

Chapter 5: Life of Imām al Husain Sayyidul Shuhadā' (a.s.) – The Fifth Infallible

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Section I

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1. Relating to the felicitous birth of Imām al Ḥusain (a.s.)

It is renowned that Imām al Ḥusain (a.s.)'s felicitous birth took place in Madīnah on the third of the month of Sha`bān. Shaikh al Ṭūsī relates, that a signed statement (Tawqī) from Imām al Mahdī (a.t.f.s.) emerged, addressed to Qāsim bin `Alā' al Hamdānī, the agent of Imām Ḥasan al `Askarī (a.s.), stating that, "Our Master Ḥusain (a.s.) was born on Wednesday, the third of the month of Sha`bān.¹ Then fast on that day and recite the following supplication (Du`ā'): Allāhumma innī as`aluka bi Ḥaqqil Mawlūdi fī Hāḍal Yawmī"²

Ibn Shahr Āshub relates, that his blessed birth took place ten months and twenty days after the birth of his brother Imām al Ḥasan (a.s.), i.e. on Tuesday or

¹ Most of the Scholars consider this date to be accurate, among them, Sayyid Ibn Ṭāwūs in his Iqbālul A`amāl, Shaikh al Kulaynī in his Al Kāfī, Muḥammad Bāqir al Majlisī in his Biḥārul Anwār, etc. (translator)

² The complete Supplication (Du`ā') being, "O Allāh (s.w.t.)! I ask You by the right of the one born on this day, the one promised Martyrdom before his inception and his birth. Wept upon him the heavens and all it contains, and the earth and all upon it, before he placed his foot in the world. The Martyr of tears, and the Master in his family, the one extended succour on the day of assault, the one compensated for his Martyrdom with the A'immah (a.s.) emerging from his progeny, cure in his earth (of his tomb), victory along with him in his (day of) return, vicegerents among his progeny after their Qā'em (a.t.f.s.), and his disappearance (Gaybah), until they seek revenge, and please The Compeller (Allāh, by this revenge), and be included among his (s.a.w.a.)'s best companions with the passage of nights and days.

O Allāh (s.w.t.)! Thus, I beseech You by their right, and request You, the request of a sinner, confessing to (his) sin upon himself, whereat shortened his today and yesterday. He seeks Your protection till (he lands in) his grave.

O Allāh (s.w.t.)! Then send Your Salutations upon Muḥammad (s.a.w.a.) and his Progeny (a.s.), and raise us along with him, and dwell us alongside him in the house of nobility and the station of dwelling (in paradise). O Allāh (s.w.t.)! As You have honoured us with his (s.a.w.a.)'s recognition, then honour us with his proximity, and bless us with his companionship and precedence. And include us among those who submit to his command and who send much salutations upon him when he is mentioned, and also upon all his vicegerents and his pure relatives, the ones broadened by You numbering twelve, the glowing stars and the Divine evidences upon all human.

O Allāh (s.w.t.)! Then offer us a better reward on this day, and fulfil all our desires in it, as you bestowed Ḥusain (a.s.) for Muḥammad (s.a.w.a.), his grandfather. Fuṭrus sought refuge with his cradle, while we seek refuge with his tomb after him (his Martyrdom). We present ourselves upon his tomb and await his return. Āmīn, O Lord of the worlds!" (translator)

Thursday, the fifth of the month of Sha`bān in the fourth Hijrah.¹ He says that it is also related, that there was no gap between him (his birth) and his brother (Imām al Ḥasan), except the (minimum) period of pregnancy, i.e. six months.²

Sayyid Ibn Ṭāwūs and Ibn Nimā al Ḥillī, as also Shaikh al Mufid in his Al Irshād, opine that his birth took place on the fifth of the month of Sha`bān. While Shaikh al Mufid in his Al Muqni`ah, Shaikh al Ṭūsī in his Al Tahdīb and Shahīdul Awwal in his Al Durūsul Shar`iyyah, quote his birth in the end of the month of Rabi`ul Ūlā. While this statement confirms to the report of Al Kāfī (of Shaikh al Kulainī) that Imām Ja`far al Ṣādiq (a.s.) said that, "The gap between (the birth of) Imām al Ḥasan (a.s.) and (the conception of) Imām al Ḥusain (a.s.) was a period of ritual cleansing³, while the gap between their births was six months and ten days." And Allāh (s.w.t.) is the Best Knower! While there is great difference of opinion regarding the date of his birth.

Shaikh al Ṭūsī and others relate through their reliable chain of transmitters from Imām `Alī al Ridhā (a.s.), that when Imām al Ḥusain (a.s.) was born, the Messenger of Allāh (s.a.w.a.) told Asmā' bint `Umays that, "O Asmā'! Bring my child." Asmā' says, that I wrapped the child in a white cloth and took him to the presence of the Messenger of Allāh (s.a.w.a.). He (s.a.w.a.) took him into his fold and recited the call of Prayers (Aḍān) in his right ear and Iqāmah in his left one. At that moment Jibra'īl descended and said, "Allāh (s.w.t.) sends salutations to you and informs you, that since `Alī (a.s.) holds the same position near you, as Hārūn (a.s.) held near Mūsā (a.s.), name him upon the younger son of Hārūn, i.e. Shabbīr. However, since your language is `Arabī, then name him Ḥusain." Then the Messenger of Allāh (s.a.w.a.) kissed him, wept and said, "You shall encounter a great calamity. O Allāh (s.w.t.)! Send Your curse upon his killer." Then he (s.a.w.a.) told me, "O Asmā'! Do not inform this to Fāṭemah (s.a.)."

