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Events Preeceding the Battle

The holy birth of Imam Husayn (a.s.) took place on the 3rd or 5th of Shaban, 4 A.H. It is also said that he was born 1 at the end of Rabiul Awwal in 3 A.H. some other dates are given too. Ummul Fazl 2, the wife of Abbas 3 (r.a.) said, "Before the birth of Husayn I saw in a dream that a piece of flesh of the holy Prophet was cut off, which fell in my lap."

I narrated the dream to the holy Prophet. He said, "It is a true vision and a good dream. Very soon, Fatima will give birth to a son and she will give him to you for nursing." It happened as the holy Prophet had said.

Narrators of traditions have narrated that when Husayn (a.s.) was 1 year old, twelve angels came down to the holy Prophet (S). They had sorrowful faces and tearful eyes. They opened their wings, and said, "O Muhammad! Very soon, your son Husayn Ibn Fatima will get what Habeel had got from Qabeel, and his killer will get the reward just as Qabeel had got as punishment. All the angels in the heavens came to the holy Prophet (S) and after salutation gave him condolence about Husayn. him They also told him about his reward, and gave him Husayn's holy dust (dust of his grave)."

The holy Prophet (S) said, "O Allah! Degrade the one who would degrade Husayn; kill his killer, and do not give him (the killer) success."

When Husayn was two years old, the holy Prophet (S) went on a journey. He halted on the way and recited with tearful eyes, "Inna lillaahe inna ilaihe raajeoon (Verily we belong to Allah and to Him we return)". When asked for the reason, he said, "Now Jibrael informed me of a land called Karbala, on the bank, of river Euphrates, that my son Husayn Ibn Fatima will be martyred there."

One of them asked, "O? Prophet of Allah! Who will kill him?" He replied, "A man named Yazeed. As if I am looking at the place of Husayn's martyrdom and burial."

Then he returned from the journey in a very sorrowful mood, climbed the pulpit and gave a speech while Hasanain (a.s.) were with him.

After concluding his speech he put his right hand on the head of Hasan (a.s.) and his left hand on the

head of Husayn (a.s.). He raised his head towards the sky and exclaimed; "O Lord! Muhammad is Your worshipper and messenger, and these two youth are from my pious kinsfolk and good progeny, and the founders of my family whom I am leaving in my place. Jibrael informed me that this son of mine will be killed and forsaken. O Allah! Make his martyrdom sanctified for him, make him the leader of the martyrs, and do not bless his killers and his forsakers." Then the people cried.

The holy Prophet (S) said: "Would you just weep and not help him?"

Then he returned and gave another (short) sermon, with tearful eyes, and said: "O people! I am leaving among you, two valuable things, i.e. the Book of Allah, and my progeny; who are my origin, my essence, and the fruits of my life. These two things will not separate, until they meet me at the Hauz (in paradise) in the Last Day. I will be waiting for them, and I do not expect from you anything except what Allah has ordained, that is kindness and (love for my near and dear family). So beware, do not be of those who will not see me at the Hauz, tomorrow, as a result of enmity against my household, harassing and killing them."

Be aware that on the Day of Judgment, three banners will be offered to me from this Ummah: A dark black flag, which will frighten the angels. Its bearers will halt near me. I will ask them: Who are you?

They would have forgotten my name.

They will say: "We are believers in God and we are Arabs."

I will say: "I am Ahmad, the Prophet for both the Arabs and non-Arabs".

They will say: "O Ahmad: We are from your Ummah."

I will ask them: "What did you do, after my death, to the Book of God and to my progeny?"

They will reply: "We left and wasted the Book and we totally destroyed your progeny with enmity."

I will turn away from them. And they would be driven to Hell extremely thirsty and black-faced.

Then the second flag bearers with a darker flag will come.

I will ask them: "What did you do with the two valuables I left (i.e. the Holy Quran, and the holy progeny)?" (In response) they will say: "We opposed the Book, and humiliated and destroyed the holy family."

I will say, "Go away from me." And they would be driven to Hell with dark faces and thirsty too.

Then the third group will arrive with bright and shining flags and faces.

I will ask: "Who are you?"

They will reply: "We are believers in Oneness of God and righteous. We are the followers of Muhammad (S). We are the survivors of the rightful nation. We respected the holy Book of God and obeyed whatever was mentioned as permissible or forbidden in it. We befriended the progeny of the holy Prophet. We willfully helped them and fought against their enemies."

I would tell them: "Congratulations! I am Muhammad, your Prophet. You lived in the world as you described." Then I will give them water from the Hauz of Kauthar, and then they will happily enter Paradise and enjoy there forever.

* * * *

In the year 60 A.H., when Muawiya5 Ibn Abi Sofyan died, his son Yazeed6 Ibn Muawiya, wrote a letter to the governor of Medina, Walid Ibn Utbah7, and ordered him to get allegiance from the people of Medina8, especially from Husayn ibn Ali (a.s.) and if Husayn refused, he should cut off his head and send it to Yazeed.

Walid called Marwan Ibn Hakam for consultation regarding Husayn (a.s.). Marwan said, "Husayn will not give allegiance, and if I were you, I would have cut off his head."

Walid said, "I wish my mother had not given birth to me and I had not existed!"

Then he summoned Husayn (a.s.). Husayn approached him with thirty members of his family. Walid informed him about the death of Muawiya, and asked him to give allegiance to Yazeed.

He said, "O? Sir! Since allegiance is not a secret affair whenever you invite the people, you may call me too."

Marwan said, "O Amir! Do not accept his excuse and if he refuses, cut off his neck."

Husayn (a.s.) became angry and said: "Woe unto you, O son of bastard! You order my beheading! You are a liar and you have, by Allah, shown meanness."

Then he turned towards Walid, and said: "O Amir! We are the members of the Holy family of the prophetic mission. We are the mines of prophethood, and our house is the thoroughfare of an– gels. Allah initiated and concluded with us (the divine knowledge) Yazeed is a debauchee, a drunkard; a murderer, and has shed much holy blood. All these factors have made him unworthy of caliphate. A man like me cannot give allegiance to him; however, tomorrow morning I will study about this matter, and will see who is worthy of being caliph."

Then the Imam (a.s.) left there. Marwan said to Walid: "You didn't act as I advised you?"

Walid said: "Woe unto you. Through your advice, you wished to destroy my world and the Hereafter? By Allah! I do not like to get the worldly kingdom by shedding the blood of Husayn. By Allah! I don't think

that one meets Allah with the sin of murdering Husayn (a.s.) except that his balance (of deeds) is light, and Allah will not be kind to him, and will punish him in Hell."

Next morning Husayn (a.s.) came out of his house to get news, and he came across Marwan. Marwan said: "O Aba Abdillah! I want to give you an advice. Rather hear me and accept it."

He said: Tell me, so that I may hear it.

Marwan said: "I tell you to give allegiance to Yazeed, Amirul Momineen. It is better for your world and your Hereafter."

Husayn (a.s.) said: "(Inna lillah wa inna ilaiheh Rajeoon) Indeed we belong to Allah, and to Him is our return." When the Ummah (society) falls into the leadership of men like Yazeed, it would mean an end to Islam. Verily, I have heard from my grandfather the holy Prophet who said, "Caliphate is forbidden for the household of Abi Sofyan."

The conversation between Husayn (a.s.) and Marwan went on until the latter became furious and went away. 1012

The next morning, 3rd of the month of Shaban, 60 A.H. Imam (a.s) departed for Mecca. He stayed the rest of Shaban, Ramadan, and Zilqada in Mecca. 11

Abdullah Ibn Abbas 12 and Abdullah Ibn Zubair 13 came to him and proposed him to reside in Mecca.

He said: "Indeed the holy Prophet has ordered me to fulfill a task, which I am carrying out."

Ibn Abbas went out exclaiming: "Wa Husayna!"

Thereafter Abdullah Ibn Umar<u>14</u> came and invited Imam Husayn (a.s.) to ally with the deviated government to keep away from war and bloodshed.

Imam (a.s.) said: "O Aba Abdul Rahman! Don't you know that it is a dirty world which caused people so low that the holy head of Yahya Ibn Zakariya is sent to one of the bastards of the children of Israel? Don't you know that the Jewish people killed seventy prophets, from dawn to sun– rise, during a day? Yet they went to their work in market, as if nothing had happened at all. Allah did not make haste in punishing them, but gave them respite. Thereafter, He chastised them severely, which was a very hard chastisement from the Almighty God. O Aba Abdul Rahman! Fear Allah and do not refrain from assisting me."

Event 1

The narrator says, "The people of Kufa heard the news of the dignified arrival of Imam Husayn (a.s.) in Mecca and his denial to give allegiance to Yazeed. 15 Many people gathered in the house of Sulaiman

Sulaiman stood up, gave a sermon and at the end of his speech said: "Oh Shias! You know that Muawiyah has died and is getting the recompense of his deeds. He has nominated his son, Yazeed, on the throne of kingdom." Here is Husayn (a.s.) who has refused to confirm him, and he has migrated to Mecca, due to the rebellious Ommayides. You are the followers of him and his father. Today he needs your help. So think over. If you can fight with him against his enemy, then inform him. Otherwise if you are lazy, disunited, and fearful then do not capture him in deception and complacency.

Then they wrote the following letter to Imam Husayn (a.s.) and dispatched it:

In the name of Allah, the Beneficent, the Merciful

Submitted respectfully to Imam Husayn Ibn Ali Amirul Momineen (a.s.), from Sulaiman Ibn Surad Khozaei, Musayyab Ibn Najbah<u>17</u>, Rafah Ibn Shaddad<u>18</u>, Habib Ibn Mozahir<u>19</u>, and Abdullah Ibn Vail<u>20</u> and his other Shias (followers):

Peace of Allah be upon you. Praise is for Allah Who defeated the enemy of you and your father, i.e. one who was selfish, arrogant and jealous oppressor, who forcibly snatched the right of this Ummah, and deprived them from their rights; one who became sovereign without the consent of the community, who killed the good people and kept the evil ones and mischief-mongers alive and handed over the public treasury to the rebels and dictators, and thus we wish that he would have been driven away from the mercy of Allah, like the people of Tham d. Now we do not have any leader except you. So please come to us, so that Allah may gather us for truth through you. Here, Noman Ibn Bashir (the governor) has remained alone in the government palace, and we are not on his side in Friday pray and other ceremonies.

If we come to know that you are coming toward us, we shall drive him out to Syria (Sham)22. Blessings and greetings to you inadvance, O son of the holy Prophet, and may Allah have mercy on you and on your father, and there is no strength and might except that of Allah, the High and the Great. They sent this letter.

