portray this great crime. Here ends the quotation from Sawaeqe Muhriqa. While in the interpretation of the Qaseedah of Hamziyah, it is quoted with similar contents.

It is related in Tazkirah of Sibt Ibn Jawzee from Hilal bin Zakwan, that when Imam Husayn (a.s.) was martyred, we saw the walls as if smeared with blood for a period of two or three months from the time of the morning Prayers until the sun-set. We went on a journey and suddenly it rained, stains of which, similar to blood, remained upon our clothes.

Ibn Shahr Ashob relates in his Manaqib from Qarzah bin Ubaydullah, who says that once during mid-day it rained upon the white blankets, and when we saw it was blood. When the camels were taken to the waterfront to partake of it, it (the river) had turned into blood. Then we received news that Imam Husayn (a.s.) was martyred on that day.

It is related in the same book from Aswad bin Qays, who says that when Imam Husayn (a.s.) was martyred, redness appeared (in the heavens) from the east, and another from the west. It seemed that soon they would join each other, and this continued for six months.

It is related in Uqud al Juman of Suyuti, that they (the astrologers) say, that the sun eclipse does not appear, except on the twenty- eighth or twenty-ninth of a month, this is nothing but conjunction, may Allah kill them. According to what is related by the Saheehayn (Saheeh of both Bukhari and Muslim) that the sun entered into eclipse on the day of the death of the Ibrahim, the son of Prophet (S), which was on the tenth of the month of Rabi'ul Awwal. This is related by Zubayr bin Bukar. It is quite renowned in history that it entered eclipse again on the day of the martyrdom of Imam Husayn, the day of the tenth (of Muharram).

Our Shaikh Shaheed (al Awwal) in his Zikra says, that it is quite renowned that the sun entered eclipse on the day of Ashura due to the martyrdom of Imam Husayn (a.s.) such that stars were visible during mid-day.

Bayhaqi and others too relate similarly, and as we have quoted earlier, that on the day of the death of Ibraheem, the son of the Holy Prophet (S), the sun was eclipsed. And Zubayr bin Bukar, in the book Ansab says, that he died on the tenth of the month of Rabi'ul Awwal.

Our Masters relate, that one of the signs of the (reappearance of) Mahdi (a.t.f.s.) is that the sun would be eclipsed in the first-half of the month of Ramazan.

Shaikh Abu Ja'far Al-Tusi relates from Imam Ja'far as Sadiq (a.s.), that when Imam Husayn (a.s.) was martyred, the Angels bemoaned in the Audience of Allah, the Mighty, the Sublime, and said, "O Allah! How have they treated the chosen-one and the son of Your Prophet (S)?" Allah showed them the image of the (Imam) Al Qa'em (a.t.f.s.), and said,

"I shall seek his revenge from his oppressors through his medium".

Shaikh Saduq relates from Aban bin Taghlib, that Imam Ja'far as Sadiq (a.s.) said,

"Four thousand Angels descended from the heavens and joined Imam Husayn (a.s.) so as to fight alongside him, but he did not permit them to fight. They returned back and took permission (from Allah), but when they returned back, Imam (a.s.) was already martyred. Now they remain at the head of his grave with disheveled (hair) and smeared in dust. They weep upon him until the Qiyamah, while the name of their leader is Mansoor".

We (the author) say, that there are numerous traditions supporting the view regarding four thousand Angels at the head of his grave. While in the contents of some of them it is further related, that when the pilgrims of Imam Husayn (a.s.) arrive, they come to receive them. And if any of the pilgrims fall sick, they come to visit him; and if any of the pilgrims dies, then they offer Prayers upon his dead body; and they pray for his forgiveness after his death, while they ever await the rising of (Imam) Al Qaem (a.t.f.s.).

Shaikh Ibn Qawlawayh relates from Abdul Malik bin Muqarran, that Imam Ja'far as Sadiq (a.s.) said that,

"When you go for the pilgrimage of Abu Abdullah (Imam Husayn), do not utter anything except fair, for the Angels of the day and night, along with you, meet those (the Angels) residing at the threshold of Imam Husayn (a.s.). They shake hands with them but they do not answer them due to excessive weeping. They wait until the sunrise or the twilight so that they may speak to them. They then inquire from them regarding the affairs of the heavens, but in between these two times they neither speak to one another nor do they tire due to weeping and supplicating".

Hurayz relates, that I inquired from Imam Abi Abdullah Ja'far as Sadiq (a.s.) that, "May I be your ransom! What is the reason that the age of you, the Ahlul Bayt (a.s.) is less, and your deaths occur soon, when all the creation is dependent upon you?" Imam Sadiq (a.s.) replied,

"*Each one of us possess a register that contains our obligations. And when we have performed that task, which is noted down in that register, each one of us realizes that our end is near. Then the Prophet* (*S*) *himself comes forth and informs us about our death, and whatever is reserved for us near Allah is made apparent to us. And when Imam Husayn* (*a.s.*) *read his register, and whatever had occurred and whatever still remained was written therein. While the tasks that were suitable and yet unperformed were therein, and he came out to fight the Kufans. And while those obligations that were yet pending, the Angels sought permission from Allah, the Mighty, the Sublime, to assist him. Allah granted permission to them and they prepared themselves for battle, when Imam Husayn* (*a.s.*) *was already martyred. The Angels called out in the Audience of Allah saying : O Allah! You permitted us to descend as also to defend him, and we came forth while You took away his soul?" Allah revealed to them: 'Remain under the shelter of his dome until he* (*Imam Mahdi*) *rises, then you may assist him. Then now weep upon him, and that you missed an opportunity to assist him. The distinction of his assistance and lamentation is due to you.' Therefore the Angels weep for His* (*Allah's*) *Proximity and the lapse of assisting the Imam* (*a.s.*)*, and when he* (*Imam Mahdi*) *shall arise, they shall assist him".*

Safwan Jammal relates, that I accompanied Imam Ja'far as Sadiq (a.s.) from Madinah en route to Makkah. On the way I inquired of him, "O son of the Prophet of Allah! Why do I see you in a depressed, sorrowful and a broken-down state?" Imam (a.s.) replied,

"If you had heard what I hear, you would not have questioned me further".

I asked, "What do you hear?" Imam Sadiq (a.s.) replied,

"(I hear the) Complaining of the Angels in the Audience of Allah regarding the murderers of the Commander of the faithful Imam Ali (a.s.) and that of Imam Husayn (a.s.). As also the elegies of the Genie and the wailing of the Angels surrounding them, and their severe restlessness due to it. Who is it that can suffice in eating, drinking and sleeping (when he hears this)?"

It is related in Bihar al Anwar from Hasan bin Sulayman, who relates through his chain of authorities from Abi Mu'awiyah, from A'amash, who relates from Imam Ja'far as Sadiq (a.s.), from his father (Imam Muhammad Baqir), from his father (Imam Zainul Abedeen), that the Holy Prophet (S) said: On the 'night of Ascension' (Me'raj), I reached the fifth heaven and saw the image of Ali bin Abi Talib (a.s.).

I asked, *"Dear Jibra'eel! What image is this?"* Jibra'eel replied, *"*O Muhammad (S)! The Angels were desirous of beholding the face of Ali (a.s.) and they said: O Allah! The progeny of Adam are fortunate to behold the face of Ali bin Abi Talib (a.s.), the beloved of Your beloved Prophet Muhammad (S), and his Caliph, Vicegerent and Confidante, every morning and evening. Then let us be fortunate too by beholding his face similar to the dwellers of the earth.

Then Allah created for them his image from His Own, the Mighty, the Sublime's Sacred Light. Then Ali (a.s.) remains in their midst every morning and night, they visit him and behold him every morning and evening". The narrator says, that A'amash related to me the tradition by Imam Ja'far as Sadiq (a.s.), as

related by him through his father (Imam Baqir) that,

"When the accursed Ibn Muljim dealt a blow with his sword upon the head of Imam Ali (a.s.), the image, which was present in the heavens, became wounded too. And whenever the Angels look at it every morning and evening, they curse his murderer Ibn Muljim. And when Imam Husayn (a.s.) was martyred, the Angels came forth and carried him and placed him besides the image of Imam Ali (a.s.) on the fifth heaven. Then whenever the Angels descend from the upper heavens upon the fifth one, and the Angels of the lower heavens move upwards towards the fifth heaven to visit the image of Imam Ali (a.s.), and they see him and Imam Husayn (a.s.) smeared in their blood, they curse Yazid, Ibn Ziyad, and his (Imam Ali's) murderer until Qiyamah".

A'amash continues, that Imam Ja'far as Sadiq (a.s.) told me that, *"These are from among the concealed and mystic knowledge, then do not reveal them to anyone, except those worthy of it".*

Shaikh Ibn Qawlawayh Qummi relates from Maysami, that five men from among the dwellers of Kufa left to assist Imam Husayn (a.s.) and halted to rest at a village called Shahee. Two men, one old and the other a youth, neared and saluted them. Then the old man said, "I am a genie man, while this is my nephew who desires to assist the oppressed one (Imam Husayn)". Then he continued, "But I have an idea". The men asked, "And what is that?" The old genie replied, "I opine that I should fly and bring you the news regarding the group (of Imam Husayn) so that you may proceed with certainty". They replied, "You have a fair idea".

The old genie remained absent for a day and night, while on the next morning they heard a voice, but there was none visible, saying: "I have not come to you except after having seen him fallen down martyred, on the plains of Taff with cheeks covered in dust, around him lie some youth, whose necks drip blood, who are similar to the lanterns of light in the darkness, I galloped my camel swiftly so as to reach him before he hastens to meet the Hourie of Paradise, the Destiny of the Lord resisted me from doing so, Whose Destiny is the final word, Husayn was such a lantern from whom light scattered throughout the world, Allah is witness that I have said nothing but the truth, he has become a porter of the palace of the Prophet of Allah, his Vicegerent and the Tayyar (Ja'far bin Abi Talib)".

One of the human youth replied him thus, "You may go to the grave where you remain, for the blessings of Allah shall descend there until Qiyamah, you have chosen a recommended path, while you have satiated yourself from that cup which is full to the brim, the youth who had desired Allah have forsaken their wealth, house and relatives".

Sibt Ibn Jawzee in his Tazkirah, as also Madaeni, relate, that a man from Madinah said, that I left so as to reach Imam Husayn (a.s.) who was proceeding towards Iraq. When I reached Rabzah, I saw a man sitting. He told me, "O slave of Allah! Do you desire to assist Husayn (a.s.)?" I replied in the affirmative, and he continued, "I too desire the same, then sit down for I have dispatched my companion to get the

reports for me". Not much time had passed until his companion returned and started weeping while reciting: "I have not come to you accept ....." (the same elegy as quoted above).

Ibn Shahr Ashob says in his Manaqib, that the Genie lamented upon the grave of the Prophet (S) daily for a year.

It is related in the same book that De'bal says, that my father relates from my grandfather, who relates from his mother Sa'da, the daughter of Malik Khuza'i, that the genie were heard reciting elegies upon Husayn (a.s.) thus, "O son of the Martyr and a Martyr! Whose uncle was the best of uncles Ja'far at Tayyar, astonishment at the sharpened sword that was lifted upon your face and which was covered with dust".

In another tradition, apart from the one in Manaqib, it is related from De'bal, that here I quote my own elegy: "Go to the pilgrimage to the grave in Iraq that is being visited and is the best of graves, then disobey the ass who desists you from doing so, why should I not come for your pilgrimage O Husayn, may my family and tribe be your ransom, your affection is preserved in the hearts of the intellectual ones, while their hearts are angry upon your enemies, O son of the Martyr and a Martyr! Whose uncle was the best of uncles Ja'far at Tayyar".

Incident of the congregation of Imam Moosa al Kazim (a.s.) on the day of Nawrooz

Ibn Shahr Ashob relates, that (Caliph) Mansoor requested Imam Moosa al Kazim (a.s.) to hold a congregation for greetings on the day of Nawrooz and receive whatever is brought to him. Imam (a.s.) replied,

"I have examined the reports transmitted to me from my grandfather the Prophet of Allah (S), and I have not found any details regarding this day of celebration. This had been the practice of the Persians, while Islam has abolished it, and Allah's Refuge, that we should enliven the abrogations of Islam".

Mansoor replied, "We do this for diplomacy in our army. I request you in the name of Allah, the Exalted, the Magnificent, to congregate". Imam Kazim (a.s.) agreed and held a congregation in which the notables and the rich men, as also the army men, arrived to greet him and brought gifts and presents for him. A slave of Mansoor was standing behind the Imam (a.s.) and was keeping an eye on the gifts and counting them.

Behind the men a very old man came forward and said, "O son of the Prophet of Allah! I am a feeble man and possess no wealth. I have brought as a gift for you three couplets composed by my grandfather in praise of your grandfather Imam Husayn (a.s.)". Then he recited, "Astonishment at the sword that was lifted upon you on the day of the battle and the dust arose upon you, and astonishment upon the arrows that pierced your blessed body while the daughters of noblemen were beholding, and were calling out to

your grandfather for assistance while their tears were flowing, were not the arrows desisted at piercing your body due to your sublimity and your loftiness?"

Imam Kazim (a.s.) said,

"I accept your gift. Sit down. May Allah grant you affluence in it"!

Then he lifted his head and told the slave,

"Go to the commander and ask him regarding this wealth, as to what is to be done with it".

The slave left and returned back, and said, "The commander says that all the wealth is at your disposal, you may spend of it as you like". Imam Moosa al Kazim (a.s.) turned towards the old man and said,

"I present you all this wealth".

Sibt Ibn Jawzee in his Tazkirah has quoted regarding the elegies of the genie upon Imam Husayn (a.s.).

Zuhri relates from Umm Salama (a.s.), that she said, "We never heard the elegies of the genie accept on the night of the tenth (of Muharram) of Husayn, the recitor was saying: O eyes try and weep, for who shall weep upon the martyrs after me, upon the group who have been dragged by death towards a tyrant who was in the garb of a slave". Thus I realized that Husayn (a.s.) was martyred.

Sha'abi relates that the inhabitants of Kufa heard a caller announcing in the morning: "I weep upon the one killed at Karbala, whose body was smeared in blood, I weep upon the one killed by the rebels innocently except due to his love of Allah, I weep upon the one who is wept upon by the inhabitants of the heavens and earth, the tyrants violated his sanctity and they deemed to be lawful for them that which Allah had prohibited even with ones maids, my father be ransom upon the body which lay bare of all except religion and virtue, every sorrow has consolation except this sorrow".

Zuhri says, that the genie recited elegies on him: "The best women of the genie weep with extreme sorrow after beholding, they beat faces more radiant than the golden coins, and they adorn black dress after shunning the colorful ones".

He further says, that the elegies of the genie, that have been memorized, are as follows: "His forehead was caressed by the Prophet, therefore his cheeks radiate light, his parents are the best ones from among the Quraysh, his grandfather is of the best of grandfathers, they killed you O son of the Prophet of Allah! Verily they shall dwell eternally in the fire of hell".

Ibn Qawlawayh relates from Abu Ziyad Qandi, that the masons of the desert heard the genie recite elegies upon Imam Husayn (a.s.) as follows: "His forehead was caressed by the Prophet, therefore his cheeks radiate light, his parents are the best ones from among the Quraysh, his grandfather is of the best of grandfathers, they killed you O son of the Prophet of Allah! Verily they shall dwell eternally in the

fire of hell".

Ali bin Hazoor relates from Layla that she said, I heard the genies reciting elegies upon Imam Husayn (a.s.) as follows: "O eyes weep with sorrow while this news is correct, weep upon the son of Fatemah (a.s.) who had been to the bank of the Euphrates but did not return back, the genie weep upon him with sorrowful heart when they received the news of his martyrdom, they killed Husayn (a.s.) and the group of his companions and this news has spread chaos, I shall weep upon you with grief and lamentation, I shall weep upon you every morning and evening until the blood flows in my veins and the trees bear fruits".

It is also narrated therein, "Weep upon the son of Fatemah (a.s.) whose martyrdom turned the hair grey, whose martyrdom resulted in earthquake and the sun entered into eclipse".

It is narrated in Tareekhul Khulafa of Suyuti, that Sa'lab in his Amali relates from Abi Janab Kalbi, that he says, that I entered Karbala and asked one of the notables of Arabs, "I have been informed that you have heard the elegies of the genie?" He replied, "You shall not find any slave or layman except that they will tell you that they have heard it". I said, "Then tell me as to what you yourself heard from them?" He replied, "I heard them say: His forehead was caressed by the Prophet, therefore his cheeks radiate light, his parents are the best ones from among the Quraysh, his grandfather is of the best of grandfathers, they killed you O son of the Prophet of Allah! Verily they shall dwell eternally in the fire of hell".

Elegies of poets expressing grief upon the Martyrdom of Imam Husayn (a.s.)

Here the author quotes a considerable number of elegies and couplets expressing grief upon the martyrdom of Imam Husayn (a.s.) in the Arabic language that we do not include here, for the simple reason being that these couplets have their own flair and verve in the language in which they are composed and would loose their spirit if translated in any other language – Translator.

Shaikh Mufeed says, that Imam Husayn (a.s.) had six children:

● (Imam) Ali al Akbar (the elder Ali) (Zainul Abedeen), whose agnomen was Abul Hasan and his mother was Shahezanan, the daughter of Khusroe Yazdjurd.

● Ali al Asghar (the younger Ali) (popularly referred to as Ali al Akbar), who was martyred at Karbala along with his father and regarding whom we have discussed earlier. His mother was Layla, the daughter of Abi Murrah bin Urwah bin Mas'ood Saqafi.

● Ja'far, he did not have any progeny and his mother was from the tribe of Bani Quza'ah. He died during the lifetime of Imam Husayn (a.s.).

● Abdullah (popularly referred to as Ali al Asghar), who was martyred in his infancy along with his father. He lay in his father's lap when an arrow came and pierced his neck and he was martyred, while we have quoted regarding him earlier.

● Sakinah, whose mother was Rabab, the daughter of Imru' al Qays bin Adi Kalbi. She was also the mother of Abdullah bin Husayn.

● Fatemah, whose mother was Umm Ishaq, the daughter of Talha bin Ubaydullah.

Ali bin Isa Irbili quotes in Kashful Ghummah, and it is quoted in Kamaluddin also, that Imam Husayn (a.s.) had ten children, six sons and four daughters. He mentions the names of his three sons to be Ali (as narrated above), and Muhammad, Abdullah and Ja'far. Ali Akbar fought alongside his father and was martyred, while Ali Asghar, the infant, was martyred by the arrow, and Abdullah too was martyred along with his father.

While the names of his daughters are Zainab, Sakinah and Fatemah (he does not name the fourth one and probably she should be Ruqayyah, whose grave is a renowned place of pilgrimage in Damascus – author). This is quite renowned, and it is also said that he had four sons and two daughters, while the former quote is quite renowned. But his eternal remembrance and his lawful progeny is through Ali the median (al Awsat) Zainul Abedeen (a.s.), and not through any other sons.

We say, that it is quoted regarding some of his children, while others are not discussed.

Ibn Khashshab says, that he had six sons and three daughters, whose names are similar to the ones quoted by Irbili above.

Hafiz bin Abdul Aziz bin Akhzar Janabazi relates, that Imam Husayn (a.s.) had six children, four sons and two daughters. As regards the names of his daughters he is in agreement with Shaikh Mufeed. But he names the one martyred at Karbala to be Ali Akbar, and says that the progeny of Husayn (a.s.) ensued from Ali Asghar, whose mother was a slave-girl and he was the best in his age.

Zuhri says that I have not seen any Hashimite more excellent than him.

We (the author) say, that Hafiz has not quoted the name of Zainul Abedeen, but he quotes the names of Ali Akbar and Ali Asghar. While the correct one is that he had three sons by the name of Ali, as is narrated in Kamaluddin that Zainul Abedeen (a.s.) was the median, while there is difference of four between the narrations of Kamaluddin and Hafiz with regards to the number of children.

We (the author) say, that there is difference of opinion among the traditionists and historians regarding the name of the mother of Imam Zainul Abedeen (a.s.).

Sibt Ibn Jawzee says that his mother was a slave-girl, while Ibn Qutaybah is of the opinion that she was Salamah a native of Sindh, it is also said that her name was Ghazalah. It is quoted in Kamil of Mubarrad, that the name of the mother of Ali bin Husayn was Salamah and she was from among the children of Yazdjurd and was from among the best women.

It is also stated that her name was Khawlah, or Salafah, or Barrah.

It is related in Irshad, that her name was Shahezanan, the daughter of Yazdjurd bin Shahriyar bin Kisra. It is said, that her name was Shaharbanu. The Commander of the faithful Imam Ali (a.s.) appointed Hurays bin Jabir as the governor of the eastern provinces. He dispatched the two daughters of Yazdjurd bin Shahriyar bin Kisra to the Imam (a.s.)'s presence. He married Shahezanan to his son Imam Husayn (a.s.), who bore him Zainul Abedeen (a.s.). He married the other one to Muhammad bin Abu Bakr, who bore him Qasim bin Muhammad bin Abu Bakr, while both of them were maternal cousins.

We (the author) say, that we strongly perceive that her real name was Salafah, which was erroneously changed to Salamah or vice versa. Her title was Shahezanan, while Imam Ali (a.s.) chose the name of Shahrbanuwiyah for her. As has been narrated, that the Commander of the faithful Imam Ali (a.s.) asked her,

"*What is your name?"*

She replied, "Shahezanan, the daughter of Kisra". Imam Ali (a.s.) said,

"There should be no Shahezanan (*Mistress of the women in Persian*) *upon the nation of Muhammad* (*S*) *but should be Sayyidatun Nisa* (*Mistress of the women in Arabic*)*. You are Shahrbanuwiyah, while your sister is Marwarid, the daughter of Kisra"*, and she agreed to it.

While Ghazalah or Barrah was the name of another maid of Imam Husayn (a.s.), who reared him (Imam Zainul Abedeen). Imam addressed her as his mother, and it is narrated that his mother (Shahrbanu) died during childbirth, while another maid of his father brought him up. When he grew up he knew no other mother except her, later he realized that she was his maid, and people said that she was his mother thus he presumed similarly.

As regards Sakinah, daughter of Imam Husayn (a.s.)

Her name was Amenah, and it is said that her mother was Rabab, the daughter of Imru al Qays bin Adi, who was the chief of (the clan of) Bakr bin Wael.

On the day of the battle of Malh, in the days on the ignorance, he was a Christian, he accepted Islam during the Caliphate of Umar bin Khattab. He had not yet recited the Namaz, when Umar made him the governor of a province, and he had not yet witnessed night when Imam Ali (a.s.) sent a proposal for the marriage of his daughter Rabab to Imam Husayn (a.s.). She was married to him and she bore him

Abdullah (Ali Asghar) and Sakinah. Regarding Sakinah and her mother, Imam Husayn (a.s.) had said,

"By your life! I cherish the house in which there are Sakinah and Rabab, I endear them both and spend most of my wealth upon them, and there is no reason for censure in that, I shall not let them be neglected all throughout my life, until I am buried beneath the earth".

It is related that the Commander of the faithful Imam Ali (a.s.) took his sons Imam Hasan (a.s.) and Imam Husayn (a.s.) to Imru al Qays and said,

"O uncle! I am Ali bin Abi Talib, the cousin and son in law of the Prophet of Allah (S), while these two are the sons of his daughter. And we desire to enter into a relationship with you through wedlock".

He answered, "O Ali! I wed my daughter Mahyah to you, and O Hasan! I wed my other daughter Salama to you, while O Husayn! I wed my daughter Rabab to you".

Hisham (bin Muhammad Kalbi) says, that Rabab was from among the best and most learned women, and after the martyrdom of Imam Husayn (a.s.) people sent her proposals of marriage. She answered, *"I do not desire to have anyone as my father in law after the Prophet of Allah (S)"*.