Again, on the seventh day, the Messenger of Allāh (s.a.w.a.) commanded me saying, "Bring my son." I took the child to him and he performed the `Aqīqah by sacrificing a black and white sheep, and gave one of its calves to the mid-wife.

¹ Since the birth of Imām al Ḥasan (a.s.) took place in the middle (fifteenth) of the month of Ramadhān, third Hijrah. (translator)

² It is quoted in various books that no child born in six months survived, except Nabī Īsā (a.s.) and Imām al Ḥusain (a.s.). (Ibn Shahr Āshūb, "Al Manāqib Āl Abī Ṭālib"; Muḥammad Bāqir al Majlisī, "Biḥārul Anwār") (translator)

³ The minimum period of ritual cleansing (Nifās) after child birth is of ten days. (translator)

He (s.a.w.a.) shaved the child's hair, gave away silver equalling the weight of the hair and applied scent upon his scalp. Then he (s.a.w.a.) placed him (a.s.) in his lap and said, "O Abā `Abdillāh! How hard is your murder upon me!" Saying this he wept bitterly and I asked, "May my parents be your ransom! What is the incident that you informed on the first day of his birth and even repeat it today and weep?" He (s.a.w.a.) replied, "I weep upon this beloved child of mine, that he shall be killed by a group of infidel tyrants of the Banī Umayyah. May Allāh (s.w.t.) keep away my intercession (Shafā`ah) from them. A man shall kill him, create a fissure in the Religion and turn an infidel against Allāh Almighty (s.w.t.)." Then he (s.a.w.a.) continued, "O Allāh (s.w.t.)! I request You regarding these two sons, similar to the request of Ibrāhīm (a.s.) for his progeny. O Allāh (s.w.t.)! Befriend them and befriend the one who befriends them. And send Your curse upon the one who bears enmity with them, a curse that would fill the heavens and the earth."¹

Shaikh al Ṣadūq, Ibn Bābawayh and others relate from Imām Ja`far al Ṣādiq (a.s.), that when Imām al Ḥusain (a.s.) was born, Allāh (s.w.t.) commanded Jibrā'il saying, "Descend upon the earth, along with a thousand Angels, to

¹ Imām Ja`far al Ṣādiq (a.s.) relates that the neighbours of Umm Ayman came to the presence of the Messenger of Allāh (s.a.w.a.) and said, "O Messenger of Allāh (s.a.w.a.)! Umm Ayman did not sleep yesterday due to excessive weeping, her weeping did not stop until the morning." The Messenger of Allāh (s.a.w.a.) sent someone to call Umm Ayman and she arrived. He (s.a.w.a.) asked her, "O Umm Ayman! May Allāh (s.w.t.) not make your eyes weep! Your neighbors came to me and informed me that you wept the entire night. Thus, may Allāh (s.w.t.) not make your eyes weep! What made you weep?" She replied, "O Messenger of Allāh (s.a.w.a.)! I saw a dreadful dream and could not spend the entire night, except by weeping." The Messenger of Allāh (s.a.w.a.) told her, "Relate to the Messenger of Allāh (s.a.w.a.), for verily Allāh (s.w.t.) and His Messenger (s.a.w.a.) know better." She said, "I saw in a dream at night that some parts of your body were scattered in my house." Hearing this, the Messenger of Allāh (s.a.w.a.) said, "O Umm Ayman! Fāṭimah (s.a.) shall give birth to Ḥusain (a.s.), and you shall nurse and foster him, and some parts of my body shall be in your house." After Fāṭimah (s.a.) gave birth to him, on the seventh day the Messenger of Allāh (s.a.w.a.) ordered his head to be shaved, silver equal to the weight of his hair be distributed as alms and perform the `Aqīqah. Then Umm Ayman wrapped him in the gown of the Messenger of Allāh (s.a.w.a.) and brought him to him (s.a.w.a.). Seeing this, he (s.a.w.a.) said, "Welcome to the carrying one (Umm Ayman) and the carried one (Imām Ḥusain)! O Umm Ayman! This is the interpretation of your dream." (Shaikh al Ṣadūq, "Al Amālī"; Ibn Shahr Āshūb al Māzandarānī, "Manāqib Āl Abī Ṭālib"; Muḥammad Bāqir al Majlisī, "Biḥārul Anwār"; Al Sam`ānī, "Fadhā'ilul Ṣaḥābah"; etc.) (translator)

congratulate the Messenger of Allāh (s.a.w.a.) on behalf of Me and you.” When Jibra’īl was descending, he passed by an island, among the islands, on which resided an Angel named Fiṭrus, who was among the bearers of the Divine Throne (‘Arsh). Once Allāh (s.w.t.) had apportioned to him a task and he was careless in accomplishing it. Therefore, Allāh (s.w.t.) took away his wings and threw him upon the island. Fiṭrus worshipped Allāh (s.w.t.) for seven hundred years at the island until the day Imām al Ḥusain (a.s.) was born.