After two days, the people dispatched through another group 150 letters, which were signed by one, two, three, or four persons... all of them requested the arrival of the Imam to Kufa. The Imam delayed response and did not reply to those letters. Then once he got 600 letters. Letters came constantly, and exceeded to 12000 letters. The latest Kufian couriers were Hani Ibn Hani as Sabiee, 23 and Saeed Ibn Abdullah al– Hanafi24, who brought the following letter and it, was the last letter from the people of Kufa:

In the name of Allah, the Beneficent, the Merciful

To Husayn son of Amir ul-Momineen Ali (a.s.) from his Shias, and the Shias of Amir ul-Momineen (a.s.)

Now, all people are waiting for you, and they have none other than you, in their mind, for leadership. So

please hurry. Make haste, Oh son of the holy Prophet. The gardens and field are green and full of fruits. The ground is full of grass and trees with sprouting branches and leaves. When your intention accrues, do come here so that you may lead the army which is ready.

Salutation on you and your father in advance.

Husayn (a.s.) asked Hani and Saeed, "Whose letter is this?"

They replied: Shabas Ibn Rabaee25, Hajar Ibn Abjar26, Yazeed Ibn Harith27, Yazeed Ibn Raveem, Urwah Ibn Qais28, Umar Ibn Hajjaj29, and Muhammad Ibn Amir Ibn Atarad30.

It is narrated that, at that time, Imam got up and prayed between Rukn and Maqam, and wished good affairs from Allah. Then he called Muslim Ibn Aqil31 and acquainted him with the situation. He sent the reply to Kufa through him, wherein he had mentioned his intention to go to Kufa.

The text of the letter was: "I am dispatching my cousin Muslim Ibn Aqil to you, so that he may convey to me your opinion and views."

Muslim went with the Imam's letter and reached Kufa. As the people knew about the Imam's letter and his program, they were pleased with the arrival of Muslim. They invited Muslim to stay in the house of Mukhtar Ibn Abi Ubaidah Thaqafi32, and the Shias began to come to that place. When the people gathered around Muslim, he read the Imam's letter. 18000 persons paid allegiance to him. Abdullah Ibn Muslim al–Bahili, Ammarah Ibn Walid, and Umar Ibn Sa'ad33 wrote a letter to Yazeed, informing him about Muslim Ibn Aqil and the situation in Kufa. They advised him to dismiss Noman Ibn Bashir and replace him by someone else.

Yazeed wrote to Ubaidullah Ibn Ziyad<u>34</u>, the Governor of Basra<u>35</u>, "We gave you the governorship of Kufa (in addition to Basra)." He informed him about Muslim Ibn Aqil's affair, and ordered that he should be arrested and killed. Ubaidullah prepared to move towards Kufa.

Husayn (a.s.) wrote a letter to the nobles of Basra, and sent it through one of his friends, Sulaiman Abarzin<u>36</u>, and invited them to assist him. He reminded them of their responsibility to obey the Imam. This group included Yazeed Ibn Masood Nahsali and Munzir Ibn Jarood Abdi.<u>37</u>

Yazeed Ibn Masood gathered Bani Tamim, Bani Hanzala, and Bani Sa'ad and told them, "O Bani Tamim! How do you find my character, condition, and family, and nobility among you?" They said, "Well, very good! You are the pillar and head of every excellence, the center of nobility, and in the forefront of eminence." He said, "I have called you for obtaining your opinion and assistance in my affairs." They replied, "By Allah! We will do our best to express our view. Tell us, so that we may know."

He said: "Certainly Allah has dragged Muawiyah into disgrace and destruction, and has removed his mark. It was he who opened the floodgates of sin and oppression, and it was he who laid the foundation of tyranny. He imposed the allegiance of his son on the people by force, and imagined that he had

established him firmly state. Woe unto what he intended. He made an effort and failed. He called for advice and did not get support. Now his son, Yazeed, the drunkard and he who heads every evil and sin, claims to be the caliph of Muslims, and wants to be their ruler without their consent and approval. This is, while he does not know the path of truth, because of his being weak in knowledge and tolerance. I believe that war and fight against Yazeed is more urgent than war against polytheists."

And here is Husayn Ibn Ali, son of the dear daughter of the holy Prophet (S), who enjoys nobility, dignity, and wisdom. His distinction is beyond the ability of the pen to write, and the tongue to speak. He is an ocean of know– ledge, which has no shore. He is the suitable person for the post of caliphate. He enjoys a brilliant record, an age full of experience, a glorious background, and honorable kinship. He is very affectionate to the youngsters and kind to the elders. How nice it would be if people had a leader like him, and if he had become the Imam of the Ummah. Allah has made his plea incumbent and his sermon very audible.

Do not run away from the Divine Radiance, and do not grope in dark– ness of falsehood. It was Sakhr Ibn Qais<u>38</u> who brought on you the dis– grace of not participating in Jamal war. Today you may clean that blot by rising help to the son of the holy Prophet (S). By Allah anyone who refrains from helping him, Allah has prepared humiliation and shortage for him and his family. And now behold! I am the one who has worn the dress of war and have put on the armor. Now the one who is not martyred will die, and the one, who flees, will certainly meet death.

May Allah have mercy on you. Give me a good response. Banu Hanzala said, We always have been the arrows of your bow, and the horsemen of your family. If you come out for a fight along with us you will be victorious and conqueror. If you see difficulties, again we will be with you, and will help you with our swords and will protect you at the cost of our lives. So rise up for whatever you wish.

The Banu Sa'ad got up to speak and said, "O Aba (father of) Khalid: The most inappropriate deed, in our eyes, is to oppose you and to disobey your command and opinion. If Sakhr Ibn Qais has ordered us to give up war he has eulogized us, and our honor, and pride has remained intact as before. Please permit us to consult one another so that we may convey to you the outcome."

Thereafter Banu Amer Ibn Tamim spoke, "O, Aba Khalid! We are sons of your father, and your confederates. If you become angry then we do not like to remain happy and silent. If you march we shall not sit at home. Every command of yours is right. So call us up so that we may respond, and give order to us so that we may obey. Issue order whenever you wish. It is only up to you."

He said, "O Banu Sa'ad! If you will obey the command, then Allah will not deprive you from power and the sword. It will always remain in your hand." Thereafter, a letter was written accordingly (unanimously) to the Imam (a.s.):

Bismillahir Rahmanir Raheem

I have been honored by your graceful letter and I have come to know about its contents; wherein you have summoned me, and have invited me that I should profit from your obedience and become fortunate by helping your honor. The Almighty Allah never keeps the world without the one who does well and who guides towards salvation. You are Allah's perfect Sign for the entire creation and His Trust on earth. Yes, you are the fruitful branches of the Prophetic Olive tree, which was planted by the holy Prophet (S). The highflying bird acquires its graceful flying through your holy hand. I have made Bani Tamim subservient to you, and they are your total and perfect followers. They are rushing to you for obeying you, just as a thirsty camel rushes towards water. I hand over to you the obedience of Bani Sa'ad and have washed away the internal dirt from their souls so thoroughly that it shines nicely before every eye to observe.

After reading this letter Imam Husayn (a.s.) said: May Allah protect you on the Frightful day (Hereafter), and gratify you on the Day of terrible thirst.

Ibn Masood Nahsali had just made preparations to move towards Imam Husayn (a.s.) when he got the news of Hazrat's martyrdom. As he could not get the opportunity of helping the Imam, he got restless.

Munzir Ibn Jarood handed over the message of Imam Husayn (a.s.) and the messenger to Ubaidullah Ibn Ziyad because he feared that he could be a spy of Ubaidullah and Bahriya, daughter of Munzir, was wife of Ubaidullah. Ubaidullah hanged the messenger, and gave a speech warn- ing the people against revolting and fanning troublesome news. The next morning Ubaidullah assigned his brother Uthman Ibn Ziyad in his office in Basra, and he himself rushed to Kufa.

Spending that evening near Kufa, he entered the city at night. People imagined that Husayn (a.s.) had arrived. So they became happy and rushed to greet him. But on seeing Ibn Ziyad they dispersed. Ibn Ziyad went to the Government House. He stayed there overnight. Next morn– ing he went to the mosque and through his speech warned people against disobeying the ruler, and promised rewards for obedience.

When Muslim Ibn Aqil got this news he feared identification. So got out of Mukhtar's house and went to the house of Hani bin Urwah. Hani gave him a good welcome. Shias began to meet him at the house of Hani. Ibn Ziyad planted his spies over them. When Ibn Ziyad came to know that Muslim was in Hani's house, he summoned Muhammad Ibn Ash'ath39, Asma Ibn Kharja40, and Amr bin Hajjaj and asked, "What is the matter? Why is Hani not coming to meet me?" They said, "We do not know. It is said that he is ill."

He said: "I have heard that he has now recovered and that he sits at the door of his house. If we know that he is not well we may go to see him. Go to him and remind him not to ignore our due right. Since he is a noble Arab, I do not like that he should be charged with corruption."

They went to Hani, stayed there with him and asked him: "What happened, why not you go to see the Amir (Ibn Ziyad)? He has re- membered you saying, If I know that he is ill. I may go to see him." Hani

said: Illness prevented me.

They said, "He has heard that you have recovered and that you sit at the door of your house in the evening. The ruler will not tolerate this drawback and disloyalty, especially from someone like you. You are a nobleman of your community. We ask under oath to get up, take a ride and come along with us to him."

Hani put on his dress and rode on his animal. On reaching the palace, Hani was fearful and said to Hassan bin Asma Ibn Khariji, "O my nephew! By Allah, I fear this man. What do you think?" He said: "O uncle! Do not be afraid. I do not feel worry about you." (Hassan did not know what was going on behind the curtain and why Ibn Ziyad had sent him to Hani). Hani went to Ubaidullah along with other companions.

Seeing Hani, Ubaidullah said: Dishonesty has dragged him to you (it is an Arabic proverb). Then he looked at Qazi Shureih41 who was sitting by his side, pointed towards Hani and recited the following couplets of poet of Madi Karb Zubedi42.

I desired life for him, and he wanted death for me.

This is meant by the excuse of your friend.

Hani said: What has happened to the Amir?

Ibn Ziyad said, "Shut up, O Hani! What is going in your house against Amir-ul- Momineen and the Muslims? You brought Muslim Ibn Aqil in your premises, and you are gathering fighters and arms for him there?"

Hani said: I have done nothing.

Ibn Ziyad: Call my servant, Ma'qqal.

This Ma'qqal was a spy of Ibn Ziyad who knew many secret of Hani's house. Ma'qqal came and stood near Ibn Ziyad. When Hani saw Ma'qqal, he understood that he was Ibn Ziyad's spy, said, "By God! Neither I had called him to my house nor did I invite him to rise in revolt. But he took shelter in my house. I felt ashamed in refusing shelter. This sheltering made me responsible for him. I gave him protection. Now since you have known this matter let me go and relieve him from my house so that he may go wherever he likes and that my responsibility is over."

Ibn Ziyad said: "No, by Allah. You cannot leave here until you hand over Muslim to me."

Hani: "No, by Allah. I will never do such a shameless thing. I cannot hand over my guest to you so that you kill him."