It is related that Rabab recited the following elegy for Imam Husayn (a.s.): *"The illuminated one who was a source of light, lies unburied martyred in Karbala, O son of the Prophet! May Allah reward you favorably with regards to ourselves, and may Allah save you from the deficiency in the scales (on the day of Qiyamah), you treated us with mercy and (according to the) religion, now who remains for the orphans and destitutes, who makes every deprived affluence and gives refuge to them, by Allah! I shall not establish relation with anyone else other than you, until I am hidden beneath the earth".*

In the Section relating to the entry of the Household of Imam Husayn (a.s.) into the presence of Ubaydullah bin Ziyad, we have related that Rabab, the daughter of Imru al Qays and wife of Imam Husayn (a.s.), lifted the blessed head, and placing it in her lap kissed it and said, *"O Husayn! I shall never ever forget Husayn, those lances proceeded towards him who had no lineage or father (present) at Karbala and threw him upon the ground, may Allah never water both the directions of Karbala".*

Jazari relates, that Imam Husayn (a.s.) was accompanied by his wife Rabab, the daughter of Imru al Qays and who was the mother of Sakinah. They took her along with the other womenfolk to Syria and then returned back to Madinah. The noblemen of Quraysh sent her proposals of marriage, but she replied, *"I do not desire to have anyone as my father in law after the Prophet of Allah (S)".* She remained alive for one year after Imam (a.s.) and never sat under (the shade of) the roof of the house until she turned frail and died of anger.

It is also said, that she remained at the head of the grave of Imam Husayn (a.s.) for one year and then returned back to Madinah where she died of grief.

Abul Faraj Isfahani relates that Sakinah was along with the daughter of Caliph Usman (bin Affan) in a

mourning gathering. The daughter of Usman said, “I am the daughter of the martyr”. Sakinah remained silent until the Caller for the Prayers said, “I bear witness that verily Muhammad (S) is the Apostle of Allah”. Sakinah then told her, *“*Is he my father (referring to the Prophet) or yours?” The daughter of Usman replied, “I shall never ever pride upon you”.

Damiri relates from Faeq, that Sakinah, the daughter of Imam Husayn (a.s.), came weeping to her mother Rabab, while she was an infant. Her mother asked her as to what happened, and she replied, *“*An infant honey-bee pricked me with her tiny sting*”.*

Sibt Ibn Jawzee relates from Sufyan Sawree, that (Imam) Ali bin Husayn (a.s.) resolved to go for the Hajj or Umrah. His sister Sakinah (a.s.) arranged provisions for the journey for him worth one thousand Dirham and dispatched it for him. When Imam reached Hirrah (near Madinah) he distributed all the wealth among the destitutes.

Sakinah (a.s.) died on Thursday, the fifth day of Rabi’ ul Awwal, one hundred and seventy Hijra,[1] while her sister Fatemah (a.s.) died the same year. Her (Fatemah’s) mother was Umm Ishaq, the daughter of Talhah bin Ubaydullah. She was formerly married to Imam Hasan (a.s.) and bore him a son named Talhah, who died in his infancy. After the martyrdom of Imam Hasan (a.s.), Imam Husayn (a.s.) married her and she bore him Fatemah.

Abul Faraj (Isfahani) says, that the mother of Umm Ishaq was Jarba’, the daughter of Qusamah bin Tayy. She was given the title of Jarba’ due to her immense beauty, for all the beautiful ladies seemed ugly as compared to her beauty. Formerly Umm Ishaq was married to Imam Hasan (a.s.), and when his end drew near, he told his brother Imam Husayn (a.s.) that,

“I am pleased with this woman, when I am dead you may take her to your house. Then you may marry her after the completion of her Iddah”.[2]

When Imam Hasan (a.s.) died, Imam Husayn (a.s.) married her (after the completion of her Iddah). She bore Imam Hasan (a.s.) a son named Talhah, who died issueless.

It is narrated in Taqreeb of Ibn Hajar, that Fatemah, the daughter of Imam Husayn (a.s.), was a trustworthy women (with regard to narration of traditions). She is included in the fourth category of traditionists, and she died in her prime-age after one hundred Hijra.

Shaikh Mufeed says, that Hasan bin (Imam) Hasan requested his uncle Imam Husayn (a.s.) to marry him to any one of his two daughters. Imam replied,

“I marry my daughter Fatemah, who resembles my mother Fatemah (*a.s.*)*, the daughter of the Prophet of Allah* (*S*)*, to you”.*

1. Refer Note No.146 regarding Sayyidah Sakinah (a.s.)
2. A period of abstinence from remarriage for women who have been divorced or widowed.

Visiting the grave of Imam Husayn (a.s.) is recommended, while emphasis upon visiting his grave is among the necessities of the Religion. It is related that the visitation to his grave is essential upon every believer and is obligatory upon every man and woman. While one who abandons it, in fact has abandoned the rights of Allah and His Prophet, while abandoning it is ungratefulness with the Prophet of Allah (S) and is a result of a defect in his belief and Religion. And the one who deliberately avoids it, he shall be among the dwellers of hell.

Imam Muhammad al Baqir (a.s.) told Muhammad bin Muslim that, *"Direct our Shi'ah to visit the grave of Husayn bin Ali (a.s.), for it has been made obligatory by Allah, the Mighty, the Sublime, upon every believer who considers Husayn (a.s.) to be his Imam".*

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

"Whenever anyone amongst you go for the Hajj and then do not go for the pilgrimage of Imam Husayn (a.s.) has abandoned the right from among the rights of the Prophet of Allah (S). For the right of Husayn (a.s.) is made obligatory upon every Muslim by Allah".

He says that, *"The one who dies without going to the head of the grave of Husayn (a.s.), while he still considers himself to be our Shi'ah, is in fact not our Shi'ah, and even if he goes to Paradise, he will remain as a guest of the inhabitants of Paradise".*

He (Imam Sadiq) asked Aban bin Taghlib,

"O Aban! When did you go for the pilgrimage to the grave of Imam Husayn (a.s.)?"

Aban replied, "By Allah, O son of the Prophet of Allah! A lengthy time has passed since I did not renew the pledge". Imam (a.s.) replied,

"Glory be to my Lord, the Sublime, and praise to Him! Inspite of being a nobleman among the Shi'ah you have abandoned the visitation to the grave of Husayn (a.s.)? The one who visits the grave of Imam Husayn (a.s.), Allah writes down good deeds for him at every step, and forgives his sins at each step. Then He forgives all of his past and future sins".

It is related in numerous traditions that,

"Do not avoid visiting the grave of Imam Husayn (a.s.) even during the days of prohibition. And one who visits him (his grave) in fear (of the enemies), Allah will give him refuge from the great fear of Qiyamah and he will gain reward proportionate to the fear. And the one who fears due to their fear, Allah will bestow him a refuge under the shade of His empyrean while he shall remain along with Imam Husayn (a.s.) and shall be protected from the fear of the day of Qiyamah".

It is related in traditions from Imam Ja'far as Sadiq (a.s.) that,

"The wealthy should visit the grave of Imam Husayn (a.s.) twice every year, while the indigent should visit once every year".

He (a.s.) said,

"Those who live near should visit at least once every month, while those who live far away, once every three years".

It is also related from him that,

"It is not fair to avoid it for more than four years".

It is related from Imam Abul Hasan (a.s.) that,

"Whoever visits the grave of Imam Husayn (a.s.) thrice a year shall remain safe from indigence. It is emphasized that one should visit his grave with sincerity and eagerness. Then the one who goes to his grave with eagerness, he is among the favored slaves (of Allah) and will remain under the standard of Husayn bin Ali (a.s.). And the one who visits him for the sake of Allah, Allah will forgive his sins similar to a newly born, and the Angels will accompany him in his journey".

It is related in another tradition that,

"Jibra'eel, Mika`eel and Israfeel accompany him until he returns back to his home".

It is related from Humran (bin A'ayan), that I went to visit the grave of Imam Husayn (a.s.). When I returned back to my home, Imam Muhammad al Baqir (a.s.), accompanied by Umar bin Ali bin Abdullah bin Ali, came to visit me. Imam Baqir (a.s.) said,

"*O Humran! Accept glad tidings that the one who visits the graves of the martyrs of the Prophet's family, intending Allah's proximity and solidarity to His Prophet, he shall be freed from sins similar to the day his mother gave birth to him".*

Imam Ja'far as Sadiq (a.s.) said, that when the day of Qiyamah approaches, an announcer will call out, "Where are the pilgrims of Husayn (a.s.)?" A large multitude will arise, computing whose numbers would not be possible by anyone except Allah, the Mighty, the Sublime. Allah will ask them,

"Why did you visit the grave of Husayn?"

They will reply, "O Lord! We did that due to the friendship with the Prophet of Allah (a.s.) and for the sake of Ali (a.s.) and Fatemah (a.s.), and due to the sorrow that befell him". It will be said to them,

"Here are Muhammad (S), Ali (a.s.), Fatemah (a.s.), Hasan (a.s.) and Husayn (a.s.). Go and unite with them, you shall remain along with them in their status. Unite under the standard of the

Prophet of Allah (S) and remain under its shade, that is in the hands of Ali (a.s.) until all of you enter Paradise".

Then they shall come to the standard from behind, the right and the left.

It is related in numerous traditions, that the visitation of Imam Husayn (a.s.)'s grave shall result in forgiveness of sins, be a means of entering Paradise, and grant liberty from hell. It shall also result in the negation of evils, elevation of rank and fulfillment of desires. The one who goes to visit the grave of Imam Husayn (a.s.), while being cognizant of his right, Allah will forgive all of his past and future sins.

In another tradition it is related that,

"*His intercession will be accepted for seventy sinful people. And there is no desire that is asked at the head of his grave, except that Allah fulfils it".*

Imam Ja'far as Sadiq (a.s.) asked Abdullah bin Najjar that,

"Do you go for the pilgrimage to the grave of Imam Husayn (a.s.) while sailing in the boats?"

He replied in the affirmative. Imam (a.s.) continued,

"Do you not know that when your boat capsizes, it is said to you: O you who have been cleansed, while Paradise is pleased with you?"

Qa'ed Hannat told Imam (a.s.), "People come to the grave of Imam Husayn (a.s.) with women who recite elegies and bring food along with them". Imam (a.s.) said,

"Yes, I have heard it".

Then he (a.s.) continued,

"*O Qa'ed! The one who comes to the head of the grave of Imam Husayn (a.s.), being cognizant of his rights, all his past and future sins shall be forgiven".*

It is related that,

"The pilgrims of the grave of Imam Husayn (a.s.) will enter Paradise forty years before others, who will be engaged in accountability and abeyance. While his pilgrim will turn his sins into a bridge upon the door of his house, and will pass upon it as you pass upon the bridge while leaving it behind".

It is related, that it will be said to the pilgrims of Imam Husayn (a.s.) on the day of Qiyamah that, "Catch hold of the hands of anyone whom you befriend and enter them into Paradise". Then each man will catch hold of the hand of another until a man will say to another, "Do you not recognize me? I am the one who had risen for you on such and such day?" He shall enter him into Paradise without any

hindrance or restrain.

Sulayman bin Khalid inquired from Imam Ja'far as Sadiq (a.s.) that, "I have heard that you have said, that Allah beholds the earth every day and night for a hundred thousand times. Then He forgives anyone whom He pleases and He chastises anyone whom He pleases? And that He shall forgive the pilgrim of the grave of Imam Husayn (a.s.) and his family and anyone whom he intercedes for on the day of Qiyamah, whoever he be? Then shall the one, who is worthy of hell-fire, also be forgiven?" Imam (a.s.) replied,

"*Yes, even the one worthy of hell-fire, provided that he is not an enemy of the Ahlul Bayt (a.s.)".*

It is related in numerous traditions, that visiting his grave is equal to Hajj and Umrah, and striving in the way of Allah (Jihad), and emancipation of slaves, rather it is equal to twenty Hajj, and better than twenty Hajj, rather Allah will write down eighty Hajj in his account.

While his pilgrimage is equal to the Hajj performed along with the Prophet of Allah (S), rather the one who goes for his pilgrimage, being cognizant of his rights, will be equal to the one who has performed Hajj hundred times accompanying the Prophet of Allah (S). While the one who goes for his pilgrimage barefoot, with each step that he takes forward and backwards, he will get reward of emancipating slaves from among the progeny of (Prophet) Isma'eel (a.s.).

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

"If I relate to you the merit of visiting his grave, you shall abandon the Hajj, while a group from among you would not go for the Hajj. Woe be to you! Do you not know that Allah preferred Karbala to be the Sanctuary of His peace and affluence before He chose Makkah to be His Sanctuary?"

Imam (a.s.) continued, *"*

One day Imam Husayn (a.s.) was seated in the lap of his grandfather, while he was caressing him and smiling."

Seeing this Ayesha said, "O Prophet of Allah! How much do you love this child?" He (S) replied,

"Woe be to you! How should I not cherish him and not be pleased with him? He is the fruit of my heart and the light of my eyes. Beware! Verily my nation will kill him, then whoever visits him (his grave) after his death, Allah will write down one of my Hajj in his account".

Ayesha asked, "One of your Hajj?" He (S) replied, *"Yes, rather two of my Hajj".* Ayesha asked, "Two of your Hajj?" and he replied, *"Yes"*. And as much as Ayesha started inquiring, he started increasing the amount of reward (of Hajj) until he reached ninety Hajj along with his Umrah.

Qaddah says, that I asked Imam Ja'far as Sadiq (a.s.) that, "The one who goes for the pilgrimage to the

grave of Imam Husayn (a.s.), while being cognizant of his rights, and is neither an arrogant nor a denier, what has he earned?" Imam (a.s.) replied, *"*

One thousand accepted Hajj will be written down in his record, as also one thousand pious Umrah. And if he is a damned one, he shall be noted down as a felicitous one, and shall remain saturated eternally in the blessings of Allah".

It is related in numerous traditions that going for his (Imam Husayn's) pilgrimage results in the increase of age, safeguard of self and wealth, abundance of sustenance, relief from severity, and the fulfillment of desires. While the least reward of his pilgrimage is that Allah Himself guarantees the protection of his life and wealth until he returns back to his family, while on the day of Qiyamah too Allah will safeguard him fairly.

It is related, that when the news of Imam Husayn (a.s.)'s martyrdom reached the cities, a hundred thousand infertile women came to the head of his grave and later all of them conceived. While the Arabs would tell their women, "If you do not go to the grave of this magnanimous personality, you shall not conceive a son".

Imam Muhammad al Baqir (a.s.) says that**,**

"Imam Husayn (a.s.) of Karbala was killed as the one subjected to oppression and severity, thirsty and devoid of any helpers, while Allah, the Mighty, the Sublime, took an oath upon Himself that there is none among the distressed, the ones subjected to severity, the sinful, sorrowful, thirsty and ailing, who come to the head of his grave and ask for desires, while intending proximity to Husayn (a.s.), except that Allah, the Mighty, the Sublime, will relieve him of his severity, fulfill his desires, forgive his sins, increase his age and multiply his sustenance. 'Therefore get warned O ye who have eyes.' (Surah al-Hashr, 59:2)"

Ibn Abi Ya'foor relates, that I asked Imam Ja'far as Sadiq (a.s.) that, "My eagerness to have a glimpse of you forced me to come to you and relate to you what I face". Imam Sadiq (a.s.) replied,

*"Do not complain to your Lord. It would have been fair if you would have gone to the one who holds a greater right upon you than myself"***.**

While his concluding sentence was more severe upon me than the former one, thus I asked, "Whose right is more greater upon me than you?" Imam (a.s.) replied,

"Husayn (a.s.), it would have been better if you went to (the grave of) Husayn (a.s.) and requested and asked your desires from Allah near him".

It is related from Imam Ja'far as Sadiq (a.s.) that he said,

"The one who does not go to visit the grave of Imam Husayn (a.s.), he shall remain very remote

from numerous abundance, while one year from his age will lessen".

It is related in numerous traditions that,

"Visiting his grave is a meritorious deed and for every dirham spent upon it is worth a thousand dirhams".

Imam Ja'far as Sadiq (a.s.) told Ibn Sinan that,

"For every dirham spent, ten lac dirhams shall be taken into account. The Prophets, Messengers, Imams and Angels come to visit his grave. While the inhabitants of the heavens pray abundantly for his pilgrims and they give them glad tidings".

And there are numerous other traditions quoted regarding the merit of visiting his grave, while we state some more traditions as a gift.

Shaikh Abul Qasim Ja'far bin Muhammad bin Qawlawayh Qummi relates through his chain of authorities from Mu'awiyah bin Wahab that he says, that I solicited permission from Imam Ja'far as Sadiq (a.s.) to visit him and he consented. I entered therein and saw him seated in his house upon his Prayer mat. I sat down and he completed his Prayers, then I heard him eulogizing the Almighty saying,

"O Lord! You have preferred us for eminence and have bestowed intercession through our medium us, and conferred Vicegerency as a specialty for us, while You have bestowed us with the knowledge of the past and future, and have entered our love into the hearts of people. Thus forgive me and my brothers, as also the pilgrims of the grave of Imam Husayn (a.s.), who have spent their wealth and presented their bodies to severity, in their inclination to favor us, intending reward near You due to bonding with us, and in order to appease the heart of Your Prophet (S), and to fulfill our command, and to enter rage into the hearts of our enemies. And by this act they desire Your pleasure due to us. Thus reward them through Paradise and safeguard them every day and night, then make their progeny as good successors. Then befriend them and guard them from the mischief of every obstinate tyrant, as also that of every able and disable among your creatures, and the mischief of the Satans among the genie and men. Then fulfill their greatest desire that they wish from You, remaining far away from their home-town, as also those (of their desires) that they have desired for their children, relatives and family. O Allah! Our enemies desisted their journey while they did not stop so as to challenge our opponents. Have mercy upon the faces whose colors have turned pale due to the sun, and have mercy upon the heads that circumambulate the grave of Abu Abdullah Husayn (a.s.). Have mercy upon the eyes that shed tears upon our sorrows, and upon the hearts that are disturbed and pained for us, and also upon the wailing for us. O Allah! I offer these souls and bodies to Your refuge until You reach them to the head of the fountain of Kauthar on the day of thirst (Qiyamah)".

He repeated this invocation in prostration several times, and then when he completed it, I asked, "May I be your ransom! If this invocation would have been for the one who had never recognized Allah, by

Allah, the fire (of hell) could never devour him. By Allah! I wish I had been for the pilgrimage to his grave and would have not been for the Hajj". Imam Sadiq (a.s.) replied,

"You are quite close to him (his grave), then what desisted you from going for his pilgrimage?"

Then he (a.s.) said,

"O Mu'awiyah! The inhabitants of the heavens, who pray for his pilgrims, are certainly more than those who pray for them upon the earth".

It is quoted in Biharul Anwar from the author of Mazare Kabir, who quotes with his chain of transmitters from A'amash, who says, that I took residence in Kufa and had a neighbor with whom I often sat. It was the night preceding Friday and I asked him, "What do you have to say regarding the pilgrimage of Husayn (a.s.)?" He said, "It is an innovation, while every innovation is misguidance, and every misguidance is destined for hell".

Hearing this I arose from near him filled with rage, and told myself that, "In the morning I shall go to him and relate to him the traditions proving the excellence of the Commander of the faithful Ali (a.s.), perhaps Allah might enlighten his eyes". I went to him in the morning and knocked at his door. Someone answered from behind the door saying, "He has left for the pilgrimage in the beginning of the night".

Immediately I followed him until I reached the Shrine of Imam Husayn (a.s.) and saw him prostrating, while he was not tiring due to excessive prostrations and genuflections. I asked, "Yesterday you told me that his pilgrimage is an innovation, and every innovation is misguidance, and every misguidance is destined for hell, while today you come for his pilgrimage?" He replied, "O Sulayman![1] Do not reprimand me. I was not a believer in the Imamate of Ahlul Bayt (a.s.) until tonight when I saw a dream which left me horrified".

I asked, "O Shaikh! What did you dreamt?" He replied, "I saw a man in a dream, who was neither too short nor too long, but was handsome while I am unable to describe his features. He was accompanied by men who had surrounded him and held him in their midst. While facing him was a man mounted upon a horse with a bushy tail and he had worn a crown with four pillars. All the four pillars were studded with gems that had illuminated the distance of the road equal to three days. I inquired as to who he was and was told that he was the Vicegerent of the Prophet (S), Ali bin Abi Talib (a.s.).

I lifted my eyes further and saw an illuminated Camel with a litter of light, flying between the heavens and the earth. I asked as to whose mount was that and was told that it was of Sayyidah Khadijah (a.s.), the daughter of Khuwaylid, and Sayyidah Fatemah (a.s.), the daughter of Muhammad (S).

Then I asked as to who was the youth and was told that he was Hasan bin Ali (a.s.). I asked as to where were they going, and was told that all of them were going for the pilgrimage of the oppressed martyr Husayn bin Ali (a.s.), the martyr of Karbala. I went towards the litter, when I saw some notes falling

down from the heavens, on which was written: The immunity of Allah, may His remembrance be sublime, is for the pilgrims of the grave of Husayn (a.s.) on the night preceding Friday. Then a caller announced to me saying: Beware! We as well as our Shi'ah are in the exalted stations of Paradise. By Allah O Sulayman! I shall not leave this place until my soul abandons my body."

Shaikh Abul Qasim Ja'far bin Muhammad bin Qawlawyh relates from his father, who relates from Ibn Mahboob, who relates from Husayn, the grandson of Abu Hamza Sumali, that during the last days of the caliphate of Bani Marwan, I left for the pilgrimage to the grave of Imam Husayn (a.s.) hiding from the Syrians. I reached Karbala and took shelter in a corner of the desert.

At midnight I went towards the grave, and when I reached further, a man came and stood facing me saying, "Your reward is with Allah! Return back, for you shall not reach the grave". I returned back, and when it was early morning, I went towards the grave. When I reached there, the same man approached me and said, "O slave of Allah! You shall not reach the grave". I said, "May Allah pardon you! Why would I not reach it when I have come from Kufa for the pilgrimage? Do not desist me, for I fear lest it dawns and the Syrians find me here and kill me".

He replied, "Wait for a moment, for (Prophet) Moosa bin Imran (a.s.) has solicited permission from Allah to visit the grave of Imam Husayn (a.s.), he has received permission and has descended from the heavens accompanied by seventy thousand Angels. They are in his (Imam's) presence since the beginning of the night and are awaiting dawn so as to return back to the heavens". I asked him, "May Allah pardon you! Who are you?" And he replied, "I am one of the Angels appointed to guard the grave of Imam Husayn (a.s.) and invoke forgiveness for his pilgrims".

I returned back and wondered whether my intellect would part away having heard his words. I again went to the head of the grave after dawn, while there was none to desist me now. I offered salutations and cursed his murderers, and then I offered the morning Prayers and hastened back in fear of the Syrians.

He (Ibn Qawlawayh) relates through his chain of authorities from Ishaq bin Ammar, that I asked Imam Ja'far as Sadiq (a.s.) that, "May I be your ransom, O son of the Prophet of Allah! On the night of Arafah I was in the Shrine of Imam Husayn (a.s.) and I witnessed three thousand men with glowing countenance, emitting fragrance and adorning white clothes praying there until the morning. And as much as I tried to reach near the grave and recite invocations, I could not do so due to the immense crowd of men. When it dawned, I fell into prostration, and when I lifted my head, not a single one of them was visible". Imam Sadiq (a.s.) replied,

"Do you know who they were?"

and I replied in the negative. Imam (a.s.) continued,

"My father has related to me from his father, that when Imam Husayn (a.s.) was being martyred, four

thousand angels passed by and flew upon the heavens. Allah revealed to them: **'O group of Angels! You passed by the son of my friend and beloved Muhammad (S) while they killed him when he was in severity and you did not assist him?'** *Then return back to the earth and reside at the head of his grave, and weep with disheveled hair and smeared in sand until the day of Qiyamah. Thus they remain at his grave until the arrival of the time"*.

He (Ibn Qawlawayh) relates through his chain of authorities from Mufazzal bin Umar, who says, that Imam Jafar as Sadiq (a.s.) told me,

"By Allah! It is as if I see the Angels obstructing the believers near the grave of Imam Husayn (a.s.)".