According to another report, Allāh (s.w.t.) gave him option between punishment of this world and that of the hereafter, and he opted for the former. Thus, Allāh (s.w.t.) suspended him by his eyelashes in the island. No animal ever passed from that place, while an odorous smoke continuously arose from beneath him. When he saw Jibra’īl descending with the Angels, he asked him, “Where do you intend to go?” Jibra’īl replied, “Allāh (s.w.t.) has bestowed Muḥammad (s.a.w.a.) with a blessing, He (s.w.t.) has sent me to congratulate him.” Hearing this, Fiṭrus said, “O Jibra’īl! Take me also along with you, perhaps he (s.a.w.a.) may pray for me and Allāh (s.w.t.) in turn may forgive me.” Therefore Jibra’īl took him along. When they reached the presence of the Messenger of Allāh (s.a.w.a.), Jibra’īl congratulated him and related the matter of Fiṭrus to him. He (s.a.w.a.) replied, “Tell him to rub himself with the new-born and return back to his place.”¹ Fiṭrus proceeded further and rubbed himself to Imām al Ḥusain (a.s.). His wings emerged back and he flew up saying, “O Messenger of Allāh (s.a.w.a.)! Certainly very soon this new born shall be killed at the hands of your community. While the recompense of his blessing upon me, is that the one who goes for his pilgrimage, I should reach his visitation to Ḥusain (a.s.); the one who salutes him (a.s.), I should bestow it to him; and the one who sends salutations upon him (a.s.), I should convey it to him.”

According to another report, while flying towards the heavens, Fiṭrus said, “Who is similar to me, that I am the manumitted one by Ḥusain bin ‘Alī (a.s.), Fāṭemah (s.a.) and Muḥammad (s.a.w.a.)!”

Ibn Shahr Āshub relates, that during the birth of Imām al Ḥusain (a.s.), Fāṭemah (s.a.) fell ill and could not feed him. The Messenger of Allāh (s.a.w.a.) searched for a wet-nurse but could not find any. Then he (s.a.w.a.) came to the room of

¹ In some reports, it is mentioned that the Messenger of Allāh (s.a.w.a.) commanded Fiṭrus to rub himself with the cradle of Imām al Ḥusain (a.s.). (Shaikh al Ṣadūq, “Al Amālī”; Quṭubuddīn al Rāwandī, “Al Kharā’ej wal Jarā’eh”; etc.) (translator)

Fāṭemah (s.a.) and placed his thumb into Imām al Ḥusain (a.s.)'s mouth, while he sucked it. Some also say that he (s.a.w.a.) placed his blessed tongue in his mouth and fed him, as a bird feeds its baby. Allāh (s.w.t.) assigned the sustenance of Imām al Ḥusain (a.s.) through the tongue of the Messenger of Allāh (s.a.w.a.) for forty days and nights. Thus, the flesh of Imām al Ḥusain (a.s.) formed from the flesh of the Messenger of Allāh (s.a.w.a.), while there are numerous reports regarding it.

It is related in `Ilalul Sharā'e` (of Shaikh al Ṣadūq), that the suckling days of Imām al Ḥusain (a.s.) passed on in the same manner, until his flesh emerged from the flesh of the Messenger of Allāh (s.a.w.a.). While he did not partake milk from Fāṭemah (s.a.) or any other woman.

Shaikh al Kulainī relates in his Al Kāfī from Imām Ja'far al Ṣādiq (a.s.), that Imām al Ḥusain (a.s.) did not partake milk from Fāṭemah (s.a.) or any other woman. He would be taken to the presence of the Messenger of Allāh (s.a.w.a.), who would place his blessed thumb in his mouth and he would suck it, and this would satiate him for two or three days. The flesh and blood of Ḥusain (a.s.) emerged from the flesh and blood of the Messenger of Allāh (s.a.w.a.), while no child ever born to a mother in its sixth month survived, except `Īsā bin Maryam (a.s.) and Ḥusain (a.s.). In some reports the name of Yaḥyā (a.s.) is mentioned instead of `Īsā (a.s.).

Sayyid (Muḥammad Mahdī) Baḥrul `Ulūm says, "Indeed special for Allāh is the suckled one who was never fed by the bosom of any lady, but he was fed by the Tāhā (Holy Prophet [s.a.w.a.])."