Ibn Ziyad: "By Allah, you must deliver him." Hani: "I will never do so."

Event 2

Dialogue between them prolonged. Muslim Ibn Amr Bahli got up to say: If the Amir allows I may talk to Hani in privacy. Both went aside in such a way that Ibn Ziyad could see them. When their talk became loud Ibn Ziyad also heard it.

Muslim told Hani: "O Hani, I administer oath of Allah to you. Do not kill yourself, and do not put your tribe in trouble. I am afraid you will be killed. This man, Muslim Ibn Aqil is the cousin of Ibn Ziyad. He will never be harmed or killed by them. Hand him over to them as this deed will not cause any disgrace or loss to you, since you will be handing him over to the ruler."

Hani said: By Allah, it is disgrace on my part if I hand over my refugee, my guest, and the representative of the son of the holy Prophet to his enemy, shile my hands are powerful and I have many friends. Even if I were alone and without helpers, I would not hand him over until I sacrifice my life for him.

Bahli administered him an oath. But Hani declined emphatically.

Ibn Ziyad, who heard these words said, "Bring him to me. So he was brought near him."

Ibn Ziyad said: "By Allah. I say, hand him over. Otherwise I will behead you."

Hani replied: "Then light of the edges of swords will light up around your palace."

Ibn Ziyad said: "Woe unto you. Do you threaten me with your sword?" Hani thought that his tribesmen had heard his voice. Ibn Ziyad said: Bring him close to me. Then he beat him up on his head, face, nose and cheeks with his whip so much that his nose broke and flesh fell off his face, and blood rolled over his clothes. The whip was also broken.

Hani stretched out his hands and took hold of the handle of the guard's sword to snatch it and to attack. The guard caught him. Ibn Ziyad shouted: Hold him. They grabbed him and dragged and imprisoned him in one of the palace rooms, and closed its door. Ibn Ziyad also ordered posting of warders to watch him.

Asma Ibn Kharja or Hassan Ibn Asma rose up and said: "Deceptive in– deed was today. O Amir! You asked us to bring this man to you. Now when he arrived you broke and disfigured his face, and colored his beard with blood and tried to kill him." Ibn Ziyad became angry at his words and said: You are also from him. On his order, they beat him up, chained him and jailed him in a corner of the palace. He exclaimed: Inna lillah wa inna ilaihi Rajeoon. O Hani! I offer you condolences.

The narrator says: Amr bin Hajjaj heard that Hani was killed. Raviha, daughter of Amr was Hani's wife. Amr came to government Palace along with the entire tribe of Mizhaj. He shouted: I am Amr Ibn Hajjaj, and all these are the warriors of Mizhaj, and its leading personalities. We have not left obedience and we do not want disintegration in the com– munity. We have got news that our chief Hani has been killed. Ibn

Ziyad understood the reason of the assembly of those people. He asked (Judge) Shureih to call on Hani, and to inform the community about his being safe. Shureih (who was a liar Judge) did so, and the gathering became glad and returned.

Muslim Ibn Aqil got this news. So he stood up along with his friends to fight against Ibn Ziyad. They surrounded the palace of Ibn Ziyad. Ibn Ziyad was besieged in his palace. The battle began between the army of Ibn Ziyad and the army of Muslim.

The companions of Ibn Ziyad who were with him inside the palace, warned the friends of Muslim against war and asked them to fear the Syrian army. This condition continued till nightfall.

When night fell, the friends of Muslim left him and talked to one another: "What can we do for this sedition that has come on us so rapidly? It is better to remain in our houses, and leave these two parties to themselves until Allah improves their affairs." Except ten persons from his friends no one remained with Muslim. He went to the mosque to offer evening prayers. The last ten also dispersed.

When Muslim saw such a situation, he moved alone in the Bazar and streets of Kufa, until he reached and halted at the door of the house of a lady named Tooa. He asked for water and she provided it. Then he sought shelter which also she extended. Tooa's son knew this and he in– formed Ibn Ziyad. Ibn Ziyad summoned Muhammad Ibn Ashath and sent him with soldiers to arrest Muslim. As Muslim heard the noise of the horse hooves, he put on the war dress, mounted a horse and proceeded to fight with the enemy.

Muslim, who was a brave man, killed a number of enemies. The sword in his hand moved in such a way that people remembered the wielding of Zulfigar in the hand of Haider Karrar Ali (a.s.).

Muhammad Ibn Ashath cried. "O Muslim. You are given amnesty."

Muslim replied: "The amnesty offered by you liars, and misdoers does not have any value."

Then he renewed fighting and recited the lyric poem of Humran bin Malik Khasami:

I have vowed not to die but as a free man, even if death looks ugly.

I dislike cheat and fraud or the mixture of cool and palat able drink with hot and bitter substance. Every man must once m eet with hardship and trouble. I shall strike you, I am not afraid of harm and loss.

They said: "Our words are not deceitful."

Muslim did not care. He continued his constant attacks. Then the enemy rushed to him collectively. He became very weak due to frequent wounds. A man hit him with his spear from behind, whereby Muslim fell down and was captured.

When they took him to Ibn Ziyad, Muslim did not salute him. The guard said: Salute the commander.

Muslim replied: You shut up. Woe unto you. He is not my commander.

Ibn Ziyad said: Salute me or not, you will be killed.

Muslim told him: "It is no wonder if you kill me, as there were people worst than you who killed men better than me. If you cut my body in the worst way, it would only expose your inner dirt and meanness; as such crimes have been imbibed in your nature."

Ibn Ziyad said: "O disobedient and mischief-maker! Having left the chief, you have broken the power of the Muslims and are now creating trouble."

Muslim: "O Ibn Ziyad! You have lied. It was Muawiyah and his son Yazeed who broke the strength of the muslims. With regards to trouble, it is you and your father Ziyad, bondsman of Bani Allaj of Thaqeef43, who is the real germ of every hypocrisy and mischief. I hope Allah will grant me martyrdom through the hand of the most corrupt person!"

Ibn Ziyad said: You desired something which Allah withdrew it from you and granted it to the deserving one.

Muslim asked: "O son of Marjana! Who deserves it?"

Ibn Ziyad: "Yazeed bin Muawiyah."

Muslim replied: "Thanks to God! I am pleased with Allah's Judgment between you and us." Ibn Ziyad said: "Do you think that you have a right in caliphate?"

Muslim replied: "No doubt, I am certain of it."

Ibn Ziyad: "Tell me, why did you come to this peaceful city and caused conflicts among its residents and disturbed their affairs?"

Muslim said: "I did not come to do any– thing like that. But it is you who uplifted evils, buried virtues, and imposed yourself on people without their consent. You dragged people against Allah's commandments. You are ruling the people like those dictators. We came to order good and prohibit evil, and make people to follow the Book of Allah and, as averred by the holy Prophet (S) this responsibility suits us."

Ibn Ziyad (may God's curse overtake his soul) began to curse Muslim, Ali, Hasan and Husayn.

Muslim said: "It is you and your father who are the worst of the people. O enemy of Allah! Do whatever you like."

Ibn Ziyad ordered Bukair Ibn Umran, the malicious and the accursed one, to take Muslim to the top of the palace and kill him.

They took Muslim upstairs, who engaged himself in words of prayers and seeking Allah's rewards for the holy Prophet (S). Then they decapitated him and came down fearful and trembling. Ibn Ziyad asked: "What is happening to you?"

He said: "While killing him, I saw a black colored and ugly faced man standing in front of me, who was biting his nails – or biting his lips –I was not afraid like that ever before."

Ibn Ziyad: "Perhaps you are frightened." Then he ordered for killing of Hani Ibn Urwah. They took him for execution while he was shouting: O Mazhaja, where are Mazhajis? And where are our tribesmen and relatives?

The executers said: Raise your head.

Hani said: I am not generous in giving away my own life and will not help you in assassinating me. Ibn Ziyad's slave, Rashid, hit at his neck and killed Hani.

About the martyrdom of Muslim and Hani, Abdullah Ibn Zubair Asadi<u>44</u> (according to another statement, Farazdaq45 recited thus:

If you do not know what death is, then look at Hani and the son of Aqil in the market field;

That brave man whose face was disfigured with a sword and another one who was fell from the top of a wall;

These two were crushed under the feet of oppression and yet their names are on the tongues of everyone;

You see a body that death changed its color and blood that continues to gush from it;

This is the young courage ous man, whose modesty is higher than the modesty of a chaste young girl;

His power strong er than the power of a double edged sharpened sword;

Is there anyone else who sits so comfortably on a horse? Now Mizhaj forgets him totally;

The one whom everyone was ready to obey;

If you have no guts to avenge the blood of your brothers;

Then play music for a while, with the bastards.

The narrator says: Ubaidullah Ibn Ziyad conveyed to Yazeed the news about Muslim and Hani. In response, Yazeed appreciated his job and thanked for it. He also informed Ubaidullah about Husayn's intention of moving towards Kufa, and ordered him to arrest, imprison and kill any suspicious person.

Imam Husayn (a.s.) left Mecca on Tuesday, the 3rd or 8th of Zilhajj 60 A.H., that is, on the day of Muslim's martyrdom. Abu Ja'far bin Muhammad bin Jurair Tabari Imami46 in his book Dalail Al-Imamah47 says: "Abu Muhammad Sufyan Ibn Waqee48 from his father Waqee,49 from A'mash50 (his uncle), from Abu Muhammad Waqidi and Zurarah Ibn Khalaj51 – We met Husayn (a.s.) three days prior to his movement towards Iraq52. We informed him about the weakness of the Kufians, and that their hearts were with him, but their swords were against him."

Imam Husayn (a.s.) pointed his blessed hand towards the sky. The gates of the sky opened and innumerable angels, whose number is not known to anyone except the Almighty Allah, came down.

Imam (a.s.) said: If it was not for the causality in this world and had not the fixed time (death) arrived, I would fight them with these powers. But I know, with certainty, that the place of the martyrdom of me and my companions is there, from where none, but my son Ali would be saved.

It is mentioned in narrations that when Imam Husayn (a.s.) wanted to proceed towards Iraq, he stood up and gave a sermon and said:

All praise is for the Almighty Allah, and only His will prevails; power and strength is not available except from Allah (sustenance too is only from Him); may Allah's mercy be upon His revered messenger (and his progeny), may Allah shed His peace on him. The adoration of death on the son of Adam is like the adoration of a necklace on the neck of a maiden.

My longing to meet my predecessors (my grandfather, father, mother, and brother) is like the longing of Jacob to meet Joseph. A place for my killing has already been selected where I must reach. As if I see those wild wolves tearing apart pieces of my body between Nawawees53 and Karbala.

How many stomachs shall be filled with me [my flesh and blood] and how many leather bags stuffed with my stuff?