I asked, "Are they seen there?" He (a.s.) replied,

"Far be it! Far be it! By Allah! They serve the believers, to the extent that they rub their hands upon their faces. Allah sends down the dishes of Paradise every morning and evening for the pilgrims of Imam Husayn (a.s.) while the Angels serve them. And no man desires anything from his desires of this world or the hereafter, except that it is fulfilled".

I said, "By Allah! This is excellent"! Imam Sadiq (a.s.) asked,

"O Mufazzal! Should I narrate to you something more?"

I replied, "Verily yes, O my master"! And he (a.s.) continued,

"It is as if I see an illuminated plank on which is kept a dome of red rubies studded with gems. Imam Husayn (a.s.) is seated upon it, while ninety thousand green domes are around him. It is as if the believers visit him and offer salutations, while Allah, the Mighty, the Sublime, tells them: 'O my friends! Ask of Me, for it is quite a long period that you have borne severity and been humiliated and persecuted, while this is the day that whatever of your desires, whether of this world or the hereafter, that you wish from Me, shall be fulfilled.' And their food and drink is from Paradise. While by Allah, this is the excellence which is unparalleled".

Allamah Majlisi says that the descending of food and drink upon them is meant in Barzakh,2 while the erection of the domes will be during the days of the Raj'at (of Aimmah), for it is said, "Desires of this world as well as the hereafter".

He (Ibn Qawlawayh) relates through his chain of authorities from Abdullah bin Imad Basari, that Imam Ja'far as Sadiq (a.s.) told me that,

"There exists an excellence close to you, the similitude of which has not been bestowed upon anyone else, and I presume that you are unaware of it's essence. You do not defend it genuinely nor do you arise for it, and there are ones specialized for it who have been chosen for it, and that has not been bestowed upon them due to their own might and power, except whatever Allah had bestowed upon

them. While this felicity has been bestowed upon them by Allah through His Grace and Benevolence".

I asked, "May I be your ransom! What is that, the attributes of which you have narrated? And why have you not named it?"

He (a.s.) replied, *"It is none other than the pilgrimage (to the grave) of my grandfather Husayn (a.s.), who is far away from his home-town and upon an alien land. Then the one who visits him and weeps upon him, as also the one who does not visit him but remains grief-stricken for him. And the one who was not available for him and his heart burns for him, he sends blessings upon him. The one who beholds the grave of his son (buried) at his feet upon the barren earth, where he had no relatives and family and was deprived of his rights. The apostates united until they killed him and wasted him and exposed him to the wild beasts, and they blocked access to the water of Euphrates, which was available for the dogs. They dishonored the right of the Prophet of Allah (S) and did not consider his testimony regarding himself and his Progeny (a.s.). Then he lay in his grave in a persecuted state and he fell upon the earth along with his family and Shi'ah, and he entered the earth of an alien and dreadful desert, upon the land where none goes to him except those whose hearts have been tested with belief by Allah"*.

I said, "May I be your ransom! I would go for his pilgrimage until I got involved in the matters of the sovereign and was handed over the charge to safeguard their wealth. I have become quite renowned among them and have therefore abandoned the pilgrimage due to dissimulation (Taqiyyah), but am aware of the virtue involved". Imam (a.s.) said,

"Do you know what are the merits of those who visit his grave and what abundant fairness do they possess near us?"

I replied in the negative, and Imam (a.s.) continued,

"Their merit is that the heavenly Angels glorify them, while the goodness near us is that every morning and evening we pray for blessings to be descended upon them. And my father has related to me, that from the time he (Imam Husayn) was martyred, his grave has never been vacant of those offering Prayers, be it from the Angels, genie or men and beasts. There is none who does not envy his pilgrims or touches them, and everything looks at him with hope of virtue, for he has beholded his grave".

Imam Sadiq (a.s.) then retorted,

"I have been informed, that in the middle of the month of Sha'ban, a group of one of the districts of Kufa and other men, accompanied by the wailing women visit his grave. One of them recites the Qu'ran and the other narrates the events, while still another weeps and the other recites elegies".

I replied, "Verily yes, may I be your ransom! I have seen them as you describe". He replied,

"Praise be to Allah, that He has placed among men those who come to us and glorify us, recite elegies for us, and also placed among men our enemies who reproach them (our friends) for it, be it from our

own relatives or others, so as to misguide them, and they consider this act of their's to be ugly".

It is related in Basharatul Mustafa from A'amash, who relates from Atiyyah Kufi, that he says, that I accompanied Jabir bin Abdullah Ansari for the pilgrimage to the grave of Imam Husayn (a.s.). When we entered Karbala, Jabir went towards the river Euphrates and performed bath. Then he wore his pants and placed a robe upon his shoulders, and then he opened a purse of Sa'ad (a perfume) and applied it upon his body.

He then started glorifying Allah at each step until he reached the grave, then he told me, "Bond me to the grave". I joined him to the grave and he fell down unconscious upon it. I sprinkled water upon him and he regained consciousness while repeating thrice "O Husayn"!

Then he said, "Why does the friend not reply to his friend? How could he reply when the blood of his neck lies smeared upon his throat, while there is separation between his head and body? I bear witness that you are the son of the best of women. And why would it not be so, when you have been fed by the hands of the Master of the Prophets, and brought up in the laps of the pious, and have consumed milk from the breasts of faith and you weaned along with Islam. You died in chastity as you lived in chastity, while the hearts of the believers are aggrieved due to your separation and there is no doubt in your fruitful end. Thus peace of Allah and His Paradise upon you! I bear witness that you have treaded the path similar to your brother (Prophet) Yahya bin Zakariyyah".

Then he turned his eyes upon the grave and said, "Peace be upon the souls that descended near the grave of Husayn (a.s.) and sat their camels thereat! I bear witness that you established the Prayers and you gave the Zakat, and you invited towards virtue and forbade against evil, and you fought against the pagans and worshipped Allah until death approached you. By Him Who sent Muhammad (S) rightly as a Prophet, we are associated with you in the struggle of yours".

Atiyyah says that hearing this I asked, "How are we associated with them? When we did not alight at any valley or mountain, nor did we raise the swords. While these martyrs gave away their heads and bodies and are now separated from their children, while their women have been widowed?"

Jabir replied, "O Atiyyah! I have heard my friend, the Prophet of Allah (S) say, that those who love some men, they shall arise along with them, while those who are pleased at the task of the nation, remains associated with them in their task. By Him Who sent Muhammad (S) rightly as a Prophet! My intention and those of my companions are similar to that of Husayn (a.s.). Now take me to the houses of Kufa".

When we had paved a short distance, he said, "O Atiyyah! I recommend to you, and I do not perceive that I shall meet you again after this journey, befriend the friends of the Progeny of the Prophet (S), and how I befriend them! And bear enmity with the enemies of the Progeny of the Prophet who bear enmity with them, although they be one of those who fast and remain awake at night (in worship). Then be merciful towards the friends of the Progeny of Muhammad (S), for if one of their feet slips due to access sins, the other one will remain steadfast due to their affection. Their friends shall return back to Paradise

and their enemies to hell".

1. A'amash's real name was Sulayman bin Mehran al Asadi and he was popularly known as A'amash i.e. a dim sighted one.
2. The intermediate period between death and Qiyamah, wherein a person enjoys riches and happiness if he is a good-doer, or suffers torment if he is an evil-doer. Ref. Qur'anic Verse: 'And after them shall be a barrier (barzakh) until the day they shall be raised again.' (Surah al Mu'menoon, 23:100).

Ibn Aseer in his Kamil, in context of the events of the year 236 A.H. states, that in this year Mutawakkil ordered the grave of Imam Husayn (a.s.) to be demolished, as also the houses and buildings surrounding it. He ordered that seeds should be sown there and water to be run upon it, and that the people should be refrained from visiting his grave. In that district it was announced that, "If we find anyone around his grave after three days, we shall throw him into an underground dungeon".

People dispersed and avoided the pilgrimage, and then it was destroyed and ploughed. Mutawakkil bore intense enmity with Imam Ali bin Abi Talib (a.s.) and his family, then whoever reached him, who was from among the friends of Ali (a.s.) and that of his family, he would confiscate his wealth and kill him. One of his attendants named Ubadah, the eunuch (al Mukhannas), would tie a pillow upon his stomach below his clothes and bare his bald pate and come to Mutawakkil and dance, while the callers would say "Here is the pot-bellied one, the caliph of the Muslims".

(They meant imitating Imam Ali, Allah's refuge) while Mutawakkil would be consuming wine and laughing. One day this play was repeated in the presence of Muntasir (the son of Mutawakkil), who reprimanded Ubadah who then became silent fearing him. Mutawakkil asked him as to what happened; Ubadah arose and informed him about the threat of Muntasir.

Hearing this Muntasir said, "O Commander! The one whom this dog imitates and people laugh upon, is none other than your cousin and a nobleman of your family, while your honor is due to him. If you wish you yourself consume his flesh (malign him), but at least do not hand him over as prey to this dog and the similitudes of him".

Hearing this Mutawakkil turned towards his announcer and said, "All of you say: The youth is aroused due to his cousin, when still the youth is in his mother's....." It was for this reason that Muntasir deemed lawful to shed the blood of Mutawakkil.

Abul Faraj in his Maqatilat Talibeeyyeen says, that Mutawakkil was very severe upon the family of Abi Talib (a.s.) and would spy upon their tasks and would be infuriated and envious towards them, he would be cynical towards them and malign them.

His vizier Ubaydullah bin Yahya imitated him in his hatred and would vilify them near him. And he dealt (such severely) with them as none of the caliphs of Bani Abbas had done before, one of them being

plowing the grave of Imam Husayn (a.s.) and destroying its mark. He appointed guards upon all the roads so as to spy upon those who came to visit his grave. Then they should be arrested and brought to him, and then he would kill the pilgrims or persecute them severely.

Ahmad bin Ja'ad Washa' related to me, while he himself was a witness to it, that the reason for plowing the grave of Imam Husayn (a.s.) was that a female singer dispatched her maid to Mutawakkil, before he assumed the seat of Caliphate, she would sing for him while he would drink wine. One day he summoned her but was told that she was on a journey, while actually she had been to visit the grave of Imam Husayn (a.s.).

She received the message of Mutawakkil and hastened back and dispatched one of her maids to him, whom he adored. Mutawakkil asked her, "Where have you been?" She replied, "My mistress had been for the Hajj Pilgrimage and she had taken us along with her". It was the month of Sha'ban and Mutawakkil asked, "Where had you been for Hajj pilgrimage in the month of Sha'ban?" She replied, "To the grave of Husayn". Hearing this he was infuriated and ordered that her mistress should be brought to him. She was imprisoned and all her wealth confiscated.

Then he called for one of his companions named Deezaj, who was a Jew, and ordered him to go to the grave of Imam Husayn (a.s.) and plough it and efface it, as also to ruin it's surroundings. He went and destroyed all the structures surrounding it, as also the shrine. He ruined around twenty acres adjoining it and when he reached the grave none would take lead. Some Jews were then called who ploughed it and ran water around it. He appointed guards surrounding it with a distance of one mile between them, and then there was none who visited his grave, except that he would be arrested and taken to him.

Muhammad bin Husayn Ashnani related to me (Abul Faraj), that a long time passed since I did not go for the pilgrimage to the grave of Imam Husayn (a.s.) due to fear. One day I made up my mind, that although I have to risk my life, I would go for the pilgrimage. A man, who was a perfume-seller, accompanied me and we entered therein. We hid during the days and traveled at night until we reached the district of Ghaziriyyah. We came out at night and passed by from in between the two guards who were fast asleep until we reached his grave.

We could not trace it but we reached it by careful search and insight. The case (of the grave) had been cracked and burnt; water had been run around it, while the structure of bricks had fallen in similar to a trench. We beholded it and fell upon it and such a pleasant fragrance emanated from it, the similitude of which we had never ever smelt in our lives. I asked the perfume-seller, who was along with me, that, "What is this fragrance?" He replied, "By Allah! I have never ever smelt a perfume similar to this". Then we parted from there after placing a mark around the grave. Then when Mutawakkil died, we, accompanied by a group of the Shi'ah, went to the grave and searched the marks and found it intact.

Mutawakkil appointed Umar bin Faraj Rajhee upon Makkah and Madinah, who prevented the Progeny of Abi Talib (a.s.) from asking succor from others and desisted people from being kind to them. And if news

reached him that anyone had favored them, even if it be less, he would be severely chastised and penalized thoroughly.

Until a time came upon the Alawite women, that they did not have more than one dress, which they would wear periodically to offer Prayers and then remove it and sit bare-back upon the spinning-wheel until Mutawakkil was killed. Then Muntasir turned towards them and favored them while sending wealth for them that was distributed among them, and he aspired by all means to oppose his father, and he did opposite of his tasks while ridiculing him and expressing dislike for his ugly deeds.

Shaikh Al-Tusi in his Amali relates through his chain of authorities from Muhammad bin Abdul Hameed, that I lived adjoining the house of Ibraheem al Deezaj (the dumb ass) and went to meet him during his illness to which he later succumbed. I found him in a wretched state, he was unconscious and a doctor was at his bedside. I inquired of him due to the relation and friendship that I had shared with him and I was his confidante.

He concealed it and signaled towards the doctor's presence. The doctor perceived his gesture and did not know as to what medicine to prescribe, therefore he arose and left. When we were alone, I again inquired regarding his health. He said, "I shall relate to you and seek pardon from Allah. Mutawakkil ordered me to go to Nainawah and remain guard upon the head of the grave of Husayn. We had orders to plough upon it and destroy the mark of the grave.

At night we went there accompanied by the workers and supervisors, who carried shovels and pick-axes. I commanded my slaves and companions to start the task of destroying the grave and plowing, while I lay down for I was tired of the journey and sleep overtook me. Suddenly a hue and cry arose and my slaves woke me up. I asked, "What has happened to you?" They answered, "Something extraordinary has approached". I asked as to what it was, and they replied, "A group of men have obstructed us from the grave and are shooting arrows at us". I arose so as to investigate the matter, and I saw similarly what they had described, while it was the first night of the Layali al Beez.1 I said, "You too shoot arrows at them".

They shot arrows but they returned back towards the one who shot it and killed him. Seeing this I was horrified and uneasy, while fever and shivering gripped me. Then I hastened away from near the grave at that very moment, while I was constantly thinking that if I did not perform the orders regarding the grave, Mutawakkil would certainly kill me".

Abu Burayrah (Muhammad bin Abdul Hameed) says, that I told him, "Do not fear, for yesterday night Mutawakkil has been killed by the help of Muntasir". He replied, "I too have heard it, but am inflicted with a disease in my body, regarding which I believe that I shall not survive it". Abu Burayrah says, that it was the first part of the day (when I met him), while Deezaj did not see the night and died.

(Mu'allah) Ibn Khunays relates from Mufazzal, that Muntasir heard that his father Mutawakkil abuses Sayyidah Fatemah (a.s.) (Allah's refuge). He inquired from someone who opined that, "His slaughter is

incumbent, but for every son who kills his father, his age is shortened". Muntasir replied, "I do not mind if my life is reduced after having killed him in Allah's obedience". He remained alive for seven months after the death of his father.

It is stated in the same book from Qasim bin Ahmad Asadi, that when news reached Mutawakkil (Ja'far bin Mo'tasim) that people from the villages gather at Naynawah for the pilgrimage to the grave of Imam Husayn (a.s.), while a large multitude gathers at his grave, he dispatched one of the commanders of his army with a huge cavalry to plough upon the grave of Imam Husayn (a.s.) and desist people from gathering for the pilgrimage.

The commander came to Karbala and executed his orders, while it was the year 237 A.H. The wise men revolted and surrounded them and said, "If until tomorrow you kill all of us, then too you shall not desist those left from amongst us to perform the pilgrimage". And they saw such wonders that they wrote to Mutawakkil who answered back saying that they should lift their hands off them and go to Kufa and pretend as if they were reconciliating the task of people and return back to the kingdom. This situation prevailed until the year 247 A.H. and again news reached Mutawakkil that the wise men and the Kufans go to Karbala for the pilgrimage to the grave of Husayn (a.s.). They gather in large numbers and have prepared a huge market place.

Mutawakkil dispatched another commander with a huge contingent and ordered them to announce that, "Any one who visits the grave of Husayn, his blood and wealth is wasted". He ordered the grave to be dug and the earth to be ploughed. People refrained from going to the pilgrimage, while the progeny of Abu Talib (a.s.) were pursued and killed, but whatever he had desired, could not be fulfilled.

It is related in the same book from Ubaydullah bin Rabiyah, that in the year 247 A.H. I went for the Hajj pilgrimage, and while returning back I went to Iraq, while fearing the sovereign. I visited the grave of the Commander of the faithful Imam Ali (a.s.) and then went to visit the grave of Imam Husayn (a.s.). I saw that they had ploughed the earth (of the grave) and ran water upon it while bulls were made to work there. I saw with my own eyes that the bulls were driven until they reached the structure of the grave, while they would turn towards the right and left from there. They were being hit severely but it did not prove beneficial and by no means were they placing their feet upon the grave.

Hence I could not visit his grave and returned back to Baghdad saying, "By Allah! If the Bani Umayyah have killed the grandson of the Prophet then his cousins (Bani Abbas) too have oppressed him, by your life, his grave has been desecrated, while they regret for not having sided with them in your murder, then when he died they pursued him".

When I reached Baghdad I heard a hue and cry and inquired as to what was the news. It was said to me, "The birds have come and have brought the news of the murder of Ja'far Mutawakkil". (May Allah's eternal curse be upon him). I was astonished and said, "O Lord! This night in lieu of that night".

In the same book it is narrated, that Yahya bin Mugheerah Razi says, that I was with Jareer bin Abdul

Hameed. An Iraqi man came to him and Jareer inquired from him regarding the people of Iraq. He replied, “Rasheed (Haroon) destroyed the grave of Imam Husayn (a.s.) and ordered the lote-tree (near it) to be cut down”. Jareer lifted up both of his hands and said, “Allah is Great! A tradition has reached us from the Prophet of Allah (S) regarding this, who said thrice:

“May Allah’s curse be upon the one who fells the lote-tree.”

Until now we were unaware of its interpretation, felling it would mean ruining the grave of Imam Husayn (a.s.) so that people would loose its track.

It is related in the same book from Umar bin Faraj Rajahee, that Mutawakkil dispatched me to desecrate the grave of Husayn (a.s.). I reached the area and commanded that the bulls be left to run upon the grave. When they reached the grave, they would not run upon it, while I beat them with my staff until it broke in my hands. By Allah! They would not step upon the grave nor lay their feet upon it.

It is related in Manaqib, that Mustarshid looted the wealth of the shrine and the city of Karbala, saying, “A Grave is in no need of wealth”. He distributed it among his troops and when he left from there, he was killed along with his son Rashid.2

1. Layali al Beez refers to the 13th, 14th and 15th of every lunar month.
2. Coincidentally, as I reach the (edition of the) translation of this book until here, an important turn of events has taken place at Iraq. The despotic Bathist regime (of my time), under the dictatorial rule of Saddam Husayn al Tikriti, finally came to an end after many years. Saddam ruled with an iron fist imitating the example of Yazid and Mutawakkil, while none could oppose his barbaric acts. The worst affected ones being the Shi’ah whom he persecuted in the worst possible manner, which is difficult to be expressed in words.

Hundreds of Maraje’, Ulama and general public were put to death by his blood thirsty family members and troops loyal to him. One cannot also forget the brutal murder of Ayatullah al Uzma Sayyid Muhammad Baqir al Sadr and his Erudite sister Sayyidah Bintul Huda, Ayatullah al Uzma Shaikh Murta□a Burujerdi, Ayatullah al Uzma Mirza Ali Gharawi, Ayatullah al Uzma Sayyid Muhammad Sadr, Ayatullah al Uzma Sayyid Husayn Bahrul Uloom, Hujjatul Islam Sayyid Muhammad Taqi al Khoei and scores of other Ulema.

During the uprising of 1991 when the Shi’ah of the twin Holy Cities of Najaf and Karbala arose against his despotic regime, they were suppressed in the most horrible manner, while even the Holy Mausoleums of Imam Ali (a.s.), Imam Husayn (a.s.) and Hazrat Abbas (a.s.) had to face the brunt of his aggression. The Shrines were desecrated and thousands of Shi’ah and Ulema were killed inside the Courtyard while the great Marja’ of the Shi’ah world Ayatullah al Uzma Sayyid Abul Qasim al Khoei was persecuted and later died under suspicious circumstances. Then came the Moharram of 1424 Hijra (2003 A.D.) and Iraq was attacked by the US and her coalition forces under the pretext of possessing weapons of mass destruction, thus putting an end to Saddam’s barbaric regime.

Finally after many years, the Arba’een (fortieth day of the martyrdom) of Imam Husayn (a.s.) was observed with complete reverence with no prohibitions. Consequently this Yazid and Mutawakkil of our age had to face the consequences similar to his predecessors whose acts he shamelessly imitated, verifying the words of Prophet Muhammad (S) who had said, “They shall bury them and shall erect a symbol for the grave of the Master of Martyrs (Imam Husayn) in that expanse desert, which will act as a guide for the righteous and a means of affluence for the believers. And the followers of misguidance and infidelity will try to erase it, but its mark would not but increase evidently”.

Here we content ourselves to quote only that what has been narrated by Ibn Aseer in his Kamil.

An account of the Tawwabeen (Penitents)

When Imam Husayn (a.s.) was martyred and (Ubaydullah) Ibn Ziyad returned from Nukhaylah to Kufa, the Shi'ah disputed with one another in reproach and repentance. They realized their great sin that they invited Imam Husayn (a.s.) and later withdrew their hands from assisting and complying him, while he was killed in their very neighborhood. They realized that until and unless they either killed his murderers or were themselves killed, the sin and disgrace could not be washed off.

They gathered around the five noblemen of Shi'ah in Kufa viz. Sulayman bin Surad Khuza'ee, who was from among the companions of the Prophet (S); Musayyab bin Najabah Fazari, from among the companions of Imam Ali (a.s.); Abdullah bin Sa'ad bin Nufayl Azdi; Abdullah bin Waal Tamimi, from the clan of Taym Bakr bin Wael; and Rufa'ah bin Shaddad Bajali, who was from among the best companions of Imam Ali (a.s.).

They gathered at the house of Sulayman bin Surad Khuza'ee and Musayyab bin Najabah started the speech. After praising Allah he said, "Now then! Allah tried us by means of a lengthy age and delivered us from exposure to various mischiefs. We wish from our Lord that tomorrow in Qiyamah we might not fall prey to chastisement when it will said to us:

"*Did not We keep you alive long enough for him who reflected to reflect therein?* (*Surah al-Fatir, 35:37*)."

The faithful Imam Ali (a.s.) has said:

"*The age until which Allah accepts apologies from the children of Adam* (*a.s.*) *is sixty years.*"

While all of us have reached the age of sixty years and are self-praising and Allah found us to be treacherous with regards to the circumstances relating to the grandson of the Prophet of Allah (S). His letters and messengers reached us earlier and he ended his proof upon us and requested us to assist him from the beginning until the end. We remained away from self-sacrifice until he was martyred very close to us.

Neither did we assist him through our hands nor did we side with him by means of our tongues. Neither did we strengthen him with our wealth nor did we solicit help from our families for him. What excuse do we have in the presence of our Lord, and what explanation shall we offer to the Prophet (S) that his beloved son and his progeny were killed. No, by Allah! We have no excuse except that either we kill his murderers or we die in his way. And we desire that Allah might be pleased with us due to this self-sacrifice of ours', and we should remain safe from His chastisement. O people! One of you should take lead and it is necessary that there should be a commander with whom you may take refuge, as also a standard under which you may gather".

Then Rufa'ah bin Shaddad Bajali arose and said, "Now then! Allah has placed a best speech in your mouth, while you began your speech with a sane task of fighting against the lewd men and in repentance of a great sin. Your speech is justifiable and acceptable, while whatever you have said regarding the requirement of a commander under whom one would take refuge and a standard under which one would unite is true, and we all too opine likewise.

