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Part 3: Relating to the incidents after the Martyrdom

After Martyrdom

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

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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.

Plundering of the belongings of Imam Husayn (a.s.) and the wailing of the womenfolk of Ahlul Bayt

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 Murtaؗa (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 Murtaؗa! 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]

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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'"?

Looting of the heads of the martyrs, jewelry of the women folk and Camels of the Master of the oppressed by the Kufan army

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.

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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".

Incidents of the evening of the tenth of Muharram (Ashura') and dispatching the blessed heads to the accursed Ubaydullah bin Ziyad

(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.

Exit of Umar bin Sa'ad from Karbala to Kufa

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”.*

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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.

Relating to the burial of our Master Imam Husayn (a.s.) and his companions

(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".

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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.

Entry of the Household (Ahlul Bayt) of Imam Husayn (a.s.) into Kufa

(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".

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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.

Relating to the entry of the Household of Imam Husayn (a.s.) into the presence of Ubaydullah bin Ziyad

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 Siffin, 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".

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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.

Ubaydullah bin Ziyad dispatches Abdul Malik Salami to Madinah with the news of Martyrdom

of Imam Husayn (a.s.), and the sermon of Abdullah bin Zubayr in Makkah

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).**

Dispatching of the blessed heads of the Pure Household by Ubaydullah bin Ziyad, the accursed, from Kufa to Syria, and the events that occurred thereafter

(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".*

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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.

A short Account of the Events taken place en route to Syria

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.

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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.

Entry of the Household (Ahlul Bayt) into Syria and the blessed head in Damascus

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 Murta□a* (*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).

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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.).

Dispatching of the Household (Ahlul Bayt) by Yazid from Syria to Madinah

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.

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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.

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