There is no escape from what has been inscribed on the state of destiny. We, the holy Ahlul Bayt have considered the happiness of Allah as our happiness, and we per– form His tests patiently. He grants us the reward of the patient ones. Part of the prophet gets separated from him but that it returns to him in Hazeerat–ul–Quds, whereby his eyes become bright and His promise fulfilled. Whosoever wished to shed and sacrifice his life on our path and feels gratification of soul in meeting Allah may get ready to march with us, as we are to move next morning, Insha'Allah.54

Muhammad Ibn Dawood Qummi55 narrates from Abi Abdullah (a.s.) who said: During the night by the end of which Husayn (a.s.) decided to leave Mecca, Muhammad Ibn Hanafiya56 went to the Imam and said: O my brother! The disloyalty of the people of Kufa to your father and your brother is known to you. I am afraid they will do to you what they had done earlier. If you stay in holy city– Mecca– your respect, honor, and magnanimity would be apparent.

Imam replied: "My brother! I fear that Yazeed Ibn Muawiyah may assassinate me in the limits of the holy Sanctuary, thereby violating its sanctity."

He said: "In view of it you may go towards Yemen or proceed towards the desert. As your dignity is higher than everyone, nobody will touch you."

He replied: "I consider your proposal."

Next morning Husayn (a.s.) became ready to move. Muhammad Ibn Hanafiya got the news. He rushed to Imam, and held the rein of his camel saying: Didn't you promise to think over my suggestion?

He said: "Yes, I did." He submitted: "Then why are you so hurry for moving?"

Imam said: When you left, the holy Prophet (S) appeared to tell me, "O Husayn! Leave this place. Allah certainly Wills to see you slain."

He exclaimed: "Inna lillahe inna ilaihe rajeoon. If it is so what is the use of taking the womenfolk with you?" Husayn (a.s.): "The holy Prophet said: Allah desires to see them in the apparel of captives. Then he said farewell and departed."57

Thereafter Husayn (a.s.) continued his journey until he reached Tanim.58

There he came across a caravan led by Baheer Ibn Ressan Hamiri, the governor of Yemen, who was carrying gifts for Yazeed. Husayn (a.s.) took the gifts in the authority of Wilayat and told the cameleers: Whoso- ever wishes may come to Iraq with us and enjoy our company. We will completely pay his fare. Those who do not want (to accompany us) their fare will be paid [by us] up to this place.

A group accompanied the Imam. The rest of them refrained from doing so. Imam (a.s.) went on until he reached Zat-e-Irq59 and saw Boshr Ibn Ghaleb60, who had arrived from Iraq and inquired about the situation over there.

He said: "When I left them their hearts were with you while their swords were serving Bani Umayyah." The Imam (a.s.) said: O brother Asadi! You are right. Verily Allah does what He wants, and He commands what He intends. The narrator says, "Imam continued to move till he reached Thalabiya61, and it was noon time. Imam put his blessed head down, took a light sleep and got up and said: I dreamt that a secret voice was telling me, "You are en route and death will take you to Paradise." His son Ali said: "O dear father! But are we not on the right path?"

He replied: "Why not my son? By the One to Whom all have to return, we are." He replied: "Then we have no fear from death."

Husayn (a.s.): "May Allah gives you the best reward, which He gives to every child from his father." Imam passed that night there.

Next morning a Kufian man, Abu Hirra Azdi, came to Imam and saluted him. Then he said: "O son of the Prophet of Allah! What did bring you out of the Sanctuary of Allah and the Sanctuary of your grandfather, the Prophet of Allah?"

Husayn (a.s.) said: "O Aba Hirra! When the Umayyides grabbed my property I remained patient. When they demanded my blood I fled. By Allah, this traitor and rebel group will definitely kill me, and Allah will surely make them wear clothes of disgrace, and will make the sword rule over them."

Event 3

Then Imam (a.s.) marched forward. Narrating the event, some people of Bani Fazarah and Bajilah said, "We were returning from the journey of Mecca with Zohair bin Qain62. We met Imam Husayn (a.s.) on the way and were not pleased to see some women accompanying Imam (a.s.).

Whenever Imam intended to camp, we put our camp with a distance. Once Imam descended at a place where we were also obliged to stay at the same spot. When we were eating lunch, the emissary of Imam Husayn (a.s.) arrived and saluted us.

Then he told Zohair Ibn Qain, "Imam has called you." All of us left the food and became motionless.

Zohair's wife, Delam, daughter of Amr63 told him: "All praise is to Allah. How strange! The son of the Holy Prophet (S) summons you, and you do not respond? What would happen, if you go and listen to Imam?"

Zohair approached Imam and soon returned with a happy and bright face. Then he gave instructions for pulling down the tent and stable, and then joined Imam Husayn (a.s.) with his luggage tent.

Then Zohair told his wife: "You are divorced my dear wife, because I do not want you to see in our common life anything but welfare and comfort. I have decided to remain in the service of Imam, and to sacrifice my body and soul for him. Then he gave his property to her, and dispatched her to her family with one of her cousins."

While leaving her husband, the woman got up and said, "Allah may grant good to you. I request you to remember me when you meet the grandfather of Husayn (a.s.) in the Hereafter."

Then he (Zohair) said to his friends, "Anyone wants to be with us may do so. Otherwise, this is our last meeting."

When Husayn (a.s.) reached the terminal of Zubala64 the news of the martyrdom of Muslim reached him. When this news spread, the materialists and those who were seeking money and were greedy left Imam, and those who were the faithful and wise companions, remained with him.

The narrator said that the news of the martyrdom of Muslim was shocking and tears rolled from the eyes

of onlookers.

Then Husayn (a.s.) moved towards the place where Allah had summoned him and encountered Farazdaq. After saluting Imam, Farazdaq asked: "O son of the Prophet! How do you trust the Kufi people who killed your cousin?"

Tears rolled from the holy eyes of Imam Husayn (a.s.) when he said: "May Allah have mercy on Muslim. He made his way towards Allah's pleasure and paradise. He fulfilled his duty, and our responsibility still remains."

Thereafter he recited the following couplets:

If the world is considered a Precious thing;

Then the reward from Allah is more precious and valuable;

And if bodies have been created for death;

Then martyrdom in the path of Allah is higher and better; And if provision has already been destined;

Then how nice is it to be less greedy in searching it;

And if the treasured property has to be left behind;

Then why man should be stingy in spending the wealth which has to be left?

It is narrated that Husayn (a.s.) wrote a letter to Sulaiman bin Surad, Musayyab bin Najba, Rafaah bin Shaddad, and some of the Shias of Kufa, and sent it through Qais bin Mosahar Saidawi65. When Qais approached Kufa he was stopped by Ibn Ziyad's official Haseen bin Namir66. He began to inquire of him. Qais tore the letter of Imam and destroyed it. Haseen sent him to Ibn Ziyad.

When he was taken to Ibn Ziyad he asked, "Who are you?"

Qais said, "I am one of the friends of Amirul Momineen and his son."

Ibn Ziyad said, "Why did you tear the letter?"

Qais replied, "So that you may not know what was written in it."

Ibn Ziyad: "Who had written it and to whom?"

Qais: "From Husayn (a.s.) to a group of Kufis whose names I do not know."

Ibn Ziyad became angry and said, "By Allah. I will not let you go until you give me their names, or stand up on the pulpit and curse Husayn and his father and brother. Otherwise I will cut you into pieces."

Qais replied, "I will never tell their names. But with regards to condemnation, I have no objections."

Then Qais went to pulpit, praised Allah, gave salutations to the holy Prophet (S), pleaded for mercy of Allah on Ali and his sons, and condemned Ibn Ziyad, his father and likewise all the stubborn fellows of Umayyids upto the last of them.

Thereafter he said: "O people! I am the messenger of Husayn (a.s.) to you. I left him at such and such point. Accept him and respond to his call (invitation)."

This news reached Ibn Ziyad. He ordered that Qais to be thrown away from the top of his palace wall. Thus he was martyred.

The news of the martyrdom of Qais reached Imam Husayn (a.s.). Tears rolled from his blessed eyes. He said: "O Lord! Provide holy and honorable abodes for our companions and us and bring them and us under the cover of Your mercy, as You are Mighty over everything."

The narrator says: Husayn (a.s.) traveled upto a place two stations from Kufa, when he confronted Hurr Ibn Yazeed67,69 who was with one thousand riders.

Husayn (a.s.) said to Hurr: "Are you with us or against us?"

Hurr replied: "Rather, O Aba Abdillah, against you."

Husayn (a.s.): "La Hawla wala quwwata illa billahil a'liyyil a'zeem (There is no Power nor Strength but what is granted by the Almighty Al– lah.)"

There was a lengthy conversation between them and at the end Imam Husayn (a.s.) said: "Now that you are acting different from your writings and messages, I would return to the place from where I have come." Hurr and his army opposed this proposal and prevented him. Hurr said: "O son of the Prophet! Take a route, which would lead neither to Kufa nor to Medina, so that I may say to Ibn Ziyad, as an excuse, that your way was different from us."

Imam (a.s.) continued his journey towards left till he reached Azib-ul- Hajanat68.

It is said that at that place, the order of Ibn Ziyad reached Hurr, rebuking Hurr for his soft attitude towards Husayn (a.s.), and he was ordered to harass and inconvenience the Imam (a.s.). Hurr came in the way of Imam and prevented him from proceeding further. Husayn (a.s.) said: "Did you not demand a change in my route?"

Hurr replied: "Of course, but here is the letter of the Amir, which orders me to tighten the path for you. He has appointed spies over me so that I should obey his command."

The narrator says: Husayn (a.s.) stood up in front of his friends to give an address. After praising Allah, he mentioned his grandfather and invoked blessings on him and said, "You can see the situation. The

world has changed. It is showing its ugly face to us, and holding back its goodness. Nothing has remained from it, but just a sip at the bottom of a glass. Life appears to be mean and baseless, just like unpalatable grassland. Don't you see that truth has been deserted, and falsehood is practiced? How nice if a faithful would long to meet his God (through a martyrdom in His path). It is so because I do not see death but prosperity, and living with the oppressors nothing but condemnation."

Then Zohair Ibn Qain stood up and said, "May Allah keep us steadfast on the path of guidance and in your service. We heard your words. If we are to continue living in the world, we prefer to follow you in any situation."

Hilal bin Nafe Bajlies rose from his place and said, "By Allah, we do not see meeting our God unpalatable, and we are always steadfast in our intentions and insight. We are friends of your friend, and enemies of your enemy."

Then Burair Ibn Haseen 70 Khuzair stood up and submitted: "O son of the holy Prophet (S)! By Allah, He has favored us by keeping us in your company, so that our bodies get torn into pieces, and your grandfather may be the intercessor for us in the Hereafter."

Thereafter Husayn (a.s.) rode and moved on. The army of Hurr sometimes obstructing him and sometimes moving with him until Imam reached Karbala. It was the 2nd of Muharram. Then he asked: "What is the name of this place?"