Then if you accept this task you are likeable, a well-wisher and beloved among the group. And if you opine, as also our group, we shall agree that the noblemen among the Shi'ah and a companion of the Prophet of Allah (S), a senior man like Sulayman bin Surad Khuza'ee should be handed over the charge of this task, whose valor and religiosity is commendable and whose foresight is reliable".

Abdullah bin Sa'ad confirmed his speech, and Musayyab said, "You have said the truth, appoint Sulayman bin Surad as your commander". Then Sulayman arose and after praising Allah, said, "Now then! I fear that we shall not reach a better day than this age of short livelihood and the great sin that has enveloped the distinguished chiefs of Shi'ah. All of us desired that the Progeny of the Prophet (S) should come to us and we promised to assist him. Then when they came to us, we displayed lethargy and indigence and became negligent. We waited for one another until the son of our Prophet (S), his progeny, his offspring and the pieces of his body were martyred. He desired justice, but was denied, the lewd men made him the target of arrows and focus of spears, and they galloped towards him and put aside justice. Beware! Now arise, for your Lord is furious with you and shut your eyes from your wives and children so that Allah may be pleased with you. By Allah! I do not presume that He will ever be pleased with you until you fight those who killed him. Do not fear death, for everyone who fears death is humiliated. Then be like the followers of Bani Israel when their Prophets told them: You oppressed your own self when you worshipped the calf, then return back to your Creator and kill your own ego. They refused and knelt down, then rebelled. But then they realized that there was no other way for deliverance from this great sin, except being killed. Then if you are invited towards that which they were invited, then what shall you do? Then sharpen your swords and fix points upon your spears

'*And prepare ye against them whatever* (*force*) *you can, and steeds of war at the garrison.'* (*Surah al-Anfal, 8:60*)."

Khalid bin Nufayl said, "By Allah! If I know that my salvation from my sin and the pleasure of my Lord lies in my being killed, I shall certainly kill myself. All those present bear witness that whatever I have with me, except my arms with which I fight my enemies, I sacrifice it for the Muslims so that they may acquire power in fighting against the lewd men". Abu Ma'eemar bin Habas bin Rabi'ah Kinani supported his view.

Then Sulayman said, "Enough of speech. Whoever desires donating anything for this task should hand it over to Abdullah bin Waal Taymi. Then when an adequate budget gathers with him, we shall mobilize the Shi'ah destitutes with it".

Sulayman bin Surad wrote a letter to Sa'ad bin Huzayfah (bin al Yaman) and informed him of their decision and invited him for assistance. Sa'ad read the letter for the Shi'ah of Madaen, who consented to it, and in contents of a letter addressed to Sulayman bin Surad agreed to assist him in this expedition. Sulayman wrote another letter with similar contents to Musanna bin Makhrabah Abadi at Basra. Musanna replied back saying, "We, the group of Shi'ah, praise Allah for this decision of yours'. And we promise that we shall unite with you at the appointed time". And at the end of the letter he had written some couplets.

They started their activities in the year 61 A.H. after the martyrdom of Imam Husayn (a.s.). They started gathering requirements for the battle and invited people to seek revenge of Husayn (a.s.), one after the other people started joining them and they continued their task until Yazid died in 64 A.H. Hearing this the companions of Sulayman rallied around him and informed him that, "Yazid has died and the state of the kingdom had turned sluggish. Then if you permit, we should revolt against 'Amr bin Hurays, the assistant of Ibn Ziyad, and declare our intention of revenging the blood of Husayn (a.s.) as also pursue his murderers while inviting towards the sovereignty of Ahlul Bayt (a.s.), who have been denied their rights".

Sulayman replied, "Do not make haste. I have pondered upon your proposal and have concluded that all the murderers of Husayn (a.s.) are the noblemen of Kufa and among the valorous Arabs. Then if you try to seek revenge from them and they become aware of your intentions, all of them shall pounce upon you with more severity than anyone else. Then I have measured that if the group among your obedient ones revolt, you shall not be able to seek your revenge, and you shall not heal your hearts but shall fall prey to your enemies. Thus you may dispatch your missionaries and invite people towards our assistance".

They did as advised and a large number of men rallied around them after the death of Yazid. The Kufans too expelled 'Amr bin Hurays from Kufa and pledged allegiance for Abdullah bin Zubayr, while Sulayman and his companions remained busy in their missionary activities.

Mukhtar bin Abi Ubaydah entered Kufa in the middle of the month of Ramazan, six months after the death of Yazid. Abdullah bin Yazid Ansari was the governor of Kufa deputed by Ibn Zubayr, while Ibraheem bin Muhammad bin Talha assisted him and was appointed to collect taxes. Mukhtar arose to invite people towards seeking revenge for Husayn (a.s.) and his slogan for this invitation was that, "I have been assigned as a trustworthy deputy on behalf of the Mahdi Muhammad bin Hanafiyah", while a group of Shi'ah rallied around him. He (Mukhtar) said, "Sulayman desires to revolt and lay his life, as well as those of his companions, while he has no insight with regards to battle".

Abdullah bin Yazid was informed that daily in Kufa people revolted against him. It was said to him, "Imprison Mukhtar, and if you leave him free, you shall not see fairness". Abdullah replied, "If they fight us, we too shall fight them, but if they do not disturb us, we do not have anything against them. They seek revenge for the blood of Husayn (a.s.), and may Allah's mercy be upon them, they are in peace, they may revolt in open against those who killed Husayn (a.s.), who is coming towards them (he meant

Ubaydullah bin Ziyad), while I too support them (against him).

This Ibn Ziyad, who is the murderer of Husayn (a.s.) and that of the virtuous and your colleagues, is coming towards you. The messengers from the place of the Manbaj Bridge have brought this news, it is better that you prepare unitedly for combat against him and not fight amongst yourselves and kill one another, until you find your enemies to be helpless and reach your goals.

This Ibn Ziyad is the worst among the creatures of Allah, he, as well as his father, ruled upon you for seven years, and did not refrain their hands from killing the virtuous and respectable people. He humiliated you and is the one who kills anyone whom he desires.

He is now coming towards him; therefore face him with power, your arms and your glory. Spend thoroughly against him and not upon your own selves, while I desire your well-being. While Marwan had dispatched Ibn Ziyad to (Northwest) Mesopotamia and ordered him that when he would free himself from conquering it, he should attack Iraq.

When Abdullah bin Yazid concluded his speech, Ibraheem bin Muhammad bin Talha said, "O people! Do not be tempted by the deceitful speech of this charlatan. By Allah! Whoever revolts against us, we shall kill him. And if we receive news that a group of men intends revolting against us, we shall reprimand a father for his son, an infant for his father, relative for a relative, a headman for his subservient, until they accept the truth and submit to us". Hearing this Musayyab bin Najabah sprang from his place and cut short his speech saying, "O son of destitutes! You terrify us by means of your sword and power? By Allah! You are more base than him. We do not reprimand you for your enmity with us; we have killed your father and grandfather. But O Commander! You have said fairly".

Ibraheem said, "By Allah! We shall slaughter, while this Abdullah bin Yazid shows frailty". Then Abdullah bin Waal said, "Why do you interfere between us and our commander. You are not our commander, but are deputed to look after the finances. Go and gather finances, but if you desire spoiling the affair of this nation, (it is nothing new) for your father and grandfather had done similarly and then they faced evil". Ibraheem and his accomplices started abusing them and they spoke badly with one another. Then the commander (Abdullah bin Yazid) alighted from the pulpit and Ibraheem threatened him that he would complain to Ibn Zubayr. Abdullah went to his house and asked pardon and he yielded, while Sulayman and his companions came out and started buying ammunitions and prepared for a combat.

Entry of Mukhtar into Kufa

The Shi'ah had been abusing and vilifying Mukhtar regarding the episode when Imam Hasan (a.s.) was wounded with a dagger in Sabat and was taken to the white palace of Madaen.[1] When the time of Imam Husayn (a.s.) came and he dispatched Muslim bin Aqeel (a.s.) to Kufa, Mukhtar hosted him and admitted him in his house, which is now that of Muslim bin Musayyab (in the days of Hisham bin Muhammad Kalbi). He swore fealty at his hands and invited people to obey him. When Muslim revolted,

Mukhtar had been to his village of Lafgha. He was informed regarding the untimely uprising of Muslim at the time of Zuhr and he returned back to Kufa along with his associates.

He reached Baab al Feel of the Mosque of Kufa after Maghrib, where Ubaydullah (bin Ziyad) had appointed ‘Amr bin Hurays to pitch his standard therein, while at that time people had already deserted Muslim. Mukhtar wandered around and was in abeyance, and when ‘Amr was informed of it, he invited him after offering shelter and he remained with him. When it dawned, Ammarah, the son of Walid bin Utbah, informed Ubaydullah regarding it. He summoned him (Mukhtar) with a group of other men and said, “You have brought a group for assisting the son of Aqeel?” Mukhtar replied, “Well, now I am under the protection of ‘Amr”, to which ‘Amr bore witness. Ubaydullah struck at the face of Mukhtar with his staff until his eyelid overturned, then he said, “If ‘Amr would not have borne witness, I would have killed you”.

Then he sent him to the prison until Imam Husayn (a.s.) was martyred. Mukhtar sent someone to Abdullah bin Umar, who was the husband of his sister Safiyyah, who in turn wrote to Yazid and mediated for him. Yazid ordered Ibn Ziyad to release him with a stipulation that he would not remain in Kufa for more than three days.

Mukhtar went to Hijaz and when Ibnul Arq met him after the episode of Waqisah, he saluted him and inquired about his eye. Mukhtar replied, “The illegitimate one struck at it with his stick and that happened what you now see”. Then he continued, “May Allah kill me if I do not shred his fingers along with the other parts of his body”. Mukhtar then inquired regarding Ibn Zubayr from him, and he replied, “He has taken shelter under the Ka’bah and accepts allegiance in secret, and if he gains power, he shall revolt”.

Mukhtar replied, “The sole man among Arabs today is he, and if he relies upon my opinion, I would mend the people’s affairs for him. The tempest of mischief is in the lightening and thunder and is revolving behind it. Then until you hear that I have revolted at a place along with a group of men and seek revenge for the blood of Husayn bin Ali (a.s.), the oppressed Martyr, the Master of Muslims and the Grandson of the Master of Prophets (S) killed at Karbala. By your Lord! I shall kill them equal to the number of the murderers of (Prophet) Yahya bin Zakariyyah (a.s.)”. Saying this Mukhtar left, while Ibnul Arq started wondering at his words.

Ibnul Arq says, that by Allah, I saw with my own eyes whatever he had said and I also related it to Hajjaj bin Yusuf, who laughed and said, “Praise be to his Lord! What a virtuous man, combatant and crusher of enemies was he”.

Mukhtar went to Ibn Zubayr but he did not confide in him and concealed his secret from him, then Mukhtar parted away from him and did not meet him for a year. Ibn Zubayr inquired regarding him and was informed that, “He is in Taif and is convinced of the anger of Allah and the elimination of the oppressors”. Ibn Zubayr replied, “May Allah kill him! He has rallied behind the liars and the soothsayers. Then if Allah desires eliminating the oppressors, Mukhtar himself is the first oppressor”.

While they were speaking thus, Mukhtar entered the Mosque and started circumambulating (the Ka'bah) and recited two units of Prayers. Then he sat down while his associates sat around him and started speaking to him.

Ibn Zubayr did not come to meet him and instead sent Abbas bin Sahl bin Sa'ar to spy upon him. He went to Mukhtar and asked, "You remained away from the group of the noblemen of Quraysh and the companions of the Saqeef ? There is no tribe whose chiefs did not come to him and offer allegiance at his hands". Mukhtar replied, "I visited him last year but he did not confide in me. Perhaps he is in no need of me while I too am independent of him". Abbas said, "Tonight come along with me to visit him". He agreed and after the Prayers of Isha came to the presence of Ibn Zubayr and said, "I shall swear fealty at your hands upon three conditions:

(1) You shall not do anything which is not in consent to me,

(2) You shall consider me as the leading one in your kingdom, and

(3) When you revolt, you shall present me with the best of your tasks".

Ibn Zubayr said, "You shall have to pledge allegiance in matter of the orders of Qur'an and Sunnah". Mukhtar replied, "Then you may take pledge from the most degraded of my slaves. By Allah! I shall not pledge allegiance at your hands except upon these conditions". Ibn Zubayr yielded and Mukhtar pledged allegiance at his hands and remained with him.

He fought along with Ibn Zubayr against Haseen bin Nameer and passed the best test and fought manly and was most severe upon the Syrians than all others. Then when Yazid died and the people of Iraq submitted to Ibn Zubayr, Mukhtar remained with him for five months but Ibn Zubayr did not present him any vital tasks. Then whenever any Kufan would come to Makkah, Mukhtar would inquire from him about the Kufans.

Hani bin Habbuh Wada'ee told him that, "The Kufans have mutually submitted to the command of Ibn Zubayr, but there exists a group of men from among the Kufans, that if someone commands them and gathers them upon their desires, he shall succeed to conquer Iraq for a considerable time due to them".

Mukhtar replied, "I am Abu Ishaq! I am the one who shall prepare them upon the truth and shall throw the faulty upon the ground at their hands and kill every oppressive mine". Saying this he immediately mounted his camel and reached Kufa. He entered the town of Heerah and on Friday performed bath and wore a dress and passed by the Mosque of Sakoon and the ground of Kindah. And from whichever group he passed by, he saluted them and said, "Have glad-tidings of victory and success. The one whom you desired has arrived". Then he met Ubaydah bin 'Amr Badee in Bani Bada', who was from the clan of Bani Kindah, and saluted him, and said, "I give you glad-tidings of victory and salvation. You are Abu 'Amr and are of a best belief. May Allah forgive your sins due to this belief of yours' and conceal your evils".

Ubaydah was more valorous and knowledgeable among men and (one of) the most staunch adherents of Imam Ali (a.s.), but could not refrain himself from consuming wine. He replied, “May Allah give you glad-tidings of fairness! Then would you interpret regarding this glad tidings for me?” Mukhtar replied, “Yes, meet me tonight”. Then Mukhtar proceeded further and met Isma’eel bin Kaseer in Bani Hind and said, “Come to me tonight along with your brother, I have good news for you”.

Then he went to the people of Bani Hamadan and said, “I have brought for you that which would delight you”. Then he entered the mosque and people became conscious of him. He sat down for Prayers under a pillar until the Prayers started. He recited the Friday Prayers along with the men and remained engrossed in Prayers until the Prayer of Asr. He returned back to his house and the Shi’ah started visiting him, and Isma’eel bin Kaseer, accompanied by his brother and Ubaydah bin ‘Amr visited him. He inquired of them and they informed him about the movement of Sulayman bin Surad and said, “He is one of the men of the pulpit”.

Mukhtar, after praising Allah, said, “Mahdi, the son of the Successor (of Prophet) (referring to Muhammad bin Hanafiyah), has sent me to you so as to be (his) trustworthy (authority), deputy, master and commander. He has ordered me to kill the renegades and seek revenge for the blood of Ahlul Bayt (a.s.) and aid the weak. You are the first ones among the creatures of Allah to yield”.

They offered their hands to him and pledged allegiance. A similar proposal was sent to the Shi’ah who were with Sulayman bin Surad and informed them that, “Sulayman has no expertise with regards to battle and is inexperienced. He desires to induce you to rebel and forwards you towards death along with himself. While I shall undertake with schemes and shall act according to the order of light (guidance) which has been bestowed upon me. I shall help the friends and kill the enemies thereby pleasing your hearts. Then listen to my words, take heed and scatter”.

He assembled a group of Shi’ah around him through such propaganda and they started visiting him. They accepted him as a notable, while the noblemen among the Shi’ah rallied around Sulayman and they would consider none equal to him, while he was more of a burden for Mukhtar than anyone else and he awaited the conclusion of Sulayman’s mission.

When Sulayman left for (northwest) Mesopotamia, Umar bin Sa’ad, Shabas bin Rab’ee and Zaid bin Hars bin Ruwaym came to Abdullah bin Yazid Hatami, the governor of Kufa, and his associate Ibraheem bin Muhammad bin Talha, and said, “Mukhtar is more dangerous for you than Sulayman, he (Sulayman) has left to fight your enemies but Mukhtar desires to fight you in this very town. You may therefore arrest him and imprison him until the affairs of men are set right”. They came to him unawares and surrounded him. When Mukhtar saw them, he asked, “What do you desire? By Allah! You shall never face victory”.

Ibraheem bin Talha bin Ubaydullah told Abdullah (bin Yazid), “Bound his shoulders tightly and arrest him bare feet”. Abdullah replied, “I shall not do so to a person who has not yet disclosed his animosity towards us. While we have arrested him due to suspicion only”. Then Ibraheem turned towards Mukhtar

and said, “There is no nest for you here so that you may spread your wings and feathers. O son of Abu Ubayd! What news has reached me regarding you?” Mukhtar replied, “You have been informed falsely. I seek refuge from Allah from deceit similar to the deceit committed by your father and grandfather”.

Then he was taken to the prison without chains, while some say that he was bound in chains. Mukhtar said in the prison, “By the Lord of the seas ! By the palm–trees, trees, deserts, wilderness, the virtuous Angels, the righteous chosen ones! I shall kill every obstinate with my sharp edged sword along with a group of friends that would not be similar to the Razalan, the deceivers and ill natured, until I strengthen the pillar of the Religion and end the differences of the Muslims and please the hearts of the believers and seek revenge for the blood of the Prophets. The decline of this world is not hard upon me nor do I safeguard against death”.

It has also been related regarding the revolt of Mukhtar in Kufa and it’s causes, apart from the one quoted above, that Mukhtar told Abdullah bin Zubayr that, “I know a group of men, that if there exists a man who is intelligent, prudent, experienced and shrewd, who would control them suitably and gather an army from among them for you, so that you may combat the Syrians along with them”.

Ibn Zubayr asked as to who they were and Mukhtar replied, “The Shi’ah of Ali in Kufa”. Ibn Zubayr said, “Then the concerned person should be yourself”. Saying this he dispatched him to Kufa and he took residence in a street and wept upon Imam Husayn (a.s.) and remembered his sorrows until people gradually started gathering around him. They took him to their base in Kufa and a large group rallied around him and when he gained momentum, he attacked Ibn Muti’.

The departure of the Tawwabeen and their Martyrdom

In the year 65 A.H. when Sulayman bin Surad Khuza’i intended revolting, he called for the chiefs among his associates and they rallied around him. When the moon of the month of Rabi’ul Ula was sighted, and as per their promise to revolt, they gathered at Nukhaylah. Sulayman arrived and when he paraded among them he found them to be quite less in numbers. He dispatched Hakeem bin Munqiz Kindi and Waleed bin Usayr Kinani to Kufa and they called out, “O seekers of revenge for the blood of Husayn”, while he was the first one to have raised this slogan.

When it dawned, only those men remained with him, who were with him since earlier, and when Sulayman saw the record, he found that sixteen thousand men had pledged their allegiance to him. He said, “Glory be to Allah! Out of sixteen thousand men only four thousand have remained loyal to us”. Someone told him, “Mukhtar has hindered them in between, while two thousand men have joined him”. Sulayman replied, “That leaves another ten thousand, then do not they possess faith? Do not they remember Allah? Nor do they consider the pledge and covenant?”

They halted at Nukhaylah for three days and then dispatched someone to those who had disputed with them, and a thousand other men joined them. Musayyab bin Najabah arose and said, “May Allah’s

Mercy be upon you! Lazy men are useless for you, and shall not fight alongside you, then we should arise with those who possess faith. Then do not await anyone and assume your task". Sulayman replied, "Verily yes! You have advised wisely", saying this Sulayman stood amidst his men and said, "Those who have come while their aim in (serving) Allah's way and the hereafter, is from us, and we too are from him.

And Allah's mercy be upon him whether they be alive or dead. And those who have come to us with the intention of this world should know, that we shall not lay our hands upon the spoils nor shall we obtain taxes, except the pleasure of Allah. We do not possess gold, silver or other goods, except swords and ammunitions. Then those who desire this world should not accompany us".

His associates called out from all sides, "We are not of those who crave for this world, nor have we come to you in it's pursue. We have joined you so as to repent and revenge the blood of the grandson of the Prophet of Allah (S)". When they resolved to arise, Abdullah bin Sa'ad bin Nufayl arose and said, "I have a suggestion, if it is fair, consider it as a grace from Allah, and if not, then deem it to be from me. We have come here to avenge the blood of Imam Husayn (a.s.), while all of his murderers viz. Umar bin Sa'ad and the chiefs of the four districts of Kufa and of the tribes, are very much in Kufa. We are leaving their blood unshed here and are heading where?"

Hearing this all his associates agreed to his view, but Sulayman said, "I do not share this view. For the one who in fact killed him and gathered an army for him while saying: I shall not give you refuge until you submit to my command, the lewd and son of a lewd is none other than Ubaydullah bin Ziyad. Then proceed towards him with Allah's affluence, then if Allah bestows victory upon us, we believe that defeating others would be all the more easy. And we believe that all the Kufans will side with us, and will put to sword all those who are included in the blood of Imam Husayn (a.s.) and shall not commit deceit. And if you are killed, you will have fought those men whose blood was considered lawful for you to shed, while goodness is reserved for the virtuous near Allah. And it will not please me that you strive except against those whose blood is lawful for you to shed. Then if you fight against the men of your own city, all of you shall be entangled in (shedding the blood of) men among your brothers or fathers or relatives or desirous of killing them. Then desire goodness from Allah and proceed further".

News reached Abdullah bin Yazid and Ibraheem bin Muhammad bin Talha that Ibn Surad has revolted, they came to him along with a group of the notables of Kufa, while those who had accompanied in shedding the blood of Imam Husayn (a.s.) did not join him, rather they hid themselves in fear.

While during those days Umar bin Sa'ad had taken shelter in the Royal Palace. Abdullah bin Yazid told him, "Muslims are brothers of one another, and should not commit treason and deceit with each other. You are our brothers and inhabitants of the same city, while you are more endeared to us than all the other citizens. Then do not aggrieve us due to you nor lessen our quantity. You may therefore pause until we too prepare ourselves, and when our enemy comes to us, we should face him hand in hand". He also offered them the taxes of the village of Jawkhee (a Village in Wasit). Ibraheem bin Muhammad

too agreed to his proposal. Sulayman replied, “You have fulfilled your right of counseling and have opined best what you desired. But we have offered ourselves to Allah and we desire from Allah that He should bring forth fairness for us. Now we should proceed”.

Abdullah said, “Then wait until we gather a huge army for you and you should face your enemy with an enormous contingent”. They had received news that Ubaydullah was coming from Syria with a huge contingent of army. But Sulayman refused to delay any further and arose on Friday, the fifth of the month of Rabi’us Saani 65 A.H. They reached Deere A’awar and a large group among his companions remained behind and he said, “I do not befriend that they stayed behind, but if they had accompanied us, they would have acted miserly. Allah despised their motives and kept them away from assisting us. And Allah chose you for this merit”.

They proceeded until they reached the grave of Imam Husayn (a.s.) and all of them lamented in a loud voice and wept bitterly. They requested Allah to bestow His blessings upon him and repented for remaining aloof from assisting him and fighting alongside him. They remained there for one night and day and mourned him, while sending Allah’s blessings upon him and his companions.

While their words near his grave were: “O Lord! Bestow Your blessings upon Husayn, the Martyr and son of the Martyr! The guided one and the son of the guided one! The Truthful one and son of the Truthful one! O Lord! Bear witness that we are steadfast upon their Religion and their customs, and we bear enmity with their murderers and are friendly towards their friends. O Lord! We abandoned the grandson of our Prophet, thus forgive our past sins, and accept our repentance. And bestow Your blessings upon Husayn (a.s.) and his companions, who are the Martyrs and Truthful Ones. And we hold You as a witness that we are steadfast upon their Religion and upon that belief for which they were martyred. And if You do not overlook our sins and do not bestow your blessings upon us, we shall be of those who are in loss”.

They looked at his grave and their rage increased. Then they bade farewell to his grave and left and they (had) gathered around it (his grave) similar to (the people that gather around) the Hajar al Aswad, then they left until they reached Anbar.