2. An account of his (a.s.)'s excellences, virtues and commendable character

It is related from Al Arba`īn of Al Mu`aḍḍin (Aḥmad bin `Abdul Malik), Tārīkh Bagdād of Al Khaṭīb al Bagdādī, etc. from Jābir bin `Abdullāh al Anṣārī, that the Messenger of Allāh (s.a.w.a.) said, "Allāh (s.w.t.) emerged the progeny of every Prophet (a.s.) from his (own) loins, while He (s.w.t.) emerged my progeny from my loin and that of `Alī bin Abī Ṭālib (a.s.). Certainly the children of every mother is attributed to their father, except the progeny of Fāṭemah (s.a.), since I am their father." The author says, that numerous Aḥādīth are quoted in this context which evidence that Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) are the sons of the Messenger of Allāh (s.a.w.a.).

During the battle of Ṣiffīn, Imām al Ḥasan (a.s.) proceeded hastily for battle with Mu`āwiyah. When Amīrul Mu`minīn (a.s.) saw this, he said, "Stop Ḥasan and do not let him proceed for battle, since I fear lest Ḥasan (a.s.) and Ḥusain (a.s.) be killed, while the progeny of the Messenger of Allāh (s.a.w.a.) may terminate."

Ibn Abil Ḥadīd writes, that if it is said that Ḥasan (a.s.) and Ḥusain (a.s.) are the sons of the Messenger of Allāh (s.a.w.a.), we say it is true. Since Allāh (s.w.t.) declares in the verse (Āyah) of Al Mubāhilah, "Our Sons", while none are intended here except Ḥasan (a.s.) and Ḥusain (a.s.). Allāh (s.w.t.) has counted `Īsā (a.s.) among the progeny of Ibrāhīm (a.s.),¹ while there is no difference of opinion among the grammarians, that the children of a daughter are also included in her father's progeny. And if someone says that Allāh (s.w.t.) declares in the Qur'ān that, **"Muḥammad (s.a.w.a.) is not the father of any of your men, but a Messenger of Allāh and the seal of the Prophets; and Allāh is of all things ever the Knower"**², our question is that, do you not consider Muḥammad (s.a.w.a.) to be the father of Ibrāhīm bin Mārīyyah? Whatever be their reply, my reply shall be the same in context of Ḥasan (a.s.) and Ḥusain (a.s.). Indeed this verse (Āyah) was revealed for Zayd bin Ḥārithah (his adopted

¹ Refer to the Holy Qur'ān, **"We gave unto him (Ibrāhīm) (issues like) Ishāq and Ya`qūb; each We did guide, and Nūḥ, We did guided before, and in his progeny Dāwūd and Sulaymān, and Ayyūb and Yūsuf and Mūsā and Hārūn; and thus do We reward those who do good. And Zakarīyyā and Yaḥyā and `Īsā and Ilyās; everyone was of the righteous (ones)."** (Sūratul An`ām: 84-85) (translator)

² Holy Qur'ān, Sūratul Aḥzāb: 40

son). As per the customs of the days of ignorance (Pre-Islām), he was included among the children of the Messenger of Allāh (s.a.w.a.), while Allāh (s.w.t.) revealed this verse (Āyah) in refutation of their belief that, **"Muḥammad (s.a.w.a.) is not the father of any of your men"**, and it does not mean that he (s.a.w.a.) is not the father of his own sons Ḥasan (a.s.), Ḥusain (a.s.) and Ibrāhīm.

It is related from a group of Ahlul Sunnah books, that the Messenger of Allāh (s.a.w.a.) took hold of the hands of Ḥasan (a.s.) and Ḥusain (a.s.) in the midst of his companions, and said, "O nation! The one who befriends me and them, and also befriends their father (a.s.) and mother (s.a.), shall be along with me in paradise."

Some have also composed this Ḥadīth into couplets, "One day the Prophet (s.a.w.a.) took the hand of Ḥusain (a.s.) and his brother, while his companions had gathered around him, O my people, one who loves me and these two or their parents, then his abode will be Paradise where he shall reside along with me."

It is related that the Messenger of Allāh (s.a.w.a.) sat Ḥasan (a.s.) and Ḥusain (a.s.) upon his sacred back, Ḥasan (a.s.) on his right side and Ḥusain (a.s.) on his left. Then he crawled a little and said, "The best among Camels is your Camel, and the best riders are you, while your father (a.s.) is superior than you."

Ibn Shahr Āshūb relates, that during the time of the Messenger of Allāh (s.a.w.a.), a man committed a crime and concealed himself until he found Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) alone. He took them, mounted them upon his back, came to the presence of the Messenger of Allāh (s.a.w.a.) and said, "O Messenger of Allāh (s.a.w.a.)! I seek refuge of Allāh (s.w.t.) and them (against my crime)." Hearing this, the Messenger of Allāh (s.a.w.a.) laughed to such an extent, that he covered mouth with his hand, and said, "You are free." Then he turned to Ḥasan (a.s.) and Ḥusain (a.s.) and said, "I accept your intercession regarding him." At that moment, Allāh (s.w.t.) revealed this verse, **"And if they, when they were unjust to themselves (sinned), had only come unto you and sought pardon of Allāh and the Messenger (also) had asked pardon for them, surely would they have found Allāh Oft-Returning and the Most Merciful."**¹

¹ Holy Qur'ān, Sūratul Nisā': 64

Ibn Shahr Āshūb also relates from Salmān al Fārsī, that Imām al Ḥusain (a.s.) was sitting upon the thigh of the Messenger of Allāh (s.a.w.a.). He (s.a.w.a.) was kissing him and saying, "You are a Master, the son of a Master and father of the Masters (A'immah). And you are an Imām, the son of an Imām and father of the A'immah (a.s.). And you are an evidence (of Allāh), the son of an evidence and father of the evidences of Allāh (s.w.t.). Nine A'immah shall emerge from your loins, while the ninth among them shall be Al Qā'im (a.t.f.s.) of Āl Muḥammad (a.s.)."