It was said: "Karbala."

Imam said: "Get down because this is the place for our camping, and for the flowing of our blood. This is the land of our shrines. By Allah, this is the place where our womenfolk will be taken captives, and my grandfather has given this news to me."

All came down. Hurr also descended aside along with his army. Husayn (a.s.) sat to sharpen his sword and said:

Woe unto you O world! What a bad friend you are;

And how muc h was for you every night and every morn!; How many of your seekers have been killed;

But it is this world, which does not show contentment;

Verily every affair is with the Lord, and every living one has a path before him;

How near is the promised time for moving towards Allah's Paradise!

It is narrated that Zainab<u>71</u>, daughter of Fatima (s.a.), heard those words and exclaimed, "O my brother! These are the words of one who is certain about his death!" Husayn said: "Yes, my sister."

Zainab: "O, God! Husayn gives me news of his own death."

It is said that the women wept and beat their faces.

Umm Kulthum72 cried out: "O? Muhammada...!"

Husayn (a.s.) tried to calm his sister and said, "My sister, be calm by relying on Allah, since the residents of the sky do die, and the residents of the earth also do not remain in their place, and all will die, except Allah."

Then he said: "O' my sisters Umm Kulthum and Zainab, and you Ruqaiyah<u>73</u>, Fatima<u>74</u>, and you Rabab<u>75!</u>

Do not rend your collar; do not scratch your face, and do not utter unjust words after my martyrdom."

As per another narration when Zainab heard the couplets, she was alone in her place without any lady besides her. Barefooted, with her clothes sweeping the ground, she reached her brother and said, "O? God! I wish death had liberated me from this life. It seems that today I have lost my mother Fatima Zahra, my father Ali Al– Murtadha, and my brother Hasan al–Mujtaba. O? you the successor of the deceased, and the shelter of the rest (Husayn)."

Husayn (a.s.) had a glance at his sister and said: "O my sister, do not lose patience." She replied: "May my father and mother be sacrificed for you, and so may I be sacrificed for you! Are you to attain martyrdom soon? However she swallowed choking worries." His holy eyes became tearful. Then he said: "Alas. If they had left the bird alone in repose during night, it would have fallen slept." She said: "Ah, do you put yourself in danger. Do you still injure my heart? It is very unpleasant to me. Then she rent her collar and fainted."

Imam (a.s.) got up, poured water on her face until she regained con– scious. Then he assured her, and reminded her of the death of her father and grandfather (S).

One of the probable motives which caused Husayn (a.s.) to take his fam- ily members and womenfolk with him, was that if Imam had left his family in Hijaz or in any other city, Yazeed (the cursed) would have come to know about it, and would had sent a group to arrest them, and had behaved very harshly with them. It could have prevented Husayn (a.s.) from jihad and martyrdom. It was likely that for taking care of his family and womenfolk, he might have missed attaining lofty martyrdom.

- 1. In the copy of "A" it is said: When Husayn was born Jibraeel came with a thousand angels to congratulate. Fatima (a.s.) took Husayn to the Holy Prophet who be- came very happy and gave the newborn child its name. Ibn Abbas says in Tabaqat: Abdullah bin Bakr bin Habbeb as-Sahami informed us: Khatam bin Sanat related from Ummul Fazl...
- 2. Lubabah, daughter of Harith al-Hilaliyah, who is well known by the name of Um- mul Fazl, was the wife of Abbas bin Abdul Muttalib and she had seven children. She embraced Islam in Mecca after Khadija (a.s.). The Holy Prophet used to visit her regularly and he also used to take rest in her house. She expired in 30 A.H. [Al-Isabah No: 942 and 1448; Zailul Maz- eel: 84; Al-Jam Baina Rijalus Sahihain: 612; Al- Elam 5/239]
- 3. Abbas bin Abdul Muttalib bin Hashim, Abul Fazl, was one of the chiefs of Quraish both during the period of ignorance and also after the advent of Islam. He did much good to his community and was held in high esteem due to his wisdom. He

used to supply water to Hajj pilgrims and was also a participant in the construction of Masjidul of Haram. He became a Muslim be– fore Hijrat but kept it a secret. He became blind in the last days of his life and expired in the year 32 A.H. 32. [Sifatus Safwa 1/203; Al–Mahbar: 63; Zailul Mazeel: 10; Al– Elam 3/ 262]

- 4. Karbala is the place of Husayn's martyrdom. It is near Kufa towards the desert. According to a narration the Holy Imam (a.s.) bought the land for six hundred Dirhams from the people of Nainawa and Daziriyah and then donated it with a condition that the visitors to the Holy grave should be provided hospitality for three days. [Mojamul Buldan 4/249; Majmaul Bahrayn 5/641–642]
- 5. Muawiyah Ibn Abi Sufyan Sakhr bin Harb Ibn Umayyah Ibn Abd Shams Ibn Abd Manaf is the founder of the Umayyad rule in Syria. He was born in Mecca and had converted to Islam after the conquest of Mecca. During the caliphate of Abu Bakr, under order of his brother, he got the command of the army. He became the governor of Jordan in the time of Umar. Thereafter Umar gave him the governorship of Damascus. During the caliphate of Uthman he acquired the governorship of Syria bringing all other administrators under his rule. After killing of Uthman and during the rule of Ali (a.s.) he was at once removed from the governorship by Ali (a.s.). Before the dismissal order reached him, Muawiyah raised the bogey of taking revenge from the killers of Uthman and alleged that Ali (a.s.) had killed him, thus creating an excuse for war. Muawiyah is notorious for taking undue advantages through treachery and deceit. [Tarikh Ibn Athir 4/2 Tarikh Tabari 6/180; Al-Badu Wat Tarikh 6/5; Al-Alam 7/261-262]
- 6. Yazeed bin Muawiyah bin Abi Sufyan was the second Umayyad ruler of Syria. He was born in Matroon, brought up in Damascus and in the year 60 A.H. took over caliphate after his father. The people headed by Husayn (a.s.) did not pay allegiance to him because of his indulgence in debauchery, fornication, and pleasure games. In the year 63, people of Medina de-recognized him as a caliph. Yazeed sent Muslim bin Aqabah to crush them and allowed Medina to be devastated, looted, dishonored and massacred for three consecutive days and forced people to declare that they were servants of Yazeed. Shameful sins took place in Medina and many companions of Holy Prophet (S) and Tabein were killed. He died in 64 A.H. [Tarikh Tabari: Events of the year 64; Tarikhul Khamis 2/300; Tarikh Ibn Athir 4/94; Jumahartul Ansab: 103; Al-Alam 8/ 189]
- 7. Walid bin Utbah bin Abi Sufyan Umayyad is one of the chiefs of Bani Umayyah. He became the governor of Medina in the year 57 during the days of Muawiyah. After the death of Muawiyah, Yazeed wrote to him to obtain allegiance from people in his favor. He relieved him in the year 60, recalled him and took advice from him and in 61 reappointed him as the governor of Medina. He confronted the revolt raised by Abdullah bin Zubair in Mecca and died of plague in Medina in the year 64. He had performed Hajj with people in 62. [Miratul Jinan 1/140; Nasabu Quraish /133 & 433; Al-Alam 8/121]
- 8. Medina: which is also known as Yathrib. Its area was about half of Mecca. It was situated in the hot salty land with abundant water and date trees. The Masjid is in the middle of the city and the holy grave in the east. Medina has many other names like Taybe and Yathrib and Mubarakah. [Majamul Buldan 5/82]
- 9. Marwan bin Hakam bin Abil Aas bin Abd Manaf, Abu Abdul Malik, is an Umayyad caliph and is at the head of the dynasty of Ale Marwan (Umawi) whose kingdom is known as Marwanian. He was born in Mecca, brought up in Taif and lived in Medina. Uthman made him one of his closest confidant and also his scribe. After the murder of Uthman he participated in the disturbance in Basra with Aisha and was with Muawiyah in Siffeen. He was appointed governor of Medina during Muawiyah's reign. Ibn Zubair drove him out of Medina. He went to Syria and died of plague in the year 65. According to our narration his wife, mother of Khalid bin Yazeed, killed him. [Usdul Ghabah 4/348; Tarikh Ibn Athir 4/74; Tarikh Tabari 7/34; Al-Elam 7/207]
- 10. After this, as per the copy "A" there is a lengthy narration, which is not found in the copy of "R". Possibly it is a marginal (or footnote) written by the author on the book. Anyway we produce here the exact text of the copy of "A": Ali bin Musa bin Ja'far bin Muhammad bin Tawus, the author of this book, says:

"Our research reveals that Husayn (a.s.) knew very well the consequence of his uprising and action and that it was his duty to do what he did. Groups, with their evidences-their names have been mentioned by me in the book Ghayas Sultanul Wara A Sukhanas Sara-up to Abi Ja'far Muhammad bin Babawayh al-Qummi, who has in his book Amali, quoted from Mufaddal bin Umar from Sadiq (a.s.) and he from his father and grandfather that they informed me: One day Husayin came to Hasan (a.s.). When his eyes fell on his brother he wept. He asked: Why are you weeping? He replied: It is due to what is going to happen to you.

He said: What will happen to me in that I will be martyred through poison. But, O Aba Abdillah! There is no day like your day when thirty thou—sand people who consider themselves as the followers of our grandfather and who call themselves Muslims, will gather around you, shed your blood, dishonor you and capture your sons and women, and plunder your property. Then cursing of Bani Umayyah will be lawful. Dust and blood will rain from the sky. Everything including wild animals and fish in the sea will weep over you.

A group of those at whom I have hinted...As is mentioned at the end of the book Shafi, his grandfather Muhammad bin Umar narrates that: My father Umar bin Ali (a.s.) talked about Dais from Ale Aqil and said: As my brother Husayn (a.s.) refused to give allegiance to Yazeed in Medina, I went to him in private and told him: May I be thy ransom, O Aba Abdillah! Hasan Mujtaba, your brother (a.s.) has narrated from his fathers: At this moment weeping stalled my talking and I wept loudly. Husayn embraced me and said: Did he tell you that I would be killed? I said: Alas, O son of the Prophet. He said: By your father, did he inform you about my murder. He said: Yes, if you did not give allegiance. He said: Brother my father narrated from the Holy Prophet (S) that I would be killed and my grave would be near his grave. Do you think that I do not know what you know? No. By Allah, I will never accept humiliation. It is Fatima who complained to her father about what her progeny received from the Ummat. Those who tormented her progeny will not be taken to Paradise.

I say: Maybe some who have not recognized the gracefulness in martyrdom may understand that devoutness to Allah is not like this, as if they have not heard the True Quran saying that sometimes devoutness lies in self-killing: Then repent before your Creator by killing yourselves as it, in the sight of your Creator, is better for you. Perhaps they have relied on the verse: Do not destroy yourselves by your own hands and imagined that in this ayat the word Tahlakah means killing whereas the question is not like that. Tabbud (devoutness means man should make himself reach the stages of Sa'adat (bliss of salvation). The author of Maqtal, while explaining this verse, narrates from Imam Sadiq (a.s.), which conforms to intelligence. Aslam narrates that: We went to the battle of Nahavand and perhaps to other battles too. We arranged our rows and so also the enemy. They had unprecedented lengths and widths. The army of the Byzantines had their back to the city wall and their face towards us.