When they reached Anbar, they received message from Abdullah bin Yazid, the governor of Kufa, with the following contents: “O our people! Do not renounce your friends and do not comply with the orders of your enemies. You all are the virtuous ones among your city, and when the enemies lay their hands upon you, remember that you are the notables of the city and do not fall prey to greed. O our people! Then if they lay their hands upon you, they shall either stone you to death or try to revert you back to their faith, and you shall not find salvation (if you do so). O our people! Your hands and our hands are one and the same, while also our enemies. Then if we unite against our enemies, we shall face victory, and if we are entangled in differences, our pride would be diminished. O people! Do not consider my advice to be a result of covetousness and do not go against my decision, then when my letter is read to you, return back. And salutations”.

Then Sulayman and his companions said, “This was offered to us even when we were in our own city, and now when we have dedicated our hearts towards the struggle, and have neared the battlefield of the enemies, this opinion is not dear to us”.

Then Sulayman wrote a reply to him, he thanked and praised him and wrote, “These sagacious men have sold themselves to their Lord and have repented upon their great sin. They have turned their face towards Allah and rely upon Him alone, and they agree to what Allah has destined for them”. When this answer reached Abdullah, he said, “This group has dedicated itself to death. The first news that shall reach you will be none other than the news of their death. By Allah! They shall offer their lives with greatness and piety”.

Then they proceeded until they reached Qarqisiyah well prepared, while Zafar bin Qays Kalabi had bolted the doors (of the city) and did not come to meet them. Musayyab bin Najabah was sent to him to request him that he should sell them foodstuffs and provisions. Musayyab reached the doors of Qarqisiyah and revealed his identity and then desired permission to meet Zafar. Hazeel, the son of Zafar, came to his father and said, “A man possessing a pleasing countenance revealing his name to be Musayyab bin Najabah seeks permission to meet you”. Zafar replied, “O my son! Do you not know who this man is? He is the sole horseman of the entire tribe of Muzar Hamra’.

And if ten notables among them are counted, then he is one of them. He is virtuous, abstentious and a devout man”, then he gave him permission to enter therein. When Musayyab came to him, he offered a seat near him and inquired from him. Musayyab revealed to him the circumstances and their intentions.

Zafar replied, “We closed the doors upon you for we did not know as to why you came to us, whether for ourselves or something else. We are neither helpless nor do we befriend fighting you. We have received news that you are peace loving and well–behaved men”. Then he commanded his son to organize a market for them in the city and gifted Musayyab with a thousand Dirham and horses. Musayyab returned the amount but accepted the horses saying, “I believe that my horse has turned feeble upon his feet and therefore I am in need of another”.

Zafar sent large quantity of bread, fodder and flour for them, thus they did not have the need to buy anything more. Only some of them bought whips and clothes and then they received orders to proceed the next day. Zafar himself came out to bid farewell to them and gave the news to Sulayman that, “Five commanders viz. Haseen bin Nameer, Sharhabeel bin Zil Kila’, Adham bin Muhriz, Jabalah bin Abdullah Khas’ami and Ubaydullah bin Ziyad are entering Iraq from Riqqah. While they have a large contingent of army similar to the thorns and trees of the desert. Then if you desire, you may remain in our city and we shall side with you, and when the enemy reaches us we shall face them together”. Sulayman replied, “The people of our city too desired similarly but we refused”.

Zafar said, “Then hasten towards Aynul Wardah before them, where there is a stream. Then turn your back towards the city and spend from the villages, water and foodstuffs and remain composed from our

side. By Allah! I have not seen a group more dearer than you and desire that you may reach there before them. Then if you have to fight along with them, do not fight them in an extensive place, for it will result that they will shoot their arrows & lances at you and vise versa, for they are more in numbers than you, and I fear lest their surround you. Do not stand facing them, for they shall throw you upon the ground, nor form ranks facing them, for you do not have foot soldiers, while they have both foot-soldiers as well as cavalry who would assist one another. Then you should divide yourselves into groups and sections, and then you should together lay siege upon their right and left wings and one group should have another group accompanying them. Then if one of the groups gets surrounded, the other should assist them and grant relief. Then both of these groups should help one another and go up and come down. But if you face them standing in ranks, the foot-soldiers shall attack you and when you try to help your ranks, it will break up and result in your defeat".

Then they bade farewell, prayed for one another and praised him and proceeded further until they reached Aynul Wardah. They encamped at its western side and rested there for five days. And when the Syrian army reached just one station away from Aynul Warda, Sulayman arose and enjoined his companions regarding the Hereafter and encouraged them in similar words and said, "Now then! The enemy whom you pursued day and night has ultimately reached you. You should fight them fairly when you encounter them and remain steadfast, for Allah sides those who forbear. None of you should flee from the battlefield except in conformity with the schedules of the battle or to return to one's headquarters. Do not kill those who flee, nor behead the wounded ones, and do not put to sword the captured Muslims except when they fight you even after detention. The attitude of Imam Ali (a.s.) was similar to those who revolted against Islam".

Then he continued, "If I am killed, Musayyab bin Najabah shall be your commander, and if he too is killed, Abdullah bin Sa'ad bin Nufayl shall command you. He shall be succeeded by Abdullah bin Waal, and if he too is killed, Rufa'ah bin Shaddad shall be your commander. May Allah bestow His Mercy upon the one who remains steadfast upon his pledge with Allah".

Then he dispatched Musayyab with four hundred horsemen and commanded him to instantaneously attack the forefront of the Syrian army, then if they succeed in their intentions, he should repeat the attack, or else they should return back. He said, "You should neither leave behind any of your companions nor dispatch anyone forward, except when there is no other way".

Musayyab traveled one night and day until it dawned, thereafter he dispatched a group of patrolmen around to bring someone to him. They brought a nomad to him and he inquired from him regarding the near-most group of the enemy's army. He replied, "The nearest to you is the army of Sharhabeel bin Zil Kila', at a distance of one mile away from you. But he differs with Haseen (bin Nameer), who considers himself to be the commander while Sharhabeel does not accept him, and both of them await the orders of Ibn Ziyad".

Musayyab hastened with his companions until he caught the Syrian army unawares and assaulted them.

They scattered around while Musayyab and his companions killed some and wounded numerous while seizing their mounts. The Syrian army evacuated their camps and scattered around, while the companions of Musayyab gathered whatever spoils they could lay their hands upon and returned to Sulayman with a large booty.

When Ibn Ziyad was informed about this, he dispatched Haseen bin Nameer with an army of twelve thousand men to face Sulayman. The companions of Sulayman faced them, when four days of the month of Rabi' ul Ula were left. Abdullah bin Sa'ad commanded the right wing, Musayyab bin Najabah the left wing, while Sulayman positioned himself in the center of the army. Haseen deputed Jumalah bin Abdullah to command the right wing and Rabi' bin Makhariq Ghanawee upon the left wing.

Then when they neared one another, the Syrians invited them to submit to Abdul Malik bin Marwan. The companions of Sulayman replied that they should depose Abdul Malik and hand over Ubaydullah bin Ziyad to them, and in exchange they would expel the companions of Ibn Zubayr from Iraq, and also that they should hand over the Caliphate to the Progeny of Prophet Muhammad (S).

They refused to concede to each other's proposals while the right wing of Sulayman's army attacked the left wing of Haseen and their left wing attacked the right wing of Haseen's army. Sulayman himself started a general attack from the center of the army, while the Syrians scattered away from their camps until night, while victory was at the hands of the companions of Sulayman.

Both the armies retired for the night and when it dawned, (Sharhabeel) the son of Zil Kila' was dispatched by Ibn Ziyad to assist the Syrians with an army of eight thousand vigorous men. The companions of Sulayman faced them valorously, the similitude of which was never seen before, and when the night came they lifted their hands off each other.

The wounded ones were numerous in both camps, while Sulayman appointed preachers to exhort his companions to repeat the attack (the next day). When it dawned, Adham bin Mahraz Bahili was dispatched by Ibn Ziyad to assist the Syrians with an army of ten thousand vigorous men. They fought fiercely until Zuhr on Friday, while the Syrians exceeded them and surrounded them from all sides.

When Sulayman perceived the plight of his companions, he prepared for martyrdom. He dismounted from his horse and called out, "O slaves of Allah! Whoever desires meeting his Lord shortly and desires that his sins should be forgiven, should come to me". He broke his sheath, while his companions imitated him and broke their sheaths too and fought with them on foot until they had killed and wounded numerous ones from among them.

When Haseen observed their forbearance and valor, he commanded the foot soldiers to advance towards them and shoot arrows at them. The cavalry, along with the foot soldiers, surrounded them and Sulayman was martyred (May Allah's Mercy and Blessings be upon him). Yazid bin Haseen shot an arrow at him and he fell down, then he leapt from his place and again fell down.

Then when Sulayman was martyred, Musayyab bin Najabah lifted the standard and sent blessings (of Allah) upon Sulayman. He proceeded further and fought awhile then returned back. He repeated his attack until he too was martyred, while having put to sword numerous others (May Allah's Mercy and Blessings be upon him).

Thereafter, Abdullah bin Sa'ad bin Nufayl lifted the standard while sending blessings upon them both and recited the following verse of the Qur'an:

"Of the believers are the men who are true to what they covenanted with Allah, of them is he who fulfilled his vow and of them is he who awaits (*its fulfillment*)*, and they have changed not in the least"* (*Surah al Ahzab, 33:23*)*.*

His friends from the clan of Azd surrounded him (to shield him) and in the heat of the battle three riders arrived with glad-tidings that Sa'ad bin Huzayfah was arriving to assist them with one hundred and seventy men from Madaen, while Musanna bin Makhraba Abadi too was arriving with three hundred men from Basra. Abdullah bin Sa'ad said, "I wish they reach us until we are alive". And when the sight of the messengers of Madaen fell upon the corpses of their brothers, they were dejected and then retrieved and fought alongside them until Abdullah bin Sa'ad bin Nufayl fell a martyr (May Allah's Mercy and Blessings be upon him).

He was killed by the nephew of Rabi'ah bin Makhariq. His brother Khalid bin Sa'ad attacked the killer of his brother and entered his sword into him and he fell in embrace of Khalid. His companions rescued him while attacking Khalid and killing him.

The standard now lay without any bearer, while people called for Abdullah bin Waal, who was engrossed in fighting fiercely with a group surrounded by the Syrians. Seeing this, Rufa'ah bin Shaddad lay siege and scattered the Syrians and rescued him from their midst while handing him the standard. Abdullah fought for a while and then told his companions, "Whoever desires a life after which there is no death, and whoever wishes for repose following which there is no grief, and desires bliss succeeding which there is no sorrow, should strive for proximity to Allah by fighting against them, who have made lawful the prohibitions of Allah. At night you shall be in Paradise".

It was the time of Asr when he was fighting fiercely with his companions and he put to sword numerous Syrians and forced them back. Then the Syrians came to them from all sides and pushed them back to their barracks where they could not attack them except from one side. At night Adham bin Mahraz Bahili was appointed to fight them, and he attacked along with the cavalry and foot-soldiers until he reached Ibn Waal, who was reciting the following verse,

"Think not of those who were slain in the cause of Allah as dead. Nay, they are alive, finding their sustenance with their Lord (*Surah ale-Imran, 3:169*)*".*

Hearing this Adham was enraged and attacked him while severing his arm from his body. Then he

retreated back and said, “I presume you might wish you had remained at home”. Ibn Waal replied, “You have given way to suspicion in your heart. In fact I do not cherish that your hand should have been severed instead of mine. Rather I befriend that the reward would be given to me for the hand severed in the way of Allah, and that your sin may multiply as also my reward”.

He was again enraged by this answer and attacked him and killed him with his lance while he was facing the enemy and was not moving an inch behind (May Allah’s Mercy and Blessings be upon him). While Abdullah bin Waal was a Virtuous Jurist (Faqih).

And when Abdullah was martyred, the standard was handed over to Rufa’ah bin Shaddad, and he said, “We should retreat back, perhaps Allah may gather us on a worst day for our enemies to be entangled into”.

Abdullah Ahmar said, “But if we return back we shall all be killed, while the enemies will be upon our shoulders and we shall not reach a distance of one Farsakh, except that each one of us shall be killed. And even if anyone is saved, the nomads will get hold of him and will hand him over to the enemy to again proximity, then we shall be killed with bounded hands. The sun is just about to set, we shall resist them and in the darkness of the night we shall gallop our horses and leave before morning and obtain respite. Then each one should ride along with his companion and the wounded ones and we should know where we are going”.

Rufa’ah replied, “You have advised fairly”, saying this he lifted up the standard and fought fiercely. The Syrians had assumed that they would get rid of them until the night, but could not do so for they fought bravely and in a valorous manner.

Abdullah bin Aziz Kinani proceeded further and fought with the Syrians, then he called for the (people of the) Syrian tribe of Bani Kinanah to himself. He handed over his child Muhammad to them so that they could reach him safely to Kufa. They offered him protection but he refused, and returned back and fought until he fell a martyr. Thereafter Kurb bin Yazid Humayri fought fiercely with the Syrians at evening along with a hundred of his companions and Zil Kila Humayri took him and his companions in his protection while offering them immunity.

He replied, “We were at peace in this world, rather we came out for immunity of the hereafter”, saying this they fought with them until they were martyred. Thereafter Sakhr bin Hilal Mazani, accompanied by thirty men of the clan of Bani Mazinah, proceeded forward and fought until they too were martyred. (May Allah’s Mercy and Blessings be upon all of them). At night the Syrians returned back to their camps and Rufa’ah assessed his companions that their horses had either been killed or were wounded, he handed them over to their relatives and collected provisions at night and fled away.

When it dawned Haseen followed them but found none nor did he dispatch anyone in their pursuit. They proceeded until they reached Qarqisiyah where Zafar (bin Qays) requested that they should halt there. He kept them as his guests for three days and gave them provisions for the journey and they left for

Kufa.

Sa'ad bin Huzayfah reached Hayyat with a group of people of Madaen, where he received the news and therefore returned back. He reached Sandoodah where he met Musanna bin Makhrabah Abadi and informed him too, they remained there until Rufa'ah reached them. They received him and wept and halted there for a day and night, thereafter each group left for their cities.

When Rufa'ah reached Kufa, Mukhtar was in the prison from where he sent him a message saying, "Now then! Bravo to the returning men who have been offered a great reward by Allah! And Allah cherished their tasks that they were martyred. By the Lord of the Ka'bah! For every pace that you have taken and every hillock that you have stepped upon, its reward is greater than this world. Sulayman fulfilled his pledge and Allah received his spirit and offered a status among the Spirits of the Prophets, the Truthful Ones and the Martyrs, but he was not a leader in your victory. Verily I am the appointed commander and the reliable trustee, the killer of the tyrants, the one to seek vengeance from the enemies of the Religion and the seeker of revenge of blood. Therefore prepare yourselves and gather arms and ammunitions and receive glad tidings upon the book of Allah and the Customs (Sunnah) of His Prophet (S) and revenge for (the blood of) Ahlul Bayt (a.s.) to defend the feeble and strive against the ones who have considered the prohibitions of Allah to be lawful. And greetings".

The martyrdom of Sulayman and his companions occurred in the month of Rabi'ul Ula. When Abdul Malik bin Marwan received news of the martyrdom of Sulayman and the plight of his companions, he ascended the pulpit and praised and glorified Allah and said, "Sulayman bin Surad, one of the chiefs of Iraq, the creator of revolt and the leader of misguidance has been killed, and the swords rolled the head of Musayyab upon the ground like a ball. While their two chiefs of astray and deception, Abdullah bin Sa'ad Azdi and Abdullah bin Waal Bakari, too have been killed, and after them none remains among the transgressors". But the accuracy of this narration is doubtful for during that period his father Marwan was yet alive (therefore he could not have succeeded his father).

Movement of Mukhtar in Kufa

In this year, i.e. 66 A.H. 14th Rabi' ul Ula, Mukhtar revolted in Kufa and ousted Abdullah bin Muti', the governor of Abdullah bin Zubayr from there. It started when Sulayman bin Surad was martyred and his companions returned back to Kufa, they saw that Mukhtar was imprisoned by Abdullah bin Yazid Hatami and Ibraheem bin Muhammad bin Talha. Mukhtar sent them a letter from the prison in which he praised them and promised them success, and he announced to them that he was deputed by Muhammad bin Ali, renowned as Ibn Hanafiyah, to seek vengeance (for the blood of Imam Husayn). His letter was read by Rufa'ah bin Shaddad, Musannah bin Makhrabah Abadi, Sa'ad bin Huzayfah bin Yaman, Yazid bin Anas, Ahmad bin Shamit Ahmari, Abdullah bin Shaddad Bajali and Abdullah bin Kamil.

After having read the letter they sent Ibn Kamil to Mukhtar with the message that, "We are your well-wishers, and if you desire we shall lay siege and rescue you from the prison". When Mukhtar heard this

he was overjoyed and said, “I shall be released from the prison in a few days”. Mukhtar had sent message to (Abdullah) Ibn Umar that, “I have been imprisoned innocently”, and he had desired that Ibn Umar should plead on his behalf to Abdullah bin Yazid and Ibraheem bin Muhammad bin Talha.

He in turn wrote a recommendation letter to them and they relented and released him. But they took surety from him and an oath that until they held the reins of the government of Kufa, he should not pave way for their captivity or revolt against them. And that if he does so, he shall be compelled to sacrifice a thousand Camels near the Kab’ah and that all his slaves, males and females, shall be emancipated.

And when Mukhtar was released, he remained at his house and with whomever he met, he said, “May Allah kill them! What foolish men they are that they believe that I shall honor the promise that I have given them. And as regards the promise, I always look at the task that is better than it, and then give compensation for it and thus I become free of the promise. While my stand against them is better than remaining aloof from them. As regards the sacrifice of Camels and emancipation of slaves, it is more easier for me than spitting, I befriend that if I reach my goal, I shall have no desire for slaves”.

Thereafter the Shi’ah visited him often and started liking him in conformity to one another, while his companions started increasing day by day and gained strength until Ibn Zubayr suspended Abdullah bin Yazid and Ibraheem bin Muhammad bin Talha and appointed Abdullah bin Muti’ as the governor of Kufa. Then when Ibraheem decided to go to Kufa, Bahir bin Rustam Humayri met him and said, “Do not leave tonight, for the moon is in the Aries”.

He replied, “We too are proceeding”, while he would proceed towards any danger that he desired (without fear). And it is as if his speech enamored him, while he was a valorous man. Ibraheem returned to Madinah while having a large amount of taxes with him, but he said that the situation was very bad and no taxes could be collected, while Ibn Zubayr did not press him further.

Ibn Muti’ entered Kufa, while five days of the month of Ramadhan were left, and appointed Ayas bin Abi Mazarib Ajali as chief of the police force and commanded him to treat the people pleasantly and arrest the suspicious ones.

When he reached Kufa, he ascended the pulpit and recited a sermon saying, “Now then! The Commander of the faithful (he meant Abdullah Ibn Zubayr, Allah’s refuge) has deputed me upon your city and your boundaries. And he has ordered me to collect the taxes from you and not to take anything outside of the city from your taxes without your permission. And to treat you in conformity to the last will of Umar, as also the custom of Usman bin Affan. Therefore fear Allah, and remain steadfast upon the right, do not cultivate disobedience, while slash the hands of the foolish among you. And if you do not do so, then condemn yourself for it. By Allah! I shall punish severely every evil-hearted disobeyer and shall straighten the back of every perverse and ignoble suspect”.

Hearing this Sa’eb bin Malik Ash’ari arose and said, “As regards the booty, we declare that we disagree that a large part of it should be taken out, rather it should be distributed amongst ourselves. And we do

not want you to treat us in conformity to the attitude of anyone else except Ali bin Abi Talib (a.s.) that still remains amongst us in our city. While we do not have any need for the attitude of Usman, neither in the matter of booty nor regarding our own selves, as also of Umar bin Khattab, whereas his attitude was little soft as compared to that of Usman for sometimes he treated people with virtue". Yazid bin Anas replied, "Sa'eb speaks the truth".

Then Ibn Muti' said, "I shall deal with you in conformity to the attitude of whomsoever you desire", saying this he alighted the pulpit. Ayas came to him and said, "This Sa'eb bin Malik is from among the commanders of Mukhtar, then dispatch him to fetch Mukhtar, and when he comes, imprison him, until the people's affairs get straightened. His provisions have been gathered and as if he desires to revolt". Ibn Muti' dispatched Za'edah bin Qudamah and Haseen bin Abdullah Barsami to fetch Mukhtar. They told him, "Hasten to the call of the commander". Mukhtar prepared to go, when Zaedah recited the verse of the Qur'an:

"And when planned they against you, those who disbelieved, that they might imprison you, or slay you or drive you away (*Surah al-Anfal, 8:30*)*."*

Hearing this, Mukhtar threw away his clothes and said, "Wrap me with a gown for fever has taken hold of me and I sense severe trembling within me". They returned back and informed Ibn Muti' who then lifted his hands off him.

Thereafter Mukhtar sent someone to fetch his companions and made them reside in the adjoining houses, while he intended rising up in the city of Kufa in the month of Muharram. A man from the clan of Shibam, a branch of (the clan of) Hamadan, named Abdul Rahman bin Shurayh, who was modest, came and met Sa'eed bin Munqiz Sawri, Sa'ar bin Abi Sa'ar Hanafi, Aswad bin Jarar Kindi and Qudamah bin Malik Jashmi, and said, "Mukhtar intends to drag us to revolt while we are not sure whether Muhammad bin Hanafiyah has sent him or no? Come, let us go to him and apprise him regarding Mukhtar, then if he directs us, we shall obey him and be his associates, and if he refuses, we shall get away from him. By Allah! It should not be that we should let go our Religion for this world".

They agreed and went to Ibn Hanafiyah who inquired from them regarding the affairs of men. They gave him the details and related to him their stand as also that of Mukhtar, and asked his permission to obey him. Then when they concluded their speech, Ibn Hanafiyah, while answering them, after praising and glorifying Allah and relating the merit of Ahlul Bayt (a.s.) and remembering the sufferings of the martyrdom of Imam Husayn (a.s.), said, "Regarding whom you have inquired that he invites you to avenge our blood, by Allah! I desire that Allah may take revenge from your enemies at the hands of anyone".

And if he had been displeased with Mukhtar he would have commanded them not to obey him. They returned back, while a group of the Shi'ah were awaiting them so as to know their intentions, while their recourse towards Muhammad bin Hanafiyah was displeasing to Mukhtar, who feared lest they would

bring a message that would disperse the Shi'ah from him. Therefore when they entered Kufa, before going to their houses, they went to Mukhtar who asked them, "What happened that you fell in doubt and sedition?"

They replied, "We have been ordered to assist you", and Mukhtar said, "Allah is Great! Then summon the Shi'ah to me". They called for those who were within their reach and Mukhtar said, "A group desired that they should verify the validity of my claim and therefore went to Imam Mahdi (Muhammad Hanafiyah) and asked him regarding me. He replied to them that I am his vizier, assistant and envoy, and he has ordered you to obey and assist me with regards to my invitation of revolting against the enemies, and seek revenge for the blood of the Progeny (a.s.) of the Chosen Prophet (S)".

Abdul Rahman bin Shurayh arose and gave them details of his journey and announced that Ibn Hanafiyah had ordered them to assist and support him. Then he said, "Those who are present should inform those who are absent, then prepare yourselves and beware". Thereafter those who had accompanied him also arose and confirmed his words. The Shi'ah rallied around Mukhtar while along with them was Sha'bi and his father Sharahil. Then when they resolved to arise, one of his companions informed him that, "The chiefs of Kufa have united with Ibn Muti' to fight with you, then if Ibraheem bin Malik (bin Ashtar) sides with us, we shall gain victory upon the enemies. For he is well versed in politics, while his father was honorable and from a (great) tribe, while his tribe is honorable and well equipped with men".

Mukhtar replied, "Then visit him and invite him". Therefore a group, along with Sha'bi, went to meet Ibraheem, and they apprised him of their affairs and invited his assistance. They reminded him that his father was from among the friends of Imam Ali (a.s.) and his Progeny (a.s.).