Shaikh al Ṭūsī relates through his reliable chain of transmitters, that Imām al Ḥusain (a.s.) started to speak late (in his childhood). Once the Messenger of Allāh (s.a.w.a.) took him to the Masjid, sat him besides him and recited the Takbīr (Allāhu Akbar). Imām al Ḥusain (a.s.) tried to imitate him but could not pronounce it properly. The Messenger of Allāh (s.a.w.a.) repeated the Takbīr for him, but again he could not pronounce it. He (s.a.w.a.) repeated it several times until the seventh time Ḥusain (a.s.) pronounced it correctly. Therefore reciting Takbīr seven times at the beginning of Prayers is recommended (Mustaḥab).¹

Ibn Shahr Āshūb relates, that once Jibra'īl came to the presence of the Messenger of Allāh (s.a.w.a.) in the form of Diḥyah al Kalbī and sat near him. At that moment, Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) came there, and presuming Jibra'īl to be Diḥyah, came up to him and requested gifts from him. Jibra'īl raised his hands towards the heavens and brought an apple, a quince and a pomegranate and gave it to them. When they saw the fruits, they were overjoyed and gave it to the Messenger of Allāh (s.a.w.a.). He (s.a.w.a.) smelt them, returned them back to them and said, "Go to your parents, and it is better if you go to your father first." They (a.s.) did as directed and went to their parents (a.s.) until the Messenger of Allāh (s.a.w.a.) joined them. All of them (a.s.) ate the fruits together, and no matter how much they ate, the fruits returned back to their previous state and did not lessen. The fruits remained intact until the Messenger of Allāh (s.a.w.a.) passed away and they remained in the same state with the Ahl al-bait (a.s.). There was no change in the fruits until Fāṭemah (s.a.) passed away and the pomegranate disappeared. And when Amīr al Mu'minin (a.s.) met with Martyrdom, the quince disappeared. The apple

¹ Accordingly, pronouncing seven Takbīr before the intention (Niyyah) and Takbīratul Aḥrām for the Prayers, whether obligatory (Fardh) or recommended (Mustaḥab), is recommended (Mustaḥab). (translator)

remained with Imām al Ḥasan (a.s.) until he was martyred by the poison, but it was not effected and then remained with Imām al Ḥusain (a.s.). Imām Zainul `Ābidīn (a.s.) says that, "When my father (a.s.) was surrounded at the plains of the Karbalā' in the midst of the oppressive people, he possessed the apple with him. Whenever he left immense thirst, he would smell it until the thirst would diminish. However, when the thirst became very intense upon him (a.s.) and he lost hope of survival, he entered his teeth into the apple. When he was martyred, the apple was searched, but was not found." Imām (a.s.) continued saying, "Whenever I go to visit my father (a.s.)'s blessed tomb, I smell the fragrance of the heavenly apple from it. Any of our sincere Shi`ah, who visit his blessed tomb at dawn, shall smell the fragrance of the apple from there."

It is related in Al Amālī of Shaikh al Mufīd al Naysābūrī from Imām `Alī al Ridhā (a.s.), that the day of `Īd was near, while Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) did not possess (new) clothes to wear. They asked their mother Fāṭemah (s.a.), "O mother! The children of Madīnah adorn themselves for `Īd, then why do you not adorn us with (good) clothes, why we do not possess clothes as you see?" Fāṭemah (s.a.) replied, "O light of my eyes! Indeed your clothes are near the tailor, when he completes stitching them and brings it to me, I shall adorn you with it on the day of `Īd." She (s.a.) intended to please them with this statement.¹ When the night of `Īd arrived they (a.s.) repeated their question saying, "It is the night of `Īd, then what happened to our clothes?" Fāṭemah (s.a.) wept upon their pitiable state and said, "O light of my eyes! Be pleased, whenever the tailor brings clothes, I shall adorn you with them, Allāh willing." When a part of the night had passed, someone knocked at the door and Fāṭemah (s.a.) asked who it was. The voice came, "O daughter of