One of us attacked. People exclaimed: La Ilaha Illallah. This man is throwing himself into destruction (halakat). Abu Ayyub Ansari said:

Perhaps you have taken a wrong meaning from this verse and thereby you have mistaken the desire for martyrdom of this man as jumping into halakat. This verse is revealed in connection with us because we, instead of rushing to help the Prophet of Allah remained stuck with our women and children and property and consequently refrained from assisting the Holy Prophet (S) and this ayat has been revealed by way of ad-monishing and denouncing us. Its meaning is: By violating the command of the Holy Prophet and by remaining in the house with women and children you have thrown yourselves into halakat (destruction). This verse is for refuting our dead and for inspiring us to fight against the enemy in Jihad. Thus the action of the said man was either for getting martyrdom or for inspiring the army against the enemy to get its reward in the Hereafter.

We say: We have brought these reminders in the Preface and in the dis- course of this book and the same will also be repeated henceforth.

- 11. Mecca has many other names like: Ummul Qura, Annisasah, Umm Raham. It is called Baitullahil Haram.
- 12. Abdullah bin Abbas bin Abdul Muttalib Quraishi, Hashmi, Abul Abbas who was a chief of the Community and a great companion of the Holy Prophet. He was born in Mecca and was brought up during the initial days of prophethood and became a servant of the Holy Prophet. He has narrated hadiths and he was with Ali (a.s.) during the battles of Jamal and Siffeen. He had become blind during the last days of his life; He resided in Taif and expired in the year 78 A.H. there. [Al-Isabah Part 4772: Sifatus Safwa 1/314, Hilya tul Awliya 1/314; Nasabu Quraish 26; Al-Mahbar: 98; Al-Alam 4/95]

 13. Abu Bakr Abdullah bin Zubair Al-Awam Quraishi, Asadi became Caliph after the death of Yazeed in 64. He got control over Misr, Hijaz, Yaman, Khorasan, Iraq and most of Syria and he made Medina his center. He had encountered hard

events with Bani Umayyah; Hajjaj Thaqafi went to fight him in the days of Abdul Malik bin Marwan. Ibn Zubair went to

Mecca when Hajjaj was with his army in Taif. There was a fight between them, which resulted in the killing of Ibn Zubair in the year 73, A.H. He ruled as a Caliph for 9 years. [Tarikh Ibn Athir 4/135; Tarikh Tabari 7/202; Fuwatul Wafiyat 1/210; Tarikhul Khamis 2/301; Al–Alam 4/87]

- 14. Abdullah Bin Umar Bin Khattab Adavi, Abu Abdur Rahman, had be- come blind in the last days of his life and he is the last Sahabi (companion of the Holy Prophet) to die in Mecca. He was born and died in Mecca. The date and year of his death is un- known and under dispute. [Al-Isabah 4825; Tabaqat Ibn Sa'ad 4/105–138; Tahzibul Asma 1/278; Al-Alam 4/108]
- 15. Kufa is the same city, which is well known and situated in the land of Babel (Babylon). It is one of the cities of Iraq. It is called Kufa because it is circular. [Majamul Buldan 4/322]
- 16. Abu Muttaraf Sulaiman bin Sard bin Abi al-Jun Abdul Uzza Manqaz as-Saluli al-Khuzai was a Sahabi and a Shia leader. He was by the side of Ali (a.s.) during Jamal and Siffeen. He was a resident of Kufa. He owned the State of Tawwabeen during Alwardah and was martyred by Yazeed bin Haseen. [Al-Isabah Part 3450; Tarikh Islam 3/17; Al-Alam 3/127]
- 17. He was Musayyab bin Nujbah bin Rabiah bin Riyah al-Fazari, Tabei, a chief of his community. He had participated in the battles of Qadisiyah and in the conquests of Iraq. He was also present in the wars fought by Ali (a.s.). He became a resident of Kufa and was one of the Tawwabeen and among those who demanded the revenge for the killing of Husayn (a.s.). He attained martyrdom with Sulaiman bin Sard in the year 65. He was a man of courage, struggle and devotion. [Al-Kamil Fi Tarikh 4/68-71; Al-Isabah Part 8424; Al-Elam 7/225-226]
- 18. Rafah bin Shaddad al-Bajli, Qari was one of the invading and courageous Kufians who were friends (Shias) of Ali (a.s.). Martyred in 66 A.H.
- 19. Habib bin Mazahir or Mazahhar bin Riyab bin Ashtar bin Najwan al– Asadi al–Kandi Fiqasi is one of the brave Tabei leaders. He lived in Kufa. He had served Imam Ali (a.s.) during all of his battles. He was from Shartat al–Khamees. He led the left wing of Imam Husayn's (a.s.) army in Karbala. He was 75 years old. He had tried to obtain the assistance of Bani Asad but before they could join the army of Husayn, the enemy came in the way. He was honorable and respectable in the eyes of Imam Husayn (a.s.). He was held in high esteem in the society of Kufa. After his martyrdom Husayn (a.s.) had condoled himself. His killer was Badil bin Hareem al–Gafqani.

[Tarikh Tabari 5/352-440; Rijalush Shay kh: 72; Tasmiya min Qatli ma al-Husayn: 152; Lis anul Mizan 2/173; Al-Kamil Fi Tarikh, Events of the year 61; Al-Elam 2/166; Ansarul Husayn: 81-82]

20. Apparently his correct name was Abdullah bin Vail Tamimi as it is mentioned in Rijalush Shaykh: 55. He is one of the companions of Amirul Momineen. His name comes after that of Qambar and this is a mistake. In the manuscript of Rijalush Shaykh his name is mentioned before that of Qambar and that too before a number of other names. His name is mentioned in Sharhun Nahj and at other places also.

[SharhunNahj 3/133]

- 21. Noman bin Bashir bin Sa?ad bin Thalaba al-Khazraji al-Ansari is from Medina. Nailah, wife of Uthman had sent her shirt to him through Noman to Syria. He was with Muawiyah in Siffeen. He had become the Qazi (judge) of Damascus and thereafter governor of Yemen then of Kufa and thereafter of Hims. He was there when Yazeed died. Then Noman gave allegiance to Ibn Zubair and people of Hims rose against him. So he fled. Khalid bin khilli al-Qalai pursued him and killed him in 65 A.H. [Jumharatul Ansab: 345; Usdul Ghabah5/22; Al-Isabah No. 8730; Al-Elam 8/36]
- 22. Sham having pronunciation with or without hamaza is the plural of Shammat. It is named so because of its dense population and due to the situation of villages close to one another. Its area from Euphrates to Areesh is lower than the locality of Egypt. Its width being from "Dokuh towards Qibla to the territory of Byzantine. Its major cities include Halb, Manbaj, Bamat, Hams, Damascus, Baitul Maqdas and Magrat. Seashore being that of Antioch and Tarablus... [Majamul Buldan 3/311; 315]
- 23. Hani bin Hani Hamadani al-Kufi. He has narrated from Amirul Momineen (a.s.) and Abu Ishaq from him. [Tahzibul Tahzib 11/22-23]
- 24. Saeed- Sa'ad from Bani Hanifah bin Majeem...He was a powerful epic singer. He was one of the couriers for the Imam. [Tarikh Tabari 5/419; & 353; Maqtalul Husayn Khwarizmi 1/195 & 2/20; Al- Manaqib4/103; Al-Bihar 45/21, 26 & 70; Tasmiya min Qatli ma al- Husayn: 154; Ansarul Husayn 90 & 91]

25. Shabas Rabaee Tamimi Yarbooi, Abu Quddoos was a Misri chief and a Kufian. In his days he had seen the period of the Holy Prophet (S). Thereafter he claimed prophethood along with Sajah. Then he returned to Islam. He asked for punishment for the killers of Uthman. Despite inviting Husayn he went to fight against Imam and got killed in the year 70.

It is said: After his capture, Ibrahim asked him: Tell the truth, what did you do in Karbala. He said: I hit the face of Imam with my sword. He was told: Woe unto you o cursed one! Did you not fear Allah and his grandfather? Then Ibrahim incised the flesh of his thigh to such an extent that he died. [Al-Isabah No: 3950; Tazibut Tahzib 4/303; Mizanul Etedal 1/440; Al-Elam 3/154]

- 26. Hajar-Pronounced like "katan" or "katab" bin Abjar was a Kufian. It is said he had narrated from Amirul Momineen, and that Sammak bin Harb had narrated from him. [Ar- Rijal fi Tajul Uroos 2/25]
- 27. In some manuscripts he is mentioned as Yazid bin Harith or Yazeed bin Raveem. But what appears to be correct is that there should have been a man by the name Yazeed bin Harith bin Raveem and he must have converted to Islam by Amirul Momineen. He was present in the battle of Yamamah. He resided in Basra. He was killed in Ray in 68 A.H. [Al-Kamil; 4/111; Al-Isabah No: 9398; Tahzibut Tahzib 8/163, Jumharatul Ansab 305; Al-Elam 8/180–181]
- 28. Apparently the correct name is Urwah bin Qais. [Tarikh Tabari 5/353; Ansabul Ashraf 3/158]
- 29. What is mentioned at P. 38 in Irshad of Mufid is Hajjaj Zubedi.
- <u>30.</u> Muhammad bin Amir bin Atarad bin Hajib bin Zurarah at–Tamimi ad Darimi is a Kufian. His name is mentioned in stories of Hajjaj and other rulers. He was one of the commanders in the army of Ali (a.s.) in Siffeen. He died around 85 A.H. [Al–Mahbar: 154, 338 & 339; Lisanul Mizan 5/330; Al–Elam 6/319]
- 31. Muslim bin Aqil bin Abi Talib bin Abdul Muttalib bin Hashim was a Tabei and a man of wisdom and courage. His mother was Umm Walad bought by Aqil from Syria. Imam sent him to Kufa so that he may take allegiance for him from the people over there. He left Mecca in the middle of Ramadhan and reached Kufa on the 6th of Shawwal. He is the first man to be martyred for Husayn (a.s.).