He replied, "I shall assist you in revenging the blood of Imam Husayn (a.s.) with a condition that you shall make me your commander". They replied, "You are worthy to command, but presently this is not possible, for Mukhtar has been sent and deputed for this task by the Mahdi (referring to Muhammad bin Hanafiyah) to fight with the enemies, while we have been commanded to obey him". Hearing this Ibraheem became silent and did not answer them while they returned back to Mukhtar and informed him.

Mukhtar waited for three days and went to Ibraheem, accompanied with more than ten of his companions, and Sha'bi and his father. He received them fairly and made Mukhtar sit besides him. Then Mukhtar told him, "This letter is from the Mahdi, Muhammad bin Ali the Commander of the faithful (a.s.), who is among the best of men today upon the earth, and is also the son of the best of men who have departed until he reaches the Prophets of Allah and His Messengers. And he desires that you should assist and support me". Sha'bi says, that the letter was in my hand. When Mukhtar ended his words, he said, "Hand him over the letter". Sha'bi handed him over the letter and he read it, the contents of which were as follows:

"From Muhammad al Mahdi to Ibraheem bin Malik Ashtar. Peace be upon you! I send praise of Allah,

besides Whom there is no other Deity, to you. And now then! I am dispatching to you my vizier, a trustworthy man and the one whom I have chosen to fight against my enemies, and have commanded him to seek revenge for the blood of Ahlul Bayt (a.s.). Therefore you, along with your tribe and those under your obedience, should fight alongside him. Then if you obey us and accept our invitation, you shall certainly hold a position near us, then you shall have control upon each horsemen, the battalion, every city, pulpit and border, from Kufa till Aqsa, the town of Syria, on which you gain victory".

When Ibraheem completed reading the letter, he said, "Ibn Hanafiyah has written to me earlier and had only written his name along with that of his father (and not addressed himself as the Mahdi)". Mukhtar replied, "That was another time, while this is another time". Ibraheem said, "Who knows this letter is from him or no". A group of the companions of Mukhtar, comprising of Zayd (or Yazid) bin Anas, Ahmar bin Shamit, Abdullah bin Kamil and others, except Sha'bi, arose to bear witness that the letter was from him.

When Ibraheem heard their witnesses, he arose from his elevated bed and sat Mukhtar in his place and pledged allegiance to him and they left. Ibraheem turned towards Sha'bi and said, "You, as also your father, did not bear witness along with this group, then do you consider them to be liars?" He replied, "Rather they are the Master Scholars, Reciters of the Qur'an, Chieftains of the city and the valorous among Arabs, those similar to them do not speak except the truth".

Then Ibraheem noted down their names and preserved it with himself and invited his tribesmen and elders. Ibraheem started visiting Mukhtar every night and revising the fulfillment of their plans. They resolved to arise on Thursday night, the fourteenth of the month of Rabi' ul Ula 66 A.H.

That night Ibraheem recited the Maghrib Prayers with his companions and thereafter went towards Mukhtar equipped with arms. Ayas bin Mazarib came to Abdullah bin Muti' and said, "Mukhtar plans to fight you tonight until tomorrow night, while I have dispatched my son to the ground of Kinasah. Then if you dispatch a man from among your companions' along with well-equipped men to every ground of Kufa, Mukhtar and his companions would fear to revolt against you".

Therefore Ibn Muti' sent the following with command upon the ground. He dispatched Abdul Rahman bin Qays Hamadani to the ground of Sabi' and told him to gain control of his own clan but not to bring about any incident. He dispatched Ka'ab bin Abi Ka'ab Khas'ami to the ground of Bashar, Zahr bin Qays Ju'fi to Kinda, Abdul Rahman bin Abi Makhnaf to Sa'ediyyin, Shimr bin Ziljawshan to Salim, and Yazid bin Ruwaym to Murad. He commanded each one of them that the rebels should not cross them to enter the city.

He dispatched Shabas bin Rab'ee to Sabkhah and told him, "Whenever you hear any of their voices, go towards them". It was on Monday when the (army of the) empire occupied the grounds and on the night of Tuesday Ibraheem desired to join Mukhtar.

He was informed that the grounds were filled with the army, while Ayas bin Mazarib, along with the

guards, had taken the streets and the Royal Palace under his protection. Ibraheem was accompanied by a hundred men who had worn armors below their shirts. His companions told him to take a by-way but he said, “No, by Allah! Rather I shall pass from the center of the road and from near the Royal Palace to instill fear into the hearts of the enemies and announce that they are degraded and less in our eyes”.

Ibraheem passed by Baab al Feel and circled the house of ‘Amr bin Hurays. Ayas bin Mazarib, along with an army well-equipped with arms, faced him and asked, “Who are you?” Ibraheem replied, “I am Ibraheem bin Ashtar”, to which Ayas asked, “What is this group that you have brought along with you, and what do you intend? I shall not lift my hands off you until I take you to my commander”.

Ibraheem replied, “Get away from my way”, to which he replied, “I shall not do so”. Abu Qatan Hamadani, who was one of the friends of Ibraheem, was along with Ayas. Ibraheem called out to him, and he, presuming that Ibraheem would request him to mediate on his behalf, went towards him. When he neared him, Ibraheem snatched off his spear and pierced into the neck of Ayas and threw him down, and commanded one of his companions to get hold of his head. While the army of Ayas scattered and reached Ibn Muti’. He deputed Rashid bin Ayas as the head of police in place of his father and dispatched Suwayd bin Abdul Rahman Manqari to Kinasah in his stead.

Meanwhile Ibraheem bin Ashtar reached Mukhtar and said, “We had decided to lay siege tomorrow night, but due to certain circumstances we should do so tonight”, and he informed him about the killing of Ayas. Mukhtar was pleased by this news and said, “This is the first victory, Allah willing”.

Then he told Sa’eed bin Manqaz, “Arise and set on fire dry sticks and reeds and give signal”, and he told Abdullah bin Shaddad, “Arise and announce: O defenders of the Nation”! Then he told Sufyan bin Layla and Qudamah bin Malik, “Both of you raise the slogan of: O revengers of the blood of Husayn”. Then he himself wore the dress of battle, and Ibraheem said, “This army, that has gained control upon the grounds, shall not let our companions reach us. It is better that I go to my tribe along with my companions, and prepare those who obey us, and along with them I should surround the districts of Kufa and raise the slogan. Then those who desire to revolt would join us, while those who come to you should be taken care of. And if they attack you, there should remain with you such number of men who would defend you until I join you”. Mukhtar replied, “Go and hasten, but lest you attack the commander and fight them, then do not fight anyone except those who fight you”.

Ibraheem and his companions left and reached their tribe, and those who accepted their call accompanied them. He entered them on the streets of Kufa that very night and passed by the ground where the chiefs of Ibn Muti’ had been stationed. There they met a group of cavalry of Zahr bin Qays Ju’fi who had no commander. Ibraheem attacked them and pushed them back until the road of Kinda, then said, “O Lord! You know that we have come to rage for the sake of the Progeny of Your Prophet (S) and seek revenge for their blood. Bestow victory for us upon them”.

Then he came back after leaving those who had fled and reached the ground of Aseer. A group of men

raised slogans and Ibraheem halted there. Suddenly Suwayd bin Abdul Rahman Manqari, with a greed to earn proximity to Ibn Muti', galloped towards them, and when Ibraheem received news that he had come; he called out, "O army of Allah! Come forth, for you are more worthy of victory than these lewd men who are submerged in the blood of the Progeny (a.s.) of your Prophet (S)".

They proceeded further and attacked them until they pushed them into the desert. They started climbing upon each other's shoulders vilifying one another; they chased them and entered them into the ground. The companions of Ibraheem told him, "Some of us should follow them and should gain benefit from the fear that has been instilled in their hearts".

Ibraheem replied, "No, rather we should reach Mukhtar and relieve his heart, he should know that we are along with him and he should be brave-hearted along with his companions. And because it is possible that he must have been attacked till now". Ibraheem reached the door of the house of Mukhtar when he heard voices and perceived that battle was on. Shabas bin Rab'ee had attacked them from the side of Sabkhah, while Mukhtar had dispatched Yazid bin Anas to face him. Hajjar bin Abjar Ajali too had laid siege, while he (Mukhtar) had dispatched Ahmar bin Shamit to face him.

At that moment while fighting, Ibraheem came from the side of the Royal Palace and Hajjar and his companions realized that Ibraheem had reached them from their backs, therefore they immediately scattered unto the streets. While Qays bin Tahfah Nahdi, one of the companions of Mukhtar, along with a hundred men attacked Shabas bin Rabi' who was fighting with (Yazid bin) Anas and opened the way and reached Anas bin Yazid (or Yazid bin Anas).

When Shabas saw this, he returned back to Ibn Muti' and said, "You should gather all the chiefs whom you have stationed on the grounds and collect the army at one place and attack them, for they have attained victory. While Mukhtar has prepared his task and has revolted".

When Mukhtar was apprised of this, he came out of his house, and along with a group of his companions, positioned himself in Sabkhah behind Deere Hind. Abu Usman Nahdi came out and proclaimed: "O seekers of revenge for the blood of Husayn! O defenders of the nation", to the tribe of Shakir who had gathered in their houses but had concealed themselves due to fear of Ka'ab Khas'ami who had positioned himself close to them and had blocked their way.

He then said, "O the guided tribe! The trustworthy and vizier of the Progeny (a.s.) of Muhammad (S) has arisen, and has positioned himself near Deere Hind. He has sent me so that I may invite you and give you glad tidings, then come out, may Allah have mercy upon you"! They all scattered out calling, "O seeker of revenge for Husayn", and fought with Ka'ab until they opened their way and reached Mukhtar and stationed themselves alongside him. Abdullah bin Qatadah joined Mukhtar along with two hundred men, Ka'ab attacked them, but when he realized that they were from his own tribe, he opened their way. Shibam, a branch of the tribe of Hamadan, too came out in the last part of the night. When this news reached Abdul Rahman bin Sa'eed Hamadani, who was one of the chiefs, he sent them message saying

that, “If you intend assisting Mukhtar, do not pass by the cemetery of Sabi’”.

They too joined Mukhtar, while three thousand and eight hundred men from among the twelve thousand, who had pledged allegiance at his hands, gathered around him until the dawn. He completed arranging them until dawn and recited the morning Prayers along with his companions in darkness.

Ibn Muti’ summoned the chiefs of all the grounds to the Mosque and commanded Rashid to announce that, “Any one who does not come tonight to the Mosque, his blood and wealth is lawful upon us”. Every one of them gathered and Ibn Muti’ dispatched Shabas bin Rab’ee with an army of three thousand men against Mukhtar, as also Rashid bin Ayas with four thousand guards. Shabas proceeded towards Mukhtar, while Mukhtar received the news of his arrival after the Morning Prayers and sent someone to investigate.

Sa’ar bin Abi Sa’ar, who was one of the companions of Mukhtar, and could not reach him until then joined him. He informed him that Rashid bin Ayas had collided with him on the way. Mukhtar dispatched Ibraheem bin Ashtar with five hundred or six hundred horsemen and five hundred foot-soldiers to face Rashid, and he also sent Na’eem bin Hubayrah, the brother of Masqalah bin Hubayrah, with three hundred horsemen and six hundred foot-soldiers to face Shabas bin Rab’ee. He ordered them to fight at night and not to fall prey to the enemy for they were large in number than them.

Ibraheem went towards Rashid, while Mukhtar sent Yazid bin Anas with nine hundred men towards the site of the Mosque. Shabas lined up facing him and Na’eem fought fiercely with Shabas. Na’eem deputed Sa’ar bin Abi Sa’ar as commander upon the cavalry and himself proceeded further along with the foot-soldiers and fought with them until the sun arose and the sun-light spread wide. The companions of Shabas attacked those of Na’eem who scattered, while Na’eem himself resisted strongly until he fell a martyr (May Allah’s Mercy and Blessings be upon him).

Sa’ar bin Abi Sa’ar too was arrested along with a group of his companions; they released the Arabs and killed the Non-Arabs. Shabas proceeded and surrounded Mukhtar who had turned feeble due to the death of Na’eem.

Ibn Muti’ dispatched Yazid bin Hars bin Ruwaym with two thousand men who blocked the entrance of the streets. Mukhtar handed over the command of the cavalry to Yazid bin Anas and himself proceeded onto the ground along with the foot-soldiers, while the cavalry of Shabas attacked him and the companions of Mukhtar resisted them.

Yazid bin Anas told them, “O group of Shi’ah! They kill you due to your affection for the Ahlul Bayt (a.s.) and severe your hands and legs and blind your eyes and hang you upon the branches of the palm-tree even while though you remain seated in your houses obeying the enemies. Then what do you presume, if they gain victory upon you today, by Allah, in the twinkling of an eye they shall kill you with hands bound together, and shall treat your children, womenfolk and wealth in a manner that death is better than beholding it. By Allah! You shall not pave the road of salvation from their side except through

insistence and forbearance besides opportune lances and the impressive striking of the swords. Then prepare for the attack".

Hearing this they gained momentum, knelt down and yielded to his orders. Ibraheem Ashtar reached Rashid who had four thousand men along with him, he told his companions, "Do not fear their large numbers, by Allah, for even one man can be better than ten. And Allah is along with those who forbear". Then Ibraheem turned towards his standard-bearer and said, "Take the standard further and kill the army behind you".

They fought fiercely while Khuzaymah bin Nasr Abasi reached Rashid and killed him while calling out, "By the Lord of the Ka'bah! I have killed Rashid". Hearing this, his (Rashid's) companions fled while Ibraheem, Khuzaymah and their companions, after having killed Rashid, proceeded towards Mukhtar. They sent him a message, and when they received the glad-tidings, they pronounced the Takbeer and their hearts became stronger.

Ibn Muti' dispatched Hissan bin Qa'ed bin Bakr Abasi with two thousand men towards Ibraheem bin Ashtar to prevent him from reaching his army positioned at Sabkhah. Ibraheem attacked them and they fled without fighting them while Hissan stayed behind and defended his companions. Khuzaymah attacked him and recognizing him said, "O Hissan! If there would not have been relation between us, I would have killed you. Then save yourself". Suddenly his horse stumbled and he fell down upon the ground, while people surrounded him and he fought with them for awhile.

Then Khuzaymah told him, "You are in protection. Do not hand over yourself to death". All of them lifted their hands off him and he (Khuzaymah) told Ibraheem, "He is my cousin while I have promised him protection". Ibraheem replied, "You have done fair", saying this he commanded that his horse be brought. He was seated upon his horse and Ibraheem told him, "Go to your house". Ibraheem then proceeded towards Mukhtar, who was surrounded by Shabas bin Rab'ee. Yazid bin Hars, who was positioned upon the entrance of the streets, faced him so as to desist him from reaching Shabas. Ibraheem dispatched a group of his companions with Khuzaymah bin Nasr to face him, and himself, along with some others, went to Mukhtar's aid.

Ibraheem attacked the army of Shabas from behind, while Yazid bin Anas too called out for battle. Shabas and his army fled and entered the houses of Kufa, while Khuzaymah bin Nasr too defeated Yazid bin Hars and they too fled and gathered in the entrances of the streets and behind the roofs. Mukhtar proceeded further and when he reached the entrance of the street, they started shooting arrows at him and prevented him from entering Kufa from there. The defeated army of Sabkhah came to Ibn Muti' and he also received the news of the killing of Rashid and turned restless.

'Amr bin Hajjaj Zubaydi told him, "O man! Do not clasp your hands. Go out to the men and invite them to face your enemy. There are numerous who will side you except these rebels whom Allah shall ultimately humiliate. I am the first one to accept it while a group of men are along with me and another is with

others". Ibn Muti' himself came out and reprimanded people for their flight and commanded them to face Mukhtar and his companions.

When Mukhtar saw that Yazid bin Hars would not let him enter Kufa, he turned his way towards the houses of Mazinah, Ahmas and Bariq. They owned houses separated from the city, they gave water to his companions to drink while he (Mukhtar) himself did not partake, for he was in the state of fasting.

Ahmar bin Shamit told Ibn Kamil, "Do you not know that he is fasting?" he replied in the affirmative. He said, "I wish he would break his fast then he would be more stronger". Ibn Kamil said, "He is infallible and is intelligent with regards to his responsibility". Ahmar replied, "You speak the truth. Allah's pardon". Then Mukhtar said, "This place is better for battle". Ibraheem replied, "Allah has entangled the opponent enemy in flight and instilled fear into their hearts. Then take us to Kufa, by Allah! There is none to block our way to the Royal Palace". Mukhtar then kept those among his companions, who were old and ailing, as also his belongings there, and appointed Abu Usman Nahdi to take care of them and dispatched Ibraheem before him. Ibn Muti' dispatched 'Amr bin Hajjaj with two thousand men to face Mukhtar.

Mukhtar sent a message to Ibraheem saying that he should kneel down facing them, they knelt down while Mukhtar dispatched Yazid bin Anas and commanded him to stand facing 'Amr bin Hajjaj. Then he himself proceeded behind Ibraheem and halted at the 'Musalla' (the place of Prayer) of Khalid bin Abdullah. When Ibraheem desired entering Kufa from the road of Kinasah, Shimr bin Ziljawshan came out against him with a group of two thousand men. Mukhtar dispatched Sa'eed bin Manqaz Hamadani to face him and sent message to Ibraheem that he should continue moving.

Ibraheem proceeded further until he reached the street of Shabas, while Nawfal bin Masahiq had positioned thereat with two thousand or five thousand men, while the latter number is more reliable. Ibn Muti' ordered that it should be announced that people should join Ibn Masahiq, and he himself positioned at Kinasah while giving the charge of the Royal Palace to Shabas bin Rab'ee.

Ibraheem reached Ibn Muti' and ordered his companions to dismount and said, "Do not fear when they say that Shabas has come, or the family of Atbah bin Nahas has come, or the family of Ash'as or Yazid bin Hars or the family of so and so has come", naming all the families of Kufa. Then he retorted, "If they taste the fire of the swords, they shall flee away from Ibn Muti' as a sheep flees away from the wolf". All of them obeyed his orders while Ibn Ashtar tied the end of his shirt upon his waist while all of them scattered in one manly attack. They ran upon each others shoulders and gathered at the entrance of the streets.

Ibn Ashtar reached Ibn Masahiq, and catching hold of his reins, lifted his sword upon him. Ibn Masahiq said, "O son of Ashtar! I request you in the name of Allah, does there exist envy or revenge of blood between us?" Ibraheem spared him and said, "Then remember this (kindness)", while he always remembered this favor. Then they entered Kinasah, while pursuing those who had fled, and took control of each market and mosque, while Ibn Muti' and those of the noblemen of Kufa, who were along with

him in the Palace, were surrounded, except ‘Amr bin Hurays, who had remained in his house and had retired to the desert.

Mukhtar himself entered and positioned himself at the corner of the market and deputed Ibraheem, Yazid bin Anas and Ahmar bin Shamit to surround the palace. After three days of severe siege, Shabas told Ibn Muti’, “Find a way out for yourself and your companions. By Allah! They do not possess the power to save you or their own selves”. Ibn Muti’ replied, “Then give me your opinion”. Shabas replied, “There is one way, and that is ask protection for yourself and us and submit to them and come out along with your companions, and do not kill yourself and your companions”.

Ibn Muti’ replied, “I consider it a shame to seek their protection when the commander of the faithful (he meant Abdullah bin Zubayr) holds control upon Hijaz and Basrah”. Shabas said, “Then you should come out of the palace in secret and enter the house of the one on whom you rely and remain there until you reach your master”. Abdul Rahman bin Sa’eed, Asma bin Kharejah, Ibn Makhnaf and other noblemen too accepted his proposal.

They remained there until night, then Ibn Muti’ told them, “I know what the ignoble and lewd men did to you, while all the noblemen and meritorious among you listened and obeyed. I shall inform my master regarding this and shall relate to him your obedience and battle until whatever Allah wills”. All praised him and he came out alone and took refuge in the house of Abu Moosa. Ibn Ashtar reached the door of the palace while the companions of Ibn Muti’ threw open the doors after he had left and said, “O son of Ashtar! Are we in protection?”

He replied, “All of you are granted protection”, thus they came out. All of them then swore allegiance to Mukhtar, who entered therein and spent the night therein, while the noblemen saw the dawn in the mosque and at the door of the palace.

At dawn, Mukhtar came out and ascended the pulpit, after praising and glorifying Allah, he said,

“Praise be to the Lord, Who promised victory to His friend, and to His enemy a share in losses, and has made these glad tidings a means of performance until the end of the world, and has approved His command, while the one who accuses will ultimately be dejected. O people! A standard was erected for us and duration was fixed. It was said unto us: Raise the standard and perform the task in the scheduled time and do not violate it. We paid heed to the invitation of the caller and heard the words of the announcer, and how many men and women are there who give news of death of those killed in the battle. Far be away the rebels, the treacherous, the disobedient ones, those who refute and flee away. Beware O people! Enter, and pledge allegiance at the hands of guidance. I swear by the One Who has made the sky a roof upon everyone, and has furbished valleys and roads upon the earth, after the allegiance of Ali bin Abi Talib (a.s.) and his Progeny (a.s.), you will not find any other allegiance more economical than this”.

Then he alighted the pulpit and all the noblemen of Kufa came and swore allegiance at his hands upon

the book of Allah, the customs of the Prophet (S), seeking avenge for the blood of Ahlul Bayt (a.s.), and struggle against the cunning, defense of the weak, battle against the aggressors, and peace with the Muslims.

Manzar bin Hissan and his son Hissan too pledged their oath of allegiance to Mukhtar and when they came outside after visiting him, Sa'eed bin Manqaz Sawri met them and said, "By Allah! Both of them are from among the leaders of tyrants". Then he killed both of them and as much as Manzar kept saying, "Lift your hands off us until we obtain orders from Mukhtar", he did not pay heed to him.

When Mukhtar was informed about this episode, he disliked their attitude. While Mukhtar was giving fair promises to the people and was attracting the views of the notables to himself and was treating them with kindness. It was said to him, "Ibn Muti' is present in the house of Abu Moosa", but he did not reply and sent a hundred thousand Dirhams at night with a message that, "Keep this as expenses for your journey, and I know as to where you are and that you intend going away, but you do not have the money", while there was friendship between them.

Mukhtar had a thousand Dirhams in his treasury from which he gave five hundred Dirhams each to those who remained with him until the siege of the palace, while they were three thousand men. And he gave twenty Dirhams each to those who had joined him after the siege of the palace while remaining for three days of siege along with him. He met people courteously and made the notables sit with him. T

hen he appointed Abdullah bin Kamil Shakiri as the head of his police and appointed Kaisan Abu Umrah as the chief of guards upon his the seat of his capital. One day when Abu 'Amr was standing at the head of Mukhtar, while he was speaking with the notables and was paying heed to their words, one of his Persian friends told him in the Persian language, "Do you not see that Abu Ishaq has turned towards the Arabs and does not look at us?" Mukhtar asked him, "What did he say?" Abu Umrah repeated his words for him and Mukhtar said, "This should not be objectionable for you, for you are from me and I from you", saying this he bowed his head for some time and remained silent, then he recited the following verse

"Verily We, from the guilty ones, shall exact (*the due*) *retribution"* (*Surah al-Sajdah, 32:22*).

When they heard his words, they said, "Have glad tidings, as if you are the ones who will kill", while he had meant (to kill) the notables.

The first standard which Mukhtar fastened was for Abdullah bin Hars (or Haris), the brother of Malik Ashtar, and made him the governor of Armenistan. Then he appointed Muhammad bin Umayr bin Atarud upon Azarbayjan, Abdullah (or Abdul Rahman) bin Sa'eed bin Qays upon Mosul, Ishaq bin Mas'ood upon Madaen and Jawkha. He also appointed Qudamah bin Abu Isa bin Zam'ah Nasari, who was an ally of the Saqif (tribe), upon the greater Bahqabaz, Muhammad bin Ka'ab bin Qarzah upon the Central Bahqabaz, Sa'ad bin Huzayfah bin Yaman upon Halawan, and commanded him to fight the Turks and make peace therein.