¹ Fāṭemah (s.a.) was one of Infallible "Truthful Ones", sanctified by Allāh (s.w.t.) against all filth and error, therefore one should not doubt her truthfulness in the above incident. Fāṭemah (s.a.) not only intended to please her children by telling them that, "Your clothes are near the tailor, when he completes stitching them and brings it to me, I shall adorn you with it on the day of `Īd", rather she had complete faith in Allāh (s.w.t.) that He would fulfil their desire. Moreover, she possessed complete knowledge of the unseen (Gayb) and knew that an Angel would turn up with heavenly clothes for them. Her truthfulness can be verified from the statement of the Angel, who said, "O daughter of the Messenger of Allāh (s.a.w.a.)! Open the door, that I am a tailor and have brought clothes for Ḥasan (a.s.) and Ḥusain (a.s.)." He was commanded by Allāh (s.w.t.) to declare himself as a tailor of the children, rather than a porter of Paradise, to verify the words of Fāṭemah (s.a.). And Allāh (s.w.t.) is the Best Knower! (translator)

the Messenger of Allāh (s.a.w.a.)! Open the door, that I am a tailor and have brought clothes for Ḥasan (a.s.) and Ḥusain (a.s.).”

Fāṭemah (s.a.) says that when I opened the door, I saw a man, possessing extreme awe and emitting a good fragrance. He handed me a fastened napkin and left. Fāṭemah (s.a.) entered the house and unfastened the napkin and found two shirts, two gloves, two trousers, two robes, two turbans and two shoes. Seeing this, Fāṭemah (s.a.) was overjoyed and awoke Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) and adorned them with these clothes. On the next day of `Īd, the Messenger of Allāh (s.a.w.a.) visited them and saw them adorned. He (s.a.w.a.) kissed and congratulated them both (a.s.), sat them upon his sacred back and took them to their mother (s.a.). Then he (s.a.w.a.) asked her, “O Fāṭemah (s.a.)! Did you recognize the tailor who brought these clothes?” She (s.a.) replied, “No, by Allāh, I did not recognize him. While Allāh (s.w.t.) and His Messenger (s.a.w.a.) know better regarding this matter.” The Prophet (s.a.w.a.) said, “O Fāṭemah (s.a.)! He was not a tailor, rather he was Ridhwān, the porter of Paradise. The clothes are from among the dresses of Paradise, while Jibraʿīl informed me regarding this from Allāh (s.w.t.).”

Another similar incident has been quoted in Al Muntakhab (of Shaikh Fakhruddīn al Ṭurayhī) that on the day of `Īd, Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) came to the presence of the Messenger of Allāh (s.a.w.a.) and requested for new dresses. Jibraʿīl descended with two quilted white dresses, while they (a.s.) requested for colourful ones. The Messenger of Allāh (s.a.w.a.) asked for a washbasin and Jibraʿīl poured water. Imām al Ḥasan (a.s.) desired a green colour, while Imām al Ḥusain red colour. Hearing this, Jibraʿīl wept and informed the Messenger of Allāh (s.a.w.a.) regarding the Martyrdom of these two grandsons, that Ḥasan (a.s.) would be administered poison, while his body would turn green due to its effect. While Ḥusain (a.s.) would be martyred, smeared in his blood.

(Muḥammad bin Mas`ūd al Samarqandī) Al `Ayyāshī and others relate, that one day Imām al Ḥusain (a.s.) passed by a group of destitute, who had cast off their cloaks, while dry bread was kept in front of them and they were eating from it. When their sight fell upon Imām (a.s.), they invited him to eat. Imām al Ḥusain (a.s.) alighted from his horse saying, “Allāh (s.w.t.) does not befriend the arrogant ones.” Saying this, he (a.s.) sat down with them and ate. Then he (a.s.) told them, “Since I have accepted your invitation (for food), you too should

accept mine.” Saying this, he (a.s.) took them to his house and told his maid, “Bring whatever you have kept aside for the dear guests.” Imām (a.s.) served them, bestowed them with gifts and then bade them farewell.”

An incident has been quoted regarding his generosity and magnanimity that once a nomad came to Madīnah and inquired regarding the most generous among men. People replied that he was Ḥusain bin `Alī (a.s.). Thus he went in his (a.s.)’s pursuit until he entered the Masjid and found Imām (a.s.) engrossed in Prayers. He then recited some verses in his praise and his magnanimity.¹ When Imām (a.s.) concluded his Prayers, he said, “O Qanbar! Is anything left behind from the wealth of Ḥijāz?” Qanbar replied that four thousand Dīnār were left from it. Imām said, “Then bring it, since a man, who is needier than us for it, has arrived.” Then he (a.s.) himself went home and took off his cloak, placed the Dīnār it in and tied it up. He (a.s.) then stood behind the door, and with utter shame due to less amount, removed his hand from a gap in the door and gave it to him. He (a.s.) then recited some verses seeking apology from the nomad.² The nomad took the amount and wept profusely. Imām (a.s.) said, “Perhaps you consider the amount to be less and therefore weep.” The nomad replied, “I weep wondering how could such generous and magnanimous hands be buried beneath the earth?”

A similar incident has also been quoted for Imām al Ḥasan (a.s.).

The author says, that numerous excellences have been quoted, sometimes attributed to Imām al Ḥasan (a.s.) and sometimes to Imām al Ḥusain (a.s.), due to similarity of their (a.s.) names. Moreover, it leads to error and oversight if they are not specifically named.