[Maqatilut Talibiyyin: 80; At-Tabaqatul Kubra 4/29; Tasmiya min Qatli ma al-Husayn: 151; Al-Kamil fi Tarikh 4/8-15; Al-Akhbarut Tiwal 233; Tarikhul Kufa: 59; Al-Elam 7/222; Ansarul Husayn: 124; Ziyaul Ainain 13-29]

- 32. He was extradited to Taif by the recommendation of Ibn Umar. After Yazeed died he went to Kufa and rebelled to avenge the blood of Hus- sain (a.s.). He captured Kufa and Mosul and killed the killers of Husayn (a.s.) and got killed in the war with Mus?ab bin Zubair in the year 67 A.H. [Al-Isabah No: 8547; Al-Farq Bainal Garq: 31–37; Al- Kamil fi Tarikh 4/82–108; Tarikh Tabari 7/146; Al-Elam 7/192]
- 33. Umar bin Sa'ad Abi Waqqas Zahri Madani, Ubaidullah bin Ziyad gave him the command of 4000 men and sent him to the battles of Dailam. He had with him the or- der appointing Umar bin Sa'ad as the governor of Ray. Then when Ubaidullah knew about Husayn's (a.s.) movement towards Iraq he wrote to Umar bin Sa'ad to return with his army and ordered him to fight against the Imam. He made an excuse. Ibn Ziyad threatened him that he would take back the governorship of Ray. So he submitted. Umar bin Sa'ad was killed by the powerful hand of Mukhtar. [At-Tabaqat 5/125; Al-Kamil fi Tarikh 4/21; Al- Elam 5/47]
- 34. Ubaidullah Ibn Ziyad Ibn Abih was born in Basra. He was in Iraq when his father died. He went to Syria and Muawiyah sent him to Khorasan as Amir in 55 A.H. and Yazeed confirmed him in 60. The event of Karbala took place in his time and by his hand. After the death of Yazeed, the people of Basra gave him allegiance and then revolted against him. He secretly fled to Syria. Then he went to Iraq and there was a fight between him and Ibrahim Ashtar. His army scattered and Ibrahim killed Ubaidullah at Khazar in Mosul. He was called Ibn Marjana and was notorious as a womanizer. [Tarikh Tabari 6/166 and 7/18 and 144; Al-Elam 4/193]
- 35. Basra is an Islamic city built during the caliphate of Umar. It was named as Basra in 18 A.H. as soft stone (Basra) was found there. Basra and Kufa jointly are known as Basratan. [Majmaul Bahrain 3/225–226]
- 36. Sulaiman was a friend of Husayn (a.s.) who was sent to Basra by Imam. He was asked to meet one of the chiefs of Basra who handed over Sulaiman to Ubaidullah. Ubaidullah killed him. Some historians say he was martyred in Karbala with Husayn (a.s.). Apparently the man named Sulaiman who was martyred in Karbala was another person. [Tarikh Tabari 5/357–358; Maqtal of Khwarizmi 1/199; Bihar 44/337–340; Ansarul Husayn: 74; Ziyaul Ainain 39–40]

- <u>37.</u> Munzir Ibn Jarood was born in the time of the Holy Prophet and was with Ali (a.s.) and was made the governor of Istakhar by the Imam. When the Imam got news about his undesirable affairs he was dismissed. Ubaidullah made him the governor of the borders of India in 61 A.H. and died at the end of the same year. [Al–I sabah Part 8336; Jumharatul Ansab: 279; Al–Aghani 11/117; Al–Elam 7/292]
- 38. He was known as Ahnaf because of a defect (crookedness and lameness) in his leg. There is a dispute regarding his name. Some say it was Sakhr and according to some his name was Zahak. He was born in Basra and had seen the time of the Holy Prophet, but not the Holy Prophet himself. He isolated himself from the battle of Jamal and died in Kufa. [At–Tabagat 7 /66; Jumharatul Ansab: 206; Tarikhul Islam 3/129; Al–Elam 1/276 & 277]
- 39. Muhammad bin Ashath bin Qais Kandi is one of the companions of Musab bin Zubair. He got killed in 67 A.H. [Al-Isabah No: 8504; Al-Elam 6/39]
- 40. Asma bin Kharja bin Haseen Fazari was a Tabei and one of the first class personalities of Kufa. He died in 66 A.H. (lunar). [Fuwatul Wafiyat 1/11; Tarikhul Islam 2/372; An Nujoomuz Zahira 1/179; Al–Elam 1/305]
- 41. Shureih bin Harith bin Qais Al-Kindi ± Abu Umayyah ± was originally from Yemen. He died in the year 78 A.H. He was the Qazi (Judge) of Kufa during the days of Umar, Uthman, Ali, Muawiyah and even Hajjaj. He resigned 77A.H. and Hajjaj accepted his resignation. [At-Tabaqat 6/90–100; Wafyatul Ayan 1/224; Hilyatul Awliya 4/132; Al-Elam 3/161]
- 42. Amr bin Madi Karb Zubedi (Faras, Yemen). He came to Medina in 9 A.H. along with 10 persons and accepted Islam. His Kunniyyat was Abu Thaur. He died near Rey in 21 H. [Al-Isabah No. 5972; At-Tabaqat 5/383; Khizanatul Adab 1/425]
- 43. Sayyid Khui says: Ziyad bin Ubaid... is the same Ziyad bin Abih whose mother is Sumayya, notorious for adultery. Her attachment with Abu Sufyan is known to all and their bastard son is Ubaidullah, the killer of Husayn (a.s.) cursed son of the cursed, and the father of the cursed in the first is the same Ziyad who is known by the name of his mother. [Mojam Rijalul Hadith 7/309]
- 44. Abdullah bin Zubair bin A'shi. His name is Qais bin Bajrah bin Qais bin Munqaz bin Amr bin Qaen Asadi. [Adabut Taff 1/146]
- <u>45.</u> Farazdaq Humam bin Ghaib, Abu Faras was a noted poet, a linguist and a noble personality in his community. His father and grandfather were also among generous noblemen. He died at the age of about 100 years. [Khizanatul Adab 1/105–108, Jumharat Asharul Arab, 3/163, Al–Elam 8/93]
- <u>46.</u> Shaykh Tehrani, in Az-Zariah 8/241, says: Abu Ja'far Muhammad bin Jurair bin Rustam Tabari Amoli Mazandarani had come after Muhammad bin Jurair Tabari Kabir. He is a contemporary of Shaykh Tusi (d. 460 A.H.) and he corroborates this matter
- <u>47.</u> Dalail Al-Imamah or Dalail Aimmah was compiled after 411 A.H. Shaykh Tehrani says: Sayyid Tawus was the first person to quote from this book... It may be remembered that in the year 405 A.H., there were 1500 books in library and from among all those books it was the complete manuscript of this books to which the Sayyid had been quoting along with the author's name during his initial, middle and last days in his books in various contexts. But that copy reached the latter only in an incomplete form. [Az-Zariah 8/244]
- 48. In Mustadrakat Ilm al-Rijal 4/95, it is mentioned: Sufyan bin Waqee has not been mentioned by his name Abu Muhammad. Muhammad bin Furat Vahhan has narrated from him and he from his father and his uncle. Muhammad bin Jurair has narrated from him and from his father and uncle from Amash in Dalailul Mojizat.
- 49. Waqee bin Jarah bin Maleeh Rawasi, Abu Sufyan was a Hafiz of Hadith and a Muhaddith of Iraq in his time. He was born in Kufa and died at Feed while returning from Hajj in the year 197–199. [Tadkeratul Huffaz 1/282; Hilyatul Awliya 8/368; Mizanul Etedal 3/270; Tarikh Baghdad 13/466; Al–Elam 8/117]
- <u>50.</u> Amash, Sulaiman bin Mehran Asadi Valai, Tabei from Rey. He was brought up in Kufa where he died also. He transmitted around 1300 hadiths. He died in 148 A.H. [At-Tabaqat 6/238; Al-Wafiyat 1/213 Tarikh Baghdad 9/3; Al-Elam 3/135]
- <u>51.</u> Mustadrakat Ilm al-Rijal 3/425 has considered that Zarrah bin Khalaj and Zurarah bin Saleh were two persons. Perhaps it was one who saw a Mojizah (miraculous vision) wherein the Hazrat informed him about his martyrdom and also of his friends. Quoting Ibn Saleh he says: He had the honor of meeting Husayn (a.s.) three days before he revolted.
- <u>52.</u> Iraqain: Kufa and Basra. Iraq is known as Suwad due to its being covered with date trees and other vegetation. Its length was from Hadisa in Mosul to Abadas and its breadth from Azeeb in Qadisiya to Halwan. Yet the known length of Iraq

is less than the length of Suwad. [Mojamul Buldan 3/272; 4/93-95]

- 53. Nawawees was a public tomb of Christians before the Islamic victory. It was situated near the Husayni Lands. [Turathi Karbala: 19]
- <u>54.</u> In the copy of "A", it is mentioned: Muammar bin Musannus has written in Maqtalal Husayn that: when the Day of Tarviyah (8th of Zilhajj) dawned, Umar bin Sa'ad arrived in Mecca with a huge army, Yazeed had ordered him to fight and kill Husayn (a.s.) and Husayn (a.s.) had left Mecca on that very day of Tarviyah. This writing does not appear in the copy of R.B. and we have mentioned in the footnote considering it probable that perhaps it was from the comments of the author on the work and thereafter he might have got into the text while producing copies.
- 55. Muhammad Bin Ahmad Bin Dawood Bin Ali Shaykh at-Taifa Abul Hasan Qummi (d. 368), the author of Al-Mazar is one of the excellent works of Mufid from whom Husayn Bin Ubaidullah al-Fazairihas has also narrated. [At-Tabaqat Al-Qarn Ar- Rabe: 236]
- <u>56.</u> Abul Qasim Muhammad al-Akbar is a son of Ali (a.s.) and Hanafiya is the Kunniyyat of his mother Khaula daughter of Ja'far. He was a very intelligent and learned man and also extremely strong. His debates on Imamate, with Imam Sajjad (a.s.) and consequently his acknowledgement of Imamate of Imam Sajjad (a.s.) and his bowing before Imam Sajjad is well known. He expired in 80 or 81 A.H. [Tangihul Magal 3/115; Wafyatul Ayan 5/91; At-Tabagat 5/91]
- 57. In the manuscript of "A" after the phrase [said farewell and departed] the following words are found: Muhammad bin Yaqub Kulayni, in his book ar–Rasail says quoting Muhammad bin Yahya from Muhammad bin Husayn, from Ayyub bin Nuh, from Safwan, from Marwan bin Is– mail, from Abi Abdullah (a.s.) that: We have word regarding the upris– ing of the Imam (a.s.) and the opposition of Muhammad Hanafiya, about which Imam Sadiq (a.s.) said: I shall narrate to you something which you should never again raise before me in this assembly. While proceeding, Husayn (a.s.) called for a paper and wrote therein:

Bismillahir Rahmanir Raheem

From Husayn bin Ali to Bani Hashim:

Those who join me shall attain martyrdom and who oppose not succeed.

Was Salam

In his book Muladunnabi wa mulad Al-awsiya', Shaykh Mufid quotes his teacher Imam Sadiq (a.s.) saying: When Husayn (a.s.) left Mecca and proceeded towards Medina (It should be Medina to Mecca – Translator) armies of angels covered with armaments came riding heavily on horses to Husayn (a.s.) and said: O Proof (Hujjat) of Allah for the creation after the grandfather and father and brother, Allah had helped His messenger through us and now He has sent us to help you.