Ibn Zubayr had appointed Muhammad bin Ash'as bin Qays as the governor of Mosul, and when Abdul Rahman bin Sa'eed reached Mosul from the side of Mukhtar, Muhammad fled to Takrit and paused there to see as to view the circumstances, then he came from there to Mukhtar and pledged allegiance at his hands.

Then when Mukhtar became relieved of the rebels and other tasks, be called for audience of people and sat to judge and said, "I have to attend to a task due to which I will not be able to accomplish this task of judging", saying this he appointed Shurayh to judge among people. Shurayh feared the people and therefore pretended to be ill. While people would say, "He befriends Usman and gave witness against Hujr bin Adi and did not even reach the message of Hani bin Urwah from the prison to the men, while Imam Ali (a.s.) himself had deposed him from judgment", and when this criticism came to his ears, he pretended to be ill and abdicated. Therefore Mukhtar appointed Abdullah bin Utbah bin Mas'ood in his place but he too became ill, then he appointed Abdullah bin Malik Tai.

The elimination of the murderers of Imam Husayn (a.s.) by Mukhtar

In this year, i.e., sixty six hijrah, Mukhtar turned towards the murderers of Imam Husayn (a.s.) to kill them. The reason was because when the caliphate of Marwan bin Hakam was established in Syria, he dispatched two armies, one to Hijaz under the command of Hubaysh bin Daljah Qayni, and the second towards Iraq under the command of Ubaydullah bin Ziyad, while we have discussed regarding him during the course of our discussion of the Tawwabeen.

He had promised Ibn Ziyad that on whatever he would lay his hands upon, would be his own, and he had permitted him to plunder Kufa for three days. He blocked the island where Qays Aylan and Zafar bin Hars, the partisans of Ibn Zubayr remained, and he remained busy in skirmish with them for one year and remained unmindful of Iraq until Marwan died and his son Abdul Malik succeeded him.

He too renewed the agreement entered with Ibn Ziyad by his father and commanded him to struggle for the fulfillment of his task. Therefore when he could not lay his hands upon Zafar and Qays, he turned around towards Mosul. Abdul Rahman bin Sa'eed, who was appointed the governor upon Mosul by Mukhtar, wrote to him that Ubaydullah had stepped upon the soil of Mosul and that he had evacuated Mosul and had taken refuge in Takrit.

Mukhtar called for Yazid bin Anas Asadi and commanded him to go to Mosul and station himself at the nearest place therein until an army would be dispatched to assist him. Yazid replied, "Then give me the authority to select three thousand horsemen so as to take along with me, and that I should be at liberty to take my own decisions, and if I am wanting of manpower, I shall ask help from you".

Mukhtar agreed to his view and he selected three thousand horsemen and left. Mukhtar escorted him, and while parting with him, said, "Then when you reach your enemy, do not give them respite, and do

not postpone any opportunity for tomorrow. Then inform daily regarding your reports, then if you ever require help, write to me, I shall dispatch assistance to you even if you do not need help, so that your arms may become more stronger and your enemies fearful". Then people prayed for their well being and he too prayed for them and said, "Desire the felicity of martyrdom for me from Allah. By Allah! If victory parts away from me, I should not loose martyrdom".

Then Mukhtar wrote to Abdul Rahman bin Sa'eed that, "Hand over the cities of Mosul to Yazid". Yazid went to Madaen and traversed through the land of Jawkhi and passed by Razanat and reached Mosul. He positioned himself at Baquli and the news reached Ibn Ziyad. He said, "I shall dispatch two thousand men against each thousand".

Then he dispatched Rabi'ah bin Makhariq Ghanawi with three thousand men and Abdullah bin Jumlah Khas'ami with three thousand also. Rabi'ah entered Baquli a day before Abdullah and stood facing Yazid. Yazid, who was severely ill, mounted his ass, while some people looked after him upon that, and arrayed his troops and incited them for combat and said, "If I die, your commander shall be Warqa' bin Azib Asadi, and after him Abdullah bin Zamarah Azari, who shall be succeeded by Sa'ar bin Abi Sa'ar Hanafi".

Then he appointed Abdullah to lead the right wing and Sa'ar upon the left wing and appointed Warqa' upon the cavalry and himself was laid upon a bed in the midst of the army while he was saying, "If you wish defend your commander or else desert him and flee". He was guiding the army while sometimes he was falling unconscious and some time regaining consciousness. The army started the battle at dawn on the day of Arafah and fought fiercely until the evening, while the Syrians scattered and their barracks came under the control of the companions of Yazid. They reached Rabi'ah bin Makhariq, the commander of the Syrians, whose companions had deserted him. He came down on foot and called out, "O friends of the truth! I am the son of Makhariq! You are fighting against the slaves who have fled away and those who have left Islam".

Hearing this, a group gathered around him and again battle ensued, while the Syrians scattered for another time and Rabi'ah bin Makhariq was killed. Abdullah bin Warqa' Asadi and Abdullah bin Zamarah Azari killed him. The losers settled for a moment and Abdullah bin Jumlah reached them along with three thousand men and gathered those who had scattered and stationed himself at Baquli. They spent the night patrolling, and at dawn, which was the day of I'd uz Zuha, they fought fiercely. Then they halted at the time of the Prayers of Zuhr and thereafter resumed fighting, while the Syrians fled and left Ibn Jumlah along with a group of men.

They fought until Abdullah bin Qirad Khas'ami attacked him and killed him while the Kufans gained control of their barracks. They uprooted them while killing them and arrested three hundred men whom Yazid bin Anas commanded to be put to death while he himself was on the verge of death. They were killed and he himself died at the end of the day, his companions buried him while they wandered.

Warqa' bin Azib Asadi, who he (Yazid) had appointed to succeed him, lead his funeral Prayers and then addressed his companions saying, "What is your view? It has reached me that Ibn Ziyad himself is coming with an army of eighty thousand men, while I am one of you, therefore give me your opinions.

According to my view, in the circumstances that Yazid (bin Anas) has died while some have scattered away, we do not have the power to confront the Syrians. Then today if retreat on our own, they will say that we have withdrawn due to the death of our commander in suspension, while our fear will still remain in their hearts. Then if we face them, we shall fall in danger. And today if they rout us, their defeat of yesterday will not benefit us".

They replied, "You have opined fairly", saying this they dispersed. Their news reached Mukhtar and the Kufans created commotion and said, "Yazid has been killed and not died a natural death". Then Mukhtar called for Ibraheem and dispatched him with seven thousand men, saying, "If you come across the army of Yazid bin Anas, you shall be their commander, then take them back along with you until you reach Ibn Ziyad and his battalion, and fight with them".

Ibraheem made Hammamul A'ayun his headquarters and proceeded further. When he had left, the chiefs of Kufa, in opposition to Mukhtar, gathered at the house of Shabas bin Rab'ee and said, "By Allah! Mukhtar has become our commander without our consent and has emboldened our slaves, he has made them mount our horses and given a share of our wealth to them". Shabas, who was their chief from the days of ignorance until the declaration of Islam, said, "Leave me, I will go and meet him".

He came to Mukhtar and related to him all the complaints of the chiefs. Mukhtar answered each of their objections saying, "I am here to comply to their consent and do whatever their desire". As regards the slaves and their entitlement to wealth, he answered, "I shall lift my hands off them and shall hand over all the wealth to you so that you may fight the Bani Umayyah and Ibn Zubayr, but with a stipulation that you shall pledge and promise with a proper assurance". Shabas replied, "I shall discuss your stated opinions with my companions", saying this he went to them but did not return back and all of them consented to fight him. Thereafter Shabas bin Rab'ee, Muhammad bin Ash'as, Abdul Rahman bin Sa'eed bin Qays and Shimr together came to Ka'ab bin Abi Ka'ab Khas'ami and spoke to him regarding this and he too consented with them. Then they, in conformity to one another, came to Abdul Rahman bin Makhnaf Azdi and invited him too. He replied, "If you listen to my words, do not fight them".

They said, "And why not?" He replied, "I fear lest dispute might erupt amongst yourselves, while the valorous and champions among you (he named some of them) are along with him, as also your slaves and retainers, and they have a single slogan. While the slaves detest you more than your enemies of the Arabian race, then they shall fight you with the valor of the Arabs and enmity of the non-Arabs. Then if you give him some respite, others will suffice you. The Syrian and Basran army shall soon arrive and they shall remove him from amongst your midst, while you do not fight amongst your own selves". They replied, "We request you by Allah not to oppose us, and do not ruin our consented opinions". He said, "Indeed I am one of you, then whenever you may desire arising, do so".

As soon as Ibraheem left, they leapt upon Mukhtar and occupied the grounds of Kufa and each chief took position in each lane. Then when the news of their revolt reached Mukhtar, he dispatched a swift messenger to Ibraheem, who reached him at Sabat, with orders to return back immediately. Then he dispatched someone to the chiefs of the revolters saying, “Tell me as to what you desire? Then I shall do whatever you wish for”.

They replied, “We desire that you remain away from us, because as you assert that you have been sent by Muhammad bin Hanafiyah, while it has been known that he has not sent you”. Mukhtar replied, “Then you may dispatch your messenger to him and I too shall send mine, then wait until his message arrives”, while Mukhtar desired to engage them in conversation until Ibraheem reached him. Then he commanded his companions to lift their hands off them, while the Kufans had sealed the entrances of the lanes upon the revolters and except some little provisions, none could reach them.

Abdullah bin Sabi’ stationed himself upon the ground, while the (clan of) Bani Shakir fought fiercely with him, then Aqbah bin Tariq Jashami came and sided with him while defending him from them. Aqbah came and positioned himself in Jabanah Salul along with Shimr and Qays Aylan, while Abdullah bin Sabi’, accompanied by the Yemenites, positioned himself upon the ground of Sabi’.

The messenger of Mukhtar reached Ibn Ashtar on the night of that day, Ibraheem himself returned and descended the next day. Then he gave rest to his horses and left at night until he reached Kufa the next day at the time of Asr. Then he spent the night along with his companions in the Mosque. When the Yemenites gathered at the field of Sabi’ and the time of Prayers arrived, each chief among them disliked that anyone among them should lead the Prayers. Seeing this Abdul Rahman bin Makhnaf said, “This is the first discord, then you may make the praiseworthy man, the master of the Recitors, Rufa’ah bin Shaddad as the leader of Prayers”. He lead their Prayers until the battle started.

Mukhtar aligned his companions in the street that did not have buildings. Then he commanded Ibn Ashtar to face the people of Bani Muzar, whose commanders were Shabas bin Rab’ee and Muhammad bin Umayr bin Atarud, and they had positioned themselves at Kinasah. He (Mukhtar) feared to dispatch him (Ibraheem) towards the people of Yemen, who were his tribesmen, lest he might falter to fight them. While Mukhtar himself went to face the people of Yemen who had stationed themselves at the road of Sabi’.

He stationed himself near the house of ‘Amr bin Sa’eed and dispatched Ahmar bin Shamit Bajali and Abdullah bin Kamil Shakiri forward and ordered each of them that they should proceed from a fixed route which would reach the field of Sabi’. Then he told them in confidence that (the tribe of) Shibam had informed him that they would attack them from behind, and they proceeded further in accordance to the orders. When the people of Yemen were informed about their arrival, they split into two armies and faced them and they fought such fiercely that men had not seen a more fierce battle than this.

The companions of Ahmar bin Shamit and Ibn Kamil retreated back and joined Mukhtar. Mukhtar asked

them as to what was the news, and they replied, “We were routed, and Ahmar bin Shamit had come on foot along with a group of his followers”. While the companions of Ibn Kamil said, “We do not know as to what happened to him”. Mukhtar, accompanied by them, turned towards the ground until he reached facing the house of Abu Abdullah Jadali. He positioned himself there and dispatched Abdullah bin Fu’ad Khas’ami with four hundred men to search for Ibn Kamil, and told him, “If he (Ibn Kamil) has been killed, you shall take over the reins of command in his stead and fight the enemies. And if he is alive, leave three hundred men from this group with him and take the rest one hundred along with you and go towards the road of Sabi’ and attack them from the side of Hammamul Qatn”.

He went and saw that Ibn Kamil was in the heat of the battle along with a group of his companions. He left three hundred men with him and took one hundred along with himself to the Mosque of Abdul Qays and then told his companions, “I befriend that Mukhtar should be victorious, but I also detest that today the noblemen of my clan should be killed at our hands. By Allah! I endear death rather than that they should be killed at my hands. Then position yourselves here, for I have heard that the tribe of Shibam shall attack them from behind. Perhaps they should do so and we might be excused from it”.

They yielded to his words and spent the night near the Mosque of Abdul Qays. Then Mukhtar dispatched Malik bin ‘Amr Nahdi, who was a valorous man, along with Abdullah bin Sharik Nahdi and hour hundred men, to aid Ahmar bin Shamit. They reached him when the enemies had reached upon his head and had surrounded him, while when this group reached there, the battle became more intense. Ibn Ashtar, along with his army, reached facing the people of Muzar and met Shabas bin Rab’ee and his companions and said, “Woe be to you! Refrain from battle and retreat back”.

They did not pay heed to his words and fought him until they had to flee. Hissan bin Qa’ed Abasi was wounded and was taken to his home where he died, while he was the associate of Shabas bin Rab’ee. News was sent to Mukhtar that the Muzar had fled, while he sent this glad tidings to Ahmar bin Shamit and Ibn Kamil and their frontline became stronger.

While the people of (the tribe of) Shibam gathered and appointed Abul Qaloos as their commander so as to attack the people of Yemen from behind. But they told one another, “We wish we could attack the (tribes of) Muzar and Rabi’ah for it was more appropriate”. Abul Qaloos did not reply, and they asked him, “What do you say?” He replied,

“Allah, the Almighty, has said: Fight ye those of the infidels near you” (*Surah at-Tawbah, 9:123*).

They accompanied him towards the people of Yemen and when they reached the entrance of the ground of Sabi’, A’asar Shakiri collided with them and they killed him while calling out, “O seekers of revenge for Husayn”! When Yazid bin Umayr bin Zi Maran Hamadani heard them, he called out, “O seekers of revenge for Usman”. Hearing this Rufa’ah bin Shaddad said, “What do we have to do with Usman? I shall not fight along with those who seek revenge for the blood of Usman”. A group of his tribesmen objected to him saying, “You have brought us to the battlefield, and now when we see them entering the

swords into them, you tell us to retreat and abandon them?"

He turned towards them and recited the following couplet, "I am the son of Shaddad and upon the religion of Ali, I do not befriend Usman or a deceptor, today I shall enter into the heat of the battle, and shall attack fiercely". He fought until he was killed. Rufa'ah previously sided with Mukhtar, but when he realized his (alleged) fraud, he desired to kill him unawares. That day he sided with the Kufans and when Yazid bin Umayr called out, "O seekers of revenge for the blood of Usman", he separated from them and fought siding with Mukhtar until he was killed.

Yazid bin Umayr bin Zi Maran, and Nu'man bin Sahban Jarmi, who was a virtuous man, were also killed. Furat bin Zahr bin Qays too was killed and Abu Zahr was wounded. Abdullah bin Sa'eed bin Qays, as also Umar bin Makhnaf, were killed. Abdul Rahman bin Makhnaf fought until he was wounded and was taken in the state of unconsciousness to his home, while the people of Azd fought surrounding him, and the people of Yemen were routed in the worst manner. They arrested five hundred men from the houses of Wadi'ayn and were brought with hands bound together to Mukhtar. Mukhtar said, "Investigate regarding them, then inform me as to which of them were included in the murder of Husayn (a.s.)".

Then he put to death two hundred and forty eight men from among them (who were included in the murder of Imam Husayn). His companions started putting to sword their enemies (among the captives), and when Mukhtar saw this, he commanded that those of the captives who were left should be released. Mukhtar took an oath from them that they should neither side with his enemies nor should they revolt against him or his companions or plot against them. The caller of Mukhtar announced, "The one who remains locked in his house shall remain in peace, except those who are included in the blood of the Progeny of Muhammad (S)".

'Amr bin Hajjaj Zubaydi, who had sided in the blood of Imam Husayn (a.s.), mounted his Camel and fled from the road of Waqisah while none had any news until now regarding him. It is said that the companions of Mukhtar found him while he had fallen down due to thirst, and they killed him (May Allah's eternal curse be upon him) and brought his head to Mukhtar.

When Furat bin Zahr bin Qays was killed, Ayesha, daughter of Khalifah bin Abdullah, who was one of the wives of Imam Husayn (a.s.), sent a message to Mukhtar requesting for his burial. He permitted her and he was buried.

Mukhtar dispatched one of his retainers named Zarbi behind Shimr bin Ziljawshan, who was along with his companions. When they neared him, Shimr told his companions, "You draw back, and perhaps this slave bears avarice with me". They went away from him and Zarbi ran towards Shimr who attacked him and killed him. Shimr, accompanied by his companions, ran out of Kufa and reached Sadna until night and went towards a village called Kaltaniyah, which was on the bank of a stream and at the foot of a hillock. They caught hold of a non-Arab man from the village and brought him to Shimr. He thrashed him up and said, "You should take my letter to Mus'ab bin Zubayr".

The man went to his village in which Abu Umroh, one of the companions of Mukhtar, was positioned on guard there between Mukhtar and the Basrans. The non-Arab man met another non-Arab man from his village and complained to him regarding his state and how Shimr had treated, he also told him regarding the responsibility assigned to him. At that moment, one of the companions of Abu Umroh, called Abdul Rahman bin Abi Kanood, met them and saw the letter of Shimr addressed to Mus'ab bin Zubayr in their hands. He asked the man as to where was Shimr. He showed him the way and there was a distance of less than three farsakh in between them. The companions of Shimr had warned him that it was dangerous to remain there and that they should leave from there. He replied, "You fear this liar such? By Allah! I shall rest at this place for three days". But their hearts were full of fear, and when they slept they heard the sound of the horses' hooves.

They said, "This is the sound of the horses' hooves". They neared them, and before his companions could arise, the cavalry came down from the hill and called out the Takbeer and surrounded the tents. His companions scattered in bewilderment and left their horses behind them. Shimr wound a clock around himself while the marks of leprosy were visible from beneath it. He took a lance in his hand and hit it towards them, they had not even given him time to wear his clothes or ammunitions. His companions, who had positioned themselves at the distance away from him, heard the voice of Takbeer and someone calling out, "The vicious one has been killed". Ibn Abi Kanood, who had seen his letter in the hands of the non-Arab man, killed him and scattered his remains in front of the dogs. (May Allah's eternal curse be upon him, and may he remain in the deepest dent of hell).

Thereafter Mukhtar returned to the royal palace from the ground of Sabi' and Suraqah bin Mirdas Baraqi was arrested and brought to him. Suraqah called out, "Forgive me today O disposer of goodness! O best among every master of diligence and eminence, in the pilgrimage, continuance of mercy and effort in prostration". Mukhtar sent him to a prison, and on the preceding day summoned him. He faced Mukhtar and said, "May Allah amend the tasks of the commander! I swear by Allah, besides Whom there is no other Deity, I have seen the Angels, mounted upon pie-bald swift horses between the heavens and the earth, assisting you".

Mukhtar said, "Then mount the pulpit and announce to the men what you saw". Then he mounted the pulpit and reported and alighted. Mukhtar took him in secret and said, "I know that you have not seen anything, and you desired that I should save you from killing. Then go to any place that you desire, then go, for you are at liberty, but then do not incite your men against me". He left Kufa and reached Basra. Then he joined Mus'ab.

On that day Abdul Rahman bin Sa'eed (bin) Qays Hamadani was killed, while Sa'ar bin Abi Sa'ar, Abu Zubayr Shibami and another man claimed to have killed him, while Shibam is a branch of the tribe of Hamadan. The son of Abdul Rahman told Abu Zubayr Shibami, "Have you killed my father Abdul Rahman, the chief of your own clan?" He replied, "The one who believes in Allah and the day of Resurrection, does not befriend the enemies of Allah even if they be his father or brother". And in this

battle eight hundred and eighty men were killed, while mostly those killed were from among the Yemenites. The date of this struggle was the sixth of Zilhajj 66 A.H.

Thereafter the notables scattered away and reached Basra, while Mukhtar then turned towards killing the murderers of Imam Husayn (a.s.). He said,

"Our religion is not that we may live and leave the murderers of Imam Husayn (a.s.) alive. In that case what bad companions should we be in this world for the progeny of Muhammad (S). While I would become the 'Liar' as is attributed to me. I solicit Allah's assistance upon them. Then inform me regarding each of them, and pursue them until you kill them. And eating and drinking is detestable for me until I do not purify this earth of them".

They informed him regarding Abdullah bin Usayd Jahni, Malik bin Bashir Badi and Haml bin Malik Muharibi. Mukhtar dispatched someone and summoned them from Qadisiyyah. When his sight fell upon them, he said, "O enemies of Allah and the Prophet of Allah (S)! Where is Husayn bin Ali? Settle the debt of Husayn, you have killed those on whom you were ordered to send salutations?"

They replied, "May Allah's mercy be upon you! We were compelled to go there, therefore oblige us and leave us alive". He replied, "Why did you not oblige Husayn, the grandson of the Prophet, and leave him alive, nor give him water to drink?" While Badi (Malik bin Bashir) had seized the burnoose of Imam Husayn (a.s.), Mukhtar ordered that both his hands and legs should be severed. He was laid down and he coiled until he died, while the two others were killed similarly.

Then Mukhtar summoned Ziyad bin Malik Zaba'i, Imran bin Khalid Qushayri, Abdul Rahman bin Abi Khashkar Bajali and Abdullah bin Qays Khawlani. They were brought to him, and when his sight fell upon them, he said, "O murderers of the virtuous ones! O murderers of the Master of the dwellers of paradise! Today Allah seeks retribution from you. It was an ill-omened day on which you raided the dye weeds", while they had looted the dye weeds of Imam Husayn (a.s.). Mukhtar ordered them to be killed.

Abdullah and Abdul Rahman, the sons of Salkhab were then brought to him along with Abdullah bin Wahb bin 'Amr Hamadani, the cousin of A'amash Hamadani. Mukhtar ordered them to be killed too. Then they brought Usman bin Khalid bin Usayd Dahmani Jahni and Abu Asma bin Bashr bin Shumayt Qanesi, who had assisted one another in killing Abdul Rahman bin Aqeel and stripping him. He ordered them to be beheaded and they were thrown into the blazing fire.

Then he summoned Khawli bin Yazid Asbahi, who had brought the head of Imam Husayn (a.s.) to Kufa. When they went in his pursuit, he hid himself in the lavatory, while the companions of Mukhtar entered his house to search him. His wife, Ayoof, the daughter of Malik, who had become his enemy from the night he had brought the head of Imam Husayn (a.s.), came outside and said, "What do you desire?" They asked, "Where is your husband?" She replied, "I do not know", saying this she pointed towards the lavatory. They went there and caught him while he had worn a leather upon his head. They brought him outside and killed him in front of his family and burnt him. (May Allah's eternal curse be upon all of

them).

Elimination of Umar bin Sa'ad and other murderers of Imam Husayn (a.s.)

One day Mukhtar told his associates, "Tomorrow I shall kill a man who is big-footed, with sunken eyes and stout eyebrows, the murder of whom will please the believers and the 'Neared Angels'".

Haysam bin Aswad Nakha'i, who was near him, understood that he meant Umar bin Sa'ad. He returned home and sent his son Irban to Umar and informed him. Umar replied, "May Allah reward your father fairly! How can Mukhtar kill me after bestowing promises and oath to me". Abdullah bin Ja'daj bin Hubayrah, was a relative of Imam Ali (a.s.), and was more endeared to Mukhtar than anyone else. Umar bin Sa'ad had asked his intervention and had secured a letter of protection from him. In the letter Mukhtar had (deliberately) stated that any incident (Hadas) should not come forth from his side, while what he meant was to answer the call of nature (for Hadas also means that).

When Irban returned back, Umar came out of his house and went to Hammamah and asked for explanation of the deed of security from one of his retainers. The person replied, "It has been related on oath that no impurity (Hadas) should be done on your part, and what impurity (Hadas) is bigger than that you have left your house and have come here? Thus hasten to your house and do not create any excuse for you". Hearing this Umar hastened to his house, while it was informed to Mukhtar that Umar bin Sa'ad had left his house. He replied, "No never, he has a chain bound in his neck which will bring him back".

On the preceding morning, Mukhtar dispatched Abu Umroh in his pursuit. He came to Umar and said, "Answer the call of the commander". Umar arose while his legs got entangled in his shirt and he fell down upon the floor. Abu 'Amr dealt a blow at him with his sword and killed him (May Allah's eternal curse be upon him) and brought his head to Mukhtar. Mukhtar told his son Hafas, who was seated near him, "Do you recognize this head?" He answered, "Verily yes! While life after him does not seem fair". Mukhtar ordered him to be killed too and said, "That was in lieu of Husayn (a.s.) and this is in lieu of Ali bin Husayn (a.s.). By Allah! If I kill one third of a quarter of Quraysh, debt of even one of their fingers will not have been given".

The reason for his agitation in killing Umar was that Yazid bin Sharahil Ansari went to the presence of Muhammad bin Hanafiyah. He saluted him and when their conversation reached Mukhtar, Ibn Hanafiyah said, "He perceives that he is our Shi'ah, when the murderers of Husayn (a.s.) are seated on the chairs facing him and he speaks to them?" When Yazid returned to Kufa, he informed Mukhtar regarding it. Thus he killed Umar bin Sa'ad and sent his head to Muhammad bin Hanafiyah and wrote to him that, "Wherever I will find them, I will kill them. While I am in pursuit of the remaining ones who had participated in the murder of Imam Husayn (a.s.)".

Abdullah bin Sharik says, that I have seen men wearing fringed robes and black caps and mounted, that when Umar passed by them, before he was killed, they would say, “He is one of the murderers of Husayn”.

Ibn Sireen says, that Imam Ali (a.s.) had once told Umar bin Sa’ad, “*When you shall reach a place and shall have an option to choose between paradise and hell, while you shall select hell”.*

Thereafter Mukhtar dispatched someone in pursuit of Hakim bin Tufayl Ta’i, who had plundered the clothes of Abbas bin Ali (a.s.) and had shot an arrow at Imam Husayn (a.s.), and would say, “My arrow pierced his shirt but caused him no harm”. The companions of Mukhtar arrested him, while he dispatched someone to Adi bin Hatim, so as to intervene on his behalf. Adi spoke to those who had arrested him and they replied that, “Option lies with Mukhtar”, thus he went to meet him. While Mukhtar had accepted his intervention for some people of his tribe who were arrested in the ground of Sabi’.

The Shi’ah said, “Perhaps he may accept intervention for him”, saying this they shot arrows at him in penalty of the arrows that he had shot at Imam Husayn (a.s.) and had made his body similar to the porcupine. Adi went to Mukhtar, who made him sit with him, and he intervened on his (Hakim’s) behalf. Mukhtar replied, “Is it that I should release the murderers of Husayn (a.s.)?” Adi replied, “He has been falsely accused”. Mukhtar said, “Then if it is true, we shall leave him to you”. Ibn Kamil entered therein and informed Mukhtar of his murder.

Mukhtar said, “Why did you make haste in killing him and not bring him to me?” while in his heart he was pleased by his murder. Ibn Kamil replied, “The Shi’ah arrested him forcefully and killed him”. Adi told Ibn Kamil, “Rather you speak a lie. You perceived lest the one who is better than you might accept my intervention for him. Therefore you killed him”. Ibn Kamil started abusing Adi, while Mukhtar restrained him.

Thereafter Mukhtar dispatched someone in pursuit of the murderer of Ali Akbar, Munqiz bin Murrah, from the clan of Abdul Qays, while he was a valorous man. They surrounded his house, when he mounted his horse and with a lance in his hand, attacked them. A sword was struck at his hand, but he scattered from their midst and saved himself and reached Mus’ab bin Zubayr. But his hand turned ill and worthless.

Then Mukhtar sent someone behind Zayd bin Riqqad Habbani, he would say: I shot an arrow at one of the martyrs and fixed his hand upon his forehead, while he was none other than Abdullah bin Muslim bin Aqeel. He could not separate his hand and said, “O Lord! They consider our worth to be less, and consider us to be wretched. Thus kill those who kill us”. Then another arrow pierced his heart, and when I came to his head, he had already died. Then I pulled out the arrow from his heart that had killed him, I tried pulling out the arrow that had pierced his forehead and shook it, and its handle came out but the point remained stuck. When the companions of Mukhtar surrounded him, he attacked them sword in hand. Ibn Kamil said, “Do not attack him with lances or swords, rather shoot arrows and stones at him”.

They brought him down to his feet by shooting arrows and stones at him, and then burnt him alive (May Allah's curse be upon him).

Then Mukhtar dispatched someone to fetch Sinan bin Anas, who had claimed to have killed Imam Husayn (a.s.). But he was informed that Sinan had fled to Basra, therefore he ordered his house to be demolished.2

Then he summoned Abdullah bin Uqbah Ghanawi, he too had fled to (northwest) Mesopotamia, while his house too was destroyed. He had killed a child at Karbala.

Thereafter a man from the clan of Bani Asad, viz. Hurmalah bin Kahil Asadi was summoned, who had killed one of the Ahlul Bayt (a.s.) (Ali Asghar), but he could not be caught.3

Then he dispatched someone in pursuit of a man from Bani Khas'am named Abdullah bin Urwah Khas'ami, who would say, "I shot twelve arrows at the companions of Husayn", but he too could not be arrested and had joined Mus'ab bin Zubayr, while his house too was destroyed.

Then they chased 'Amr bin Sabah Sada'i, who would say, "I wounded the martyrs but killed none". They arrested him and at night brought him to Mukhtar, who ordered him to be killed with lances, until he died.

Muhammad bin Ash'as was pursued, who had taken refuge in his village in the south of Qadisiyyah, but they could not lay their hands upon him, for he had fled to Mus'ab. Mukhtar ruined his house, and with the clay and bricks he repaired the house of Hujr bin Adi, which was destroyed by Ziyad.

Ibraheem bin Malik Ashtar leaves for battle with Ubaydullah bin Ziyad

In this way, eight days remained of the month of Zilhajj, when Ibraheem bin Malik al Ashtar left for a combat with Ibn Ziyad. He left two days after the incident of Sabi'. Mukhtar dispatched all the valorous, handsome and wise, experienced, and trained men among his companions along with him. He himself escorted him until the monastery of Abdul Rahman bin Ummul Hakam. There they met the companions of Mukhtar, the occupants of the 'chair', which they had established upon a red mule and would pray for his victory. When Mukhtar's sight fell upon them, he said, "By the Lord Who sends forth with goodness one after the other! They shall be killed horde after horde and the oppressors shall be eliminated in thousands".

Then he bade farewell to Ibraheem and said, "Remember these three things from me: Fear Allah openly and in secret, hasten in proceeding further, when you reach the enemy, do not give respite and leap upon them". Ibraheem left until he reached the occupants of the chair, who had gathered around it and were praying with their hands raised towards the heavens. Ibraheem said, "O Lord! Do not entangle us in the tasks of our foolish men. By Him in Whose hands is my life! This is of the custom of Bani Isra'eel,

who had gathered around the calf". The occupants of the chair returned back while Ibraheem proceeded towards his goal.

Elimination of Ubaydullah bin Ziyad

Ibraheem bin Malik al Ashtar hastily left Kufa so as to reach Ibn Ziyad before he entered the territory of Iraq. Ibn Ziyad, accompanied by a huge army, had come from Syria and occupied Mosul. Ibraheem came and passed by Iraq and entered Mosul. He appointed Tufayl bin Laqit Nakha'i, who was a valorous man, to command the front line of his army.

Then when they neared Ibn Ziyad, he arrayed his army and arranged them in ranks. He proceeded further, and for the sake of investigation he dispatched Tufayl further and himself reached the river of Khazir of Mosul. He positioned himself in a village therein named Barmisa. Ibn Ziyad too came facing him and positioned himself near him on the banks of the river Khazir.

Umayr bin Habbab Salami, one of the companions of Ibn Ziyad, secretly sent a message to Ibn Ashtar that, "Meet me specially". The entire tribe of Qays had borne enmity with Abdul Malik ibn Marwan after the episode of Marje Rahit, while the army of Abdul Malik was the same tribe of Kalb. Umayr and Ibn Ashtar met one another, and Umayr said, "I am the commander of the left wing of the army of Ibn Ziyad. And I promise to abandon the left wing and flee away".

Ibn Ashtar asked him, "What is your opinion? Should I dig trenches and await for two three days?" Umayr replied, "Beware! The enemy does not desire anything except this. Every delay will be a boon for them, who are similar to you in numbers. The scant army in postponement does not have power to ward off numerous enemies. Attack them without respite while their hearts are still in awe. And if they blend with your army and fight day by day and in turn become familiar with them, they will turn audacious".

Ibraheem replied, "Now I have realized that you are my well-wisher, while Mukhtar too had advised me similarly". Umayr replied, "Then obey him, for he is an expert in warfare, while none is more experienced than him in this, and fight them this very morning".

Umayr returned to his army and Ibn Ashtar gnashed his teeth while sleep did not enter his eyes. When it dawned, he prepared his army and arrayed the groups while appointing commanders. He appointed Sulayman bin Yazid Azdi upon the right wing of his army and Ali bin Malik Jashami upon the left wing, while he was the brother of Ahwas. He gave the charge of the cavalry to Abdul Rahman bin Abdullah, his foster brother, while his cavalry were quite less in numbers. He appointed Tufayl bin Laqit to command the foot soldiers and handed over his standard to Mazahim bin Malik.

Nearing dawn, he recited the Prayers in darkness and arranged his companions. He stationed the appointed ones in their place and himself came on foot while encouraging his army. He gave them tidings of victory and took them in joy upon the huge hillock that stooped down upon the enemy. He was

informed that none of them had moved from their place.

He dispatched Abdullah bin Zuhayr Salwani to investigate regarding it. He returned back and said, “Everyone of them were in the state of fear and indolence. One of them met me and they say: O Shi’ah of the Progeny of Abu Turab! O Shi’ah of the liar Mukhtar! While I replied that what we possess is far more important than abusing”. Thus Ibraheem mounted and neared the standards, while he remembered that Ibn Ziyad had killed Husayn and his companions and family and he also remembered the captivity (of his women) and blockage of water, thus he incited them to kill him.

The army of the enemy came face to face. Ibn Ziyad appointed Haseen bin Nameer as the commander of the right wing of Syrians and Umayr bin Habbab Salami upon the left wing. He gave the charge of the cavalry to Sharhabeel bin Zil Kila’. Then when they neared, Haseen attacked the left wing of Ibraheem with the right wing of the Syrians. Ali bin Malik Jashami confronted him until he was killed.

Then Qurrah bin Ali lifted the standard and he too pressed in along with a group of valorous men until he was killed, while the left wing started to flee. Then Abdullah bin Warqa’ bin Janadah Saluli, the nephew of Habashi bin Janadah, who was from one the companions of the Prophet of Allah (S), lifted up the standard and took charge of the fleeing ones and called out, “O Army of Allah! Rally around me”.

He then gathered most of them around him and said, “Your commander himself is fighting Ibn Ziyad, come let us go to him”. They came back to Ibraheem and saw that he had bared his head and was calling out, “O army of Allah! Come to me. I am the son of Ashtar. The best fugitive is the one who attacks once more, while the one who excuses from reattacking has committed evil”. Thus his companions returned back to him.

The right wing of Ibraheem attacked Umayr bin Ziyad (or Habbab) perceiving that Umayr would flee the battle as promised. But Umayr confronted them severely and considered fleeing away to be a disgrace. When Ibraheem saw this, he said, “We shall attack the vast central part of their army with a group, and if we rout them from their place and make them flee, those whom you see on our right and left, shall fly away like frightened birds”. His army attacked one side together and fought with one another with lances, swords and clubs and fought for some time. The sound of iron sounded similar to the pounding of clothes by washer men.

Ibraheem told his standard-bearer, “Take the standard into the ranks of the enemy”. He said, “There is no way to proceed further”. Ibraheem replied, “Yes, there is”, and when he took a step further, Ibraheem attacked severely with his sword. And he threw anyone who came in his way and crushed the foot soldiers as if they were a flock of cattle. His companions too followed suit, while a fierce battle ensued. The army of Ibn Ziyad started fleeing and numerous people from both the armies fell upon the ground.

It is said that the first one to flee was Umayr bin Habbab, while his earlier combat was just an excuse. When the enemy had fled, Ibraheem said, “I have killed a man under the standard lonely upon the bank of the Khazir river. Go and find him, for I smelt the fragrance of Musk emanating from him. Both of his

hands had fallen towards the east and his legs towards the west". They found him and he was none other than (Ubaydullah) Ibn Ziyad, who had been divided into two by the sword of Ibraheem, and as described by him. They took hold of his head and burnt his body. (May Allah's eternal curse be upon him and his associates, and may he remain eternally in the lowest dent of hell).

Sharik bin Judayr Taghlubi attacked Haseen bin Nameer Sakuni and assumed him to be Ibn Ziyad. They scuffled with one another and Taghlubi called out, "Kill me along with this illegitimate one", thus they killed Haseen.

It is also said that Sharik killed Ibn Ziyad. Sharik had accompanied Imam Ali (a.s.) in the battle of Siffin and his eyes had become weak. And when Imam Ali (a.s.) passed away, he went to Baitul Muqaddas and settled there in seclusion. And when Imam Husayn (a.s.) was martyred, he took an oath to Allah that if revenge for his blood would be sought, he would kill Ibn Ziyad or himself be killed.

And when Mukhtar arose to revenge the blood of Imam Husayn (a.s.), he turned towards him and accompanied Ibraheem to Jabhah. And when the Syrian army was attacked, he split the ranks along with his companions, who were from Rabi'ah, until he reached Ibn Ziyad.

Then dust arose, and none could see each other, and accept striking of iron nothing could be heard. And when the dust settled, both, Sharik and Ibn Ziyad had fallen down killed. But the first narrative is more reliable (of Ibn Ziyad being killed at the hands of Ibraheem bin Malik Ashtar). Sharik was the same one who had composed, "I consider every life to be futile, accept the lances under the shadow of the horses".

Sharhabeel bin Zil Kila' Humayri too was killed, while Sufia bin Hasid Azdi, Warqa' bin Azib Asadi and Abdullah bin Zuhayr Salami each claimed to have killed him.

Uyaynah bin Asma was along with Ibn Ziyad, and when the army of Ibn Ziyad was routed and fled, he took along with him his sister Hind, the daughter of Asma and wife of Ibn Ziyad, while reciting the following Rajaz, "Then if you have severed our ropes, you have also flung valorous upon the ground".

When the army of Ibn Ziyad fled from the battle, the companions of Ibraheem pursued them and threw them into the river, while those who were drowned were mostly the murderers (of Imam Husayn). Then they took hold of their barracks with all their provisions as booty.

Ibraheem sent the glad-tidings of victory to Mukhtar and he received it in Madaen. Ibraheem dispatched his officials to the cities of Mosul that were under their control. He appointed his (foster) brother Abdul Rahman bin Abdullah upon Nasibayn and gave him dominance upon Sanjar and Darad and its surroundings from the island of Arazi. He appointed Zafar bin Haris as the governor of Qarqisiyah and Hatim bin Nu'man Bahili upon Haran, Riha, Samisat and it's districts. He also appointed Umayr bin Habbab Salami the governor of Kafare Tawsa and Tawre Asabdayn, while Ibraheem himself positioned at Mosul.

He then sent the head of Ubaydullah, along with that of his other commanders, to Mukhtar and they were scattered in the palace. A small snake was seen crawling among the heads and it entered the mouth of Ubaydullah and came out of the opening of his nose. Then it entered through the other opening of his nose and came out of his mouth, and repeated this act several times. Tirmizi has quoted similarly in his Jame'.

Mughirah says, that the first one in Islam to mint false coins was Ubaydullah (bin Ziyad).One of the porters of Ubaydullah bin Ziyad entered the royal palace along with him at the time of the martyrdom of Imam Husayn (a.s.). Suddenly the face of Ibn Ziyad became ablaze, and he wiped it by the sleeve of his shirt and told the porter, "Beware! Do not relate this to anyone".

Mughirah says, that after the martyrdom of Imam Husayn (a.s.), Marjanah, the mother of Ubaydullah, told him, "O unchaste! You killed the grandson of the Prophet of Allah? You shall never see paradise".

Here concludes that what is quoted from Kamil of Ibn Aseer.

It is quoted in Bihar al Anwar from Sawabul A'amal, through chain of narrators from Ammar bin Umayr Tamimi, that when the head of Ubaydullah bin Ziyad and his companions were brought, I went to them, and people said, "It's come, it's come". Suddenly a snake came and started crawling in the midst of the heads. It entered the opening of the nose of Ubaydullah and came out, and then entered through the other opening of his nose.

It is related in Kamiluz Ziarat, through chain of transmitters from Abdul Rahman Ghanawi in context of the narration, that soon Yazid was inflicted, and after the martyrdom of Imam Husayn (a.s.) he did not benefit, while he died suddenly. He slept at night in an inebriate state and in the morning his corpse had turned black similar to tar and had fallen prey to remorse. And there was none who had obeyed him in the martyrdom of Imam Husayn (a.s.) and fought with him, except that he had turned insane or developed leprosy or paralysis, and this continued in his progeny as inheritance.

It is related in Akbarud Dawl of Yusuf Qirmani, that Yazid was born in the year 25 or 26 A.H. while he was stout, obese and with abundant hair. His mother was Maysoon, the daughter of Bajdul Kalbi ... until he says that, Nawfal bin Abil Furat says, that I was in the presence of Umar bin Abdul Aziz when a man pronounced the name of Yazid along with the epithet of 'the Commander of the faithful'. Hearing this, Umar said, "You address him as 'the Commander of the faithful'?" saying this he ordered him to be flogged twenty times.

Ru'yani in his Musnad relates from Abu Darda', that I heard the Prophet of Allah (S) as saying that, *"The first one to change my customs will be from among the Bani Umayyah by the name of Yazid".*

Yazid died in the month of Rabi'ul Ula 64 A.H. due to leprosy in Hawran. His corpse was brought to Damascus where his brother Khalid, while some say his son Mu'awiyah, recited Prayers upon his dead body. He was buried in the graveyard of Baab al Sagheer, while his grave has now been turned into a

trashcan, while he lived for thirty-seven years and his caliphate lasted for three years and nine months.

Thus ends the book 'Nafasul Mahmoom fee Maqtal al Husayn al Mazloom' on the Asr of Friday, the twentieth of Jamadi'ul Akhar 1335 A.H., corresponding to the birthday of our Lady Sayyidah Fatemah Zahra (a.s.), benedictions upon her, and upon her father (S), and upon her spouse (a.s.), and her sons (a.s.), (composed) at the hands of the guilty author, Abbas, the son of Muhammad Reza al Qummi, may Allah nullify his faults, facing the dome (of the Mausoleum) of Imam Ali Reza (a.s.), a thousand greetings and salutations upon His Eminence, and Praise be to Allah at the beginning and the conclusion, and Allah's benedictions upon Muhammad (S) and his Chaste, Virtuous, and Infallible Progeny (a.s.).

The English translation of this felicitous book ends on Wednesday, 29 January 2003 A.D. i.e. 25 Zilqa'ad 1423 A.H., corresponding to the blessed day of Dahw al Arz, at the hands of the humble-most adherer of the threshold of Ahlul Bayt (a.s.), Aejaz Ali al Husaynee.

1. It has been narrated by Tabari in his Tareekh (Vol. 5) that when Imam Hasan (a.s.) was taken to the white palace at Madaen, Sa'ad bin Mas'ood, the uncle of Mukhtar, was alongwith him. Mukhtar went to his uncle and said, "Do you not desire acquiring a higher position"? to which Sa'ad asked, "And what is that"? Mukhtar replied, "Arrest Hasan and hand him over to Mu'awiyah". Sa'ad replied, "Woe be to you! Should I arrest the son of the Prophet of Allah (S) and hand him over to his enemy? What a degraded man are you".

This was the episode which provoked resentment against Mukhtar. But the majority of Shi'ah historians refute this and consider this episode to be a fabrication to malign the devoutness of Mukhtar. While some are of the view that even if Mukhtar did this, it was due to his dissimulation (Taqiyyah), for he was being closely monitored by the spies of Mu'awiyah. He later sheltered Muslim bin Aqeel and rendered assistance to him.

As is related that when Muslim bin Aqeel was arrested, Mukhtar had been to a village called Lafgha. He was then arrested by Ubaydullah bin Ziyad and was imprisoned until Imam Husayn (a.s.) was martyred. He was very much aggrieved and pledged to avenge his death. Later he avenged the blood of Imam Husayn (a.s.) and put to sword numerous ones among his murderers, thus his pure and genuine intentions can certainly be considered. And Allah is the 'Best Knower'.

2. It is also related that Sinan bin Anas was arrested and brought to Ibraheem bin Malik Ashtar, who told him, "Woe be to you! Are you capable to speak the truth as to what you did on the day of Ashura in Karbala"? Sinan replied, "I did not do anything else except looting some pieces of Imam Husayn (a.s.)'s clothings". Hearing this Ibraheem wept and ordered the flesh of his thigh (or leg) to be cut to pieces, when he was on the verge of death; Ibraheem beheaded him and burnt his evil corpse. May Allah's eternal curse be upon him.

3. It is narrated from Minhal bin 'Amr, that after returning from Makkah, I went to Madinah to meet Imam Ali Zainul Abedeen (a.s.). I saluted him and sat down. Imam asked me, "O Minhal! What news do you have regarding Hurmalah bin Kahil Asadi"?

I replied, "I found him alive and safe while I left Kufa". Hearing this Imam (a.s.) lifted his hands towards the heavens and said, "O Lord! Let him taste the heat of iron. O Lord! Let him taste the heat of the fire". Thereafter I went to Kufa and found out that Mukhtar had risen to seek vengeance from the murderers of Imam Husayn (a.s.). I was friendly with Mukhtar and went to meet him and he inquired regarding myself. Then we started walking until we reached 'Kanaes', where he halted, as if awaiting the arrival of someone.

Suddenly a group hastened towards him with the news that Hurmalah had been arrested. When he was brought to Mukhtar, he said, "Praise be to Allah Who has granted us power upon you, the enemy of Allah and His Prophet (S)". Then he called for the executioner and said, "Severe his hands and feet". They yielded, then he ordered fire to kindled and a

sword was placed in it until it turned red hot, then his neck was severed with it. (May Allah's eternal curse be upon him).

Seeing this I exclaimed, "Glory be to Allah"! Hearing this, Mukhtar asked me the reason for glorifying Allah at that moment. I related to him the above episode, hearing which he was overjoyed and dismounted from his mount. Then he recited two units of Prayers and glorified Allah for a lengthy period of time for offering him the grace of becoming a medium of fulfillment of desires of Imam Zainul Abedeen (a.s.).

Source URL:
https://www.al-islam.org/nafasul-mahmum-relating-heart-rending-tragedy-karbala-shaykh-abbas-qummi

Links
[1] https://www.al-islam.org/user/login?destination=node/20909%23comment-form
[2] https://www.al-islam.org/user/register?destination=node/20909%23comment-form
[3] https://www.al-islam.org/person/shaykh-abbas-qummi
[4] https://www.al-islam.org/organization/islamic-study-circle
[5] https://www.al-islam.org/person/aejaz-ali-t-bhujwala-al-husaynee
[6] https://www.al-islam.org/library/early-islamic-history
[7] https://www.al-islam.org/library/imam-al-husayn-and-karbala
[8] https://www.al-islam.org/tags/karbala
[9] https://www.al-islam.org/tags/ahl-al-bayt
[10] https://www.al-islam.org/person/imam-husayn
[11] mailto:aejazali@hotmail.com