It is related in some books from `Iṣām bin al Muṣṭaliq al Shāmī, who relates that once I entered Madīnah. When my sight fell upon Ḥusain bin `Alī (a.s.), I was astonished by his excellent manners and chaste appearance. Envy enticed me to reveal the hatred and enmity that was concealed in my heart towards his father

¹ The verses being, “The one who pins his hope upon you, and knocks at the rings of your door now shall not be disappointed; you are magnanimous and you are trustworthy, your father was the one who fought against the debauchers; and were it not for the preceding ones among you, hell would be applicable to us.” (Author)

² The verses being, “Take it and I am apologetic towards you, and know that I am compassionate towards you; if the reigns were in our hands, I would have poured our generousities upon you; but time changes, while my hands possess less favours” (Author)

(a.s.). I neared him (a.s.) and asked, "Are you the son of Abū Turāb?"¹ Imām (a.s.) replied in the affirmative and I started to abuse him (a.s.) and his father (a.s.) (Allāh's refuge). Hearing this, Imām (a.s.) cast a sympathetic and merciful glance at me and said, "I seek refuge of Allāh from shayṭān, the accursed. **In the Name of Allāh, the Beneficent, the Merciful. Adopt you moderation, and enjoin virtue and turn you away from the ignorant ones. And if an incitement from the shayṭān incites you, then seek you refuge in Allāh; verily He is All-Hearing, All-Knowing. Verily those who guard (themselves again evil) when an evil thought from shayṭān afflicts them, they become mindful (of Allāh and get awakened) then lo, they see (aright). And their brothers drag them deeper into the error, so they cease not their efforts.**"²

This verse (Āyah) points out to the excellent character of the Prophet (s.a.w.a.), bestowed upon him by Allāh (s.w.t.), to suffice in whatever is found in the nature of men and not to expect more than that, not to deal with evil against evil, turn away from the ignorant and seek refuge of Allāh (s.w.t.) during the temptations of shayṭān. `Iṣām says, that then he (a.s.) said, "Scale down and seek pardon from Allāh (s.w.t.) for me and yourself. Indeed if you seek our help, we shall help you; and if you seek our favours, we shall bestow upon you; and if you seek our guidance, we shall do so." I was abashed upon his words and own my negligence, while he (a.s.) perceived my embarrassment through his intelligence and said, **"He said (there shall be) no reproof against you (from) this day; Allāh may forgive you, and He is the Most Merciful of the merciful (ones)."**³ This verse contains words of Nabī Yūsuf (a.s.) addressed to his brothers while forgiving them.

Then Imām al Ḥusain (a.s.) questioned me, "Are you from among the inhabitants of Shām?" And I replied in the affirmative. He (a.s.) said, "I recognize their temperament from Akhzam."⁴ It is a proverb by which Imām (a.s.)

¹ The inhabitants of Sham would attribute the name Abū Turāb to Amīrul Mu'minīn (a.s.) and presume to degrade him by it. Yet, whenever they addressed him as Abū Turāb, as if they clothed him. (Author)

² Holy Qur'ān, Sūratul A`arāf: 199-202

³ Holy Qur'ān, Sūrat Yūsuf: 92

⁴ It is an `Arabī proverb composed for Akhzam bin Abū Akhzam al Ṭāī. His father disowned him for he treated him unjustly. When he died, he left behind two sons for his father Abū Akhzam. One day these children beat their grandfather Abū Akhzam who was surprised and

meant to say, that this type of cursing and abusing us is a habit and temperament of the inhabitants of Shām, left among them as a custom by Mu`āwiyah. Imām (a.s.) continued, "May Allāh (s.w.t.) prolong our life and yours' too. Then ask us whatever you wish with delight and a smiling face, for you shall find me the best (in generosity) in which you suspect, Allāh willing." `Iṣām says that when I witnessed this honourable trait from the Imām (a.s.) in lieu of my audacity and abuse, the earth turned narrow in my eyes and I desired to be swallowed by it. Therefore, I silently left his presence, hiding behind the people, lest Imām (a.s.) be aware of me. But after this meeting, no one was more lovable in my eyes, except him and his father (a.s.).

It is quoted in Maqṭalul Ḥusain of Muwaffaq al Khwārizmī and Jāme` al Akhbār (of Shaikh Muḥammad al Sabzewārī), that once a nomad came to the presence of Imām al Ḥusain (a.s.) and said, "O son of the Messenger of Allāh (s.a.w.a.)! I am bound to repay a loan, while I do not possess the capacity to do so. Therefore I said to myself that I should ask from the most generous one among men, and I do not consider anyone more generous than the Ahlulbait (a.s.) of the Messenger of Allāh (s.a.w.a.)." Hearing this, Imām (a.s.) said, "O brother `Arab! I shall ask you three questions, if you reply one out of them, I shall give you one third from this wealth; if you reply to two correctly, you shall get two thirds; and if you reply all three correctly, I shall bestow you the entire wealth." The nomad said, "O son of the Messenger of Allāh (s.a.w.a.)! How is it fair, that the one similar to you, possessing knowledge and honour, should question the like of me, who is an `Arab Bedouin?" Imām (a.s.) replied, "I heard my grandfather, the Messenger of Allāh (s.a.w.a.), say, that the door of generosity should be opened upon people according to their intelligence." The nomad said, "Then question me whatever you desire, if I know I shall reply, or else I shall go away from your presence, and there is no power, except with Allāh (s.w.t.)."

Imām (a.s.) asked him, "Which is the best act?" He replied, "Faith in Allāh (s.w.t.)." Again he (a.s.) asked, "What saves man from perdition?" The nomad replied, "Dependence and reliance upon Allāh (s.w.t.)." Imām (a.s.) asked again, "In what lies embellishment for a man?" He replied, "Knowledge accompanied by

said, "I recognize their temperament from Akhzam (their father)." He meant to say that they had inherited this temperament from their father. Imām (a.s.) used this proverb as an example to say that in the same manner the inhabitants of Shām had inherited this temperament of cursing Imām `Alī (a.s.) from Mu`āwiyah. (translator)

action.” Imām questioned him, “And if he does not possess this honour?” He replied, “Wealth accompanied by clemency and manliness.” Imām (a.s.) again asked, “If he does not possess this?” He replied, “Indigence and difficulty accompanied by patience and forbearance.” Lastly Imām (a.s.) asked, “If he does not possess this also?” The nomad replied, “A lightening should strike at him from the heavens and burn him, since he is not liable for anything more than this.”

Hearing this, Imām al Ḥusain (a.s.) laughed and threw a bag, containing a thousand Dīnār of red gold, towards him. He (a.s.) also bestowed him a ring, studded with a stone, valuing two hundred dirham, and said, “Pay off your loan with this wealth and meet your expenses by the value of this ring.” The nomad picked up the wealth and recited this verse, **“Allāh knows best where to place His Apostle ship.”**¹

Ibn Shahr Āshūb relates, that when Imām al Ḥusain (a.s.) was martyred, calluses were found upon his sacred back. Imām `Alī Zainul `Ābidīn (a.s.) was questioned regarding these marks, and he replied that, “He (a.s.) carried bags of food and other things upon his back and took them to the houses of the widows, orphans, destitute and the poor, to such an extent, that resulted in these calluses.”

Regarding his (a.s.) abstinence and worship, it is related that he undertook twenty five Ḥajj pilgrimages on foot, while the Camels and the litters would follow him. Once someone told him, “How much do you fear your Lord.” Imām said, “There is no security from the punishment of Qiyāmah, except that one should fear Allāh (s.w.t.) in the world.”

Ibn `Abd Rabbuh writes in his book `Iqduḥ Farīd, that once `Alī bin Ḥusain Zainul `Ābidīn (a.s.) was questioned, “Why did your father possess less children?” Imām (a.s.) replied, “It is astonishing how could he have children similar to me, when my father (a.s.) recited a thousand units (Rak`at) of Prayers daily. How did he get time to visit his wives?”

The honourable and abstinent, Sayyid Abū `Abdullāh Muḥammad bin `Alī bin Al Ḥasan bin `Abdul Raḥmān al `Alawī al Ḥusainī narrates from Abū Ḥāzim al A`araj in his book Al Tagāzī, that Imām al Ḥasan (a.s.) respected Imām al Ḥusain to such an extent, as though he was elder than him. (`Abdullāh) Ibn

¹ Holy Qur`ān, Sūratul An`ām: 124

`Abbās relates, that I asked Imām al Ḥasan (a.s.) the reason for such respect, to which he replied, "I am in awe of Ḥusain (a.s.), similar to the awe of Amīrul Mu'minīn (a.s.)." Ibn `Abbās also says, that Imām al Ḥasan (a.s.) was seated with us in a gathering, and whenever Imām al Ḥusain (a.s.) would enter the gathering, the state of Imām al Ḥasan (a.s.) would change due to his extreme awe.

It is established fact that Imām al Ḥusain (a.s.) was abstinent with regards to the world. He ate the special food (dry barley bread) of Amīrul Mu'minīn (a.s.) along with him in his infancy, childhood, adolescence and youth. He accompanied Imām `Alī (a.s.) in his straitened circumstances, poverty and forbearance; and recited Prayers close to him. Allāh (s.w.t.) had destined Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) to be an exemplar and model for the nation. However, He (s.w.t.) had allotted different purposes to them so that people may imitate them. Nevertheless, if both of them (a.s.) had adopted the same method and style, people would be constricted.

Masrūq relates, that I entered the presence of Ḥusain bin `Alī (a.s.) on the day of `Arafah (tenth of Dīlḥijjah) and saw that tumblers of porridge (Sawīq) were placed in front of him and his companions, while Qur'ān were placed besides them. It meant that they were in the state of fasting, reciting the Qur'ān and were awaiting the time for breaking fast with the porridge. I asked some Religious issues from him (a.s.) and he replied to them and then I left. Thereafter, I went to the presence of Imām al Ḥasan (a.s.) and saw people coming to him