Imam (a.s.) said: My venue is in the land of my martyrdom and it is Kar- bala. When I reach there, you may come to me. They said: O proof of Allah! Truly Allah has ordered us to remain in the range of hearing and obeying you. Do you feel fear from the enemy? In that case we are with you.

The Imam replied: They cannot reach me until I reach my mausoleum. Then battalions of faithful jinns (genies) turned up before the Imam and said: O our master! We are your Shias and your helpers: Order us to do whatever you like. If you issue a command, we shall destroy all of your enemies even before you move from your place. The Imam wished them well and said: Have you not read in Allah's Book revealed to my grand– father: "Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain." If I stay put here, then how will this inner creation be tested and who will, except me, will recline in the grave for which a particular ground has already been selected? That place which

will become the sanctuary of our Shias and friends: it is where their deeds and prayers will be accepted, they shall reside therein and which will be the abode of peace for them in both this world and the Hereafter. All of you may remain present in Karbala on Saturday – as per another narration, on Friday – because, by the end of that day, I and all of my friends will achieve martyrdom, and my head will be carried towards Yazeed bin Muawiyah.

The jinns replied: O friend of Allah and the son of His friend! By Allah, had we not considered your obedience compulsory and had we not known that your disobedience is not permissible we would have done quite opposite and would have annihilated all you enemies even before you could apprehend them.

The Imam said: By Allah, we are stronger than you, but till one is dead, he dies with clarity and knowledge and one who remains alive lives with arguments. (This footnote is not found in the manuscript of R. & B. We are setting forth here because probably the author had brought it in the margin of his book and thereafter it was included in the text.).

- 58. Tanim [on the scale of Takreem] is a locality in Hill in Mecca. It is between Mecca and Sirf at a distance of about two Farsakh [12 km] from Mecca some say four Farsakh It is called Tanim because it has a hill by the name "Naum" on its left and also another mountain called Naim. A desert village is called Naiman. In Tanim there are mosques in the precincts of Masjid–e–Aisha. It is the Miqat for the Meccans for the purpose of Umrah. [Mojamul Buldan 2/49]
- 59. Zat-e-Irq is the place of Tahleel (praising God) for the Iraqis. It is between the borders of Najd and Tahamah. It is said: Irq is a mountain on the road to Mecca and hence it is named Zat-e-Irq. Asmaee says: the ground raises high from Batl ar-Rama upto the heights of Zat-e-Irq and Irq is a mountain close to Zat-e-Irq. [Mojamul Buldan 4/107-108]
- 60. It is mentioned in Mustadrakat Ilmur Rijal 2/33 that Bashar bin Ghalib Asadi Kufi is one of the companions of Husayn and Sajjad (a.s.). Shaykh, in his Rijal, and Baraqui have considered him among the companions of Amirul Momineen and Hasnain and Sajjad (a.s.). He and his brother Bashir are the narrators of Dua Arafa of Imam Husayn. He has some narrations, which I have quoted in Oddatud Dai. Abdullah bin Shuraik has narrated from him.
- 61. Thalabiya [with first Fatha for pronunciation] is one of the stations on the Mecca-Kufa road after Shuqooq but before Khuzemiya. It was at the 2/3rd distance (road). At a lower level was a water stream at a distance of one mile called Zaweeja. Thalabiya is named so because Thalaba bin Amr had been there. It is said that Thalaba bin Dudan bin Asad was the first person to camp there. [Mojamul Buldan 2/78]
- 62. Zohair bin Qain Bajali. Bajliya is a branch of Qahtaniyas. Zaheer was a distinct personality of Kufa. It seems he was quite old when he joined Imam. In reciting 'Ziarat', he has been honored exceptionally. Though, initially, he was not inclined to this meeting, before the battle, he delivered a speech against the army of Kufr (blasphemy). Thereafter he be– came the commander of the right wing of the Imam's army. [Tarikh Tabari, 5/396–397; 6/42 and 422; Rijalush Shaykh: 73; Ansarul Husayn:88]
- 63. This is the lady who told the slave of Zohair after his martyrdom: Go and shroud your master. The slave went and found the body of Husayn (a.s.) shroudless. So he asked himself: Shall I shroud my master and leave Husayn (a.s.) shroudless? So I shrouded Husayn (a.s.) and told the lady about it. She said: Well done and gave me another shroud with which I shrouded him (Zohair). [Translated from Al-Imam al- Husayn from the book At-Tabaqat that was printed in Issue no. 10, p. 190. Elamunnisa al-Mominat: 341]
- 64. Zubala is a halt on Mecca–Kufa Road. It was a populous village with a market situated between Waqasa and Thalabiya. Sakooni says: Zubala comes after Kufa and before Shaqooq. It also has a city wall and a Jame Masjid for Bani Gazaria of Bani Asad. [Mojamul Buldan 3/129]
- 65. Qais bin Mosahar Asadi from Adnan, is a young man of Kufa who be-longed to the nobles of Bani Asad. He is also one of the couriers of the Kufis to Husayn (a.s.). After getting the news of the Imam's refusal to pay allegiance to Yazeed and after seeing Imam, he returned to Kufa with Muslim. He delivered Muslim's letter to Imam wherein it was men-tioned that people had paid allegiance to Imam (a.s.) and that they had invited him to come to Kufa. [Tarikh Tabari 5/394–395, Rijalush Shaykh 79; Tasmiyah min Qatli ma al-Husayn: 152; Ansar-ul Husayn: 123–124]
- 66. Haseen bin Namir Shooni was one of the cruel and stonehearted colon– els in the days of Bani Umayyah. He was from Hams. He had stoned Ka'ba with catapult and finally he was the commander of the right wing of Ibn Ziyad?s army during war with Ibrahim Asht near Mosul in the year 68. He went to hell in that war. [At–Tehzib Ibn Asakir 4/371 and Al–Elam 2/262]
- 67. Hurr bin Yazeed bin Najiyah bin Saeed from Bani Riyah bin Yarhoo'. He was one of distinguished personalities of Kufa and a leader among the nobles of Tamim. He was also one of the commanders in the Umayy– ad army in Karbala. He was leading the tribes of Tamim and Hamadan. He confronted Husayn (a.s.) at the foot of Mt. Hasam. On Ashura, before the battle intensified, between the Imam and the army of blasphemy, he repented and joined the Imam and fought fiercely until

he was martyred.

[Tarikh Tabari 5/422 and 400 and 427; Tasmiyah min Qatli ma al-Hu- sain: 153; Rijalush Shaykh: 73; Al-Bidaya wan Nihaya 8/172; Al-Kamil fi Tarikh 4/19; Ansarul Husayn: 84-85 and Al-Elam 2/172]

- <u>68.</u> Azeeb al-Hajanat is near Azeeb al-Qawadas and it is a river or stream between Qadisiya and Maghshiya. The distance between them from Qadisiyah is four miles. Something more is also said about it. [Mojamul Buldan 4/92]
- 69. Apparently he should be Nafe bin Hilal bin Nafe bin Jamal bin Sa'ad al-Ashirah bin Mazhaji, not Bajli. He was a noble leader who was courageous and also a reciter of the Holy Quran as well as an honest reporter of hadith. He was a companion of Amirul Momineen (a.s.). He had attended three battles including Karbala, which are mentioned in books of Maqtal. [Absarul Ain 86-89, Tabari 6/253, Ibn Athir 4/29, Al-Bidaya 4/184]
- 70. In some sources he is mentioned as Badeer bin Hafeer. Obviously it ought to be Burair bin Khuzair as it is more probable. He used to recite the holy Quran in the Jame Masjid of Kufa. He was enjoying much respect in the eyes of the Hamadanis. He is a Hamadani coming from Kahlan. His native place was Kufa. He had tried to prevent Umar bin Sa?ad from accepting the post of governor in the government of Bani Umayyah. [Tabari 5/421; Mojam 3/289; Al–Manaqib 4/100 and Bihar 45/15]
- 71. Zainab daughter of Ali (a.s.) sister of Hasan (a.s.) and Husayn (a.s.), a wise lady of Bani Hashim, wife of her cousin Abdullah bin Ja'far. She was with her brother Husayn (a.s.) in Karbala. From Karbala, she went to Kufa and thence to Syria as a prisoner. She was forbearing with a werwing heart. She was a high-class orator. For more details please refer to Zainab al-Kubra by Shaykh Ja'far Naqvi which gives information about the unique personalities of Zainab and her mother Zahra (s.a.).
- 72. Umm Kulthum, daughter of Amirul Momineen (a.s.). Her mother was Fatima (s.a.) and Hasan (a.s.) and Husayn (a.s.) were her brothers and Zainab her sister. She is a noble lady of Bani Hashim. The matter of her marriage with Umar is one of those matters in which there is a difference of opinion between Muslims. Some of the instances regarding her sister Zainab the Kunniyyat of both of whom are same have confused the his– torians. [Ajoobatul masail as–Sarviyah: 226; al–Istighasah: 90; Al–Istiab 4/490; Al–Elamun Nisa al–Mominat 181–120 and others]
- 73. Historians have not mentioned Ruqaiyah. Sayyid Amin, in Ayan, 7/34 has said: In a street called Mahalla al–Imarah of Damascus, there is a grave and a martyr's tomb which is a place of pilgrimage and is named after her. Mirza Ali Asgar Khan, the premier of Iran, had renovated it in 1323 A.H.
- 74. Fatima, daughter of Imam Husayn (a.s.), was a scholar of Hadith and a narrator also from her grandmother Fatima (s.a.) by way of transmission. She has narrated Hadith from her father. She had gone as a prisoner to Syria with her aunts Zainab and Umm Kulthum and her sister Sakina. Then she returned to Medina and got married with her cousin Hasan bin Hasan. After his death she married Abdullah bin Amr bin Uthman. After the death of the latter she did not remarry until she died in the year 110 A.H. [At-Tabaqat 8/347; Maqatilut Talibiyyin; 119 and 120 and 202 and 237 and Al-Elam 5/130]
 75. Rabab, daughter of Amr al-Qais bin Adi, wife of Husayn (a.s.) as- Shaheed. She was with him in Karbala and after the
- 75. Rabab, daughter of Amr al–Qais bin Adi, wife of Husayn (a.s.) as– Shaheed. She was with him in Karbala and after the martyrdom went to Syria with the prisoners. From there she returned to Medina. A number of nobles sought her hand in marriage but she excused herself. She did not repose under roof for a year after the martyrdom of Husayn (a.s.), fell ill and died of terrible sorrows. She was a poetess and sung elegies bewailing Husayn (a.s.). [Al– Mahbar 3/13; Elamun Nisa 1/378 and Al–Elam 1/378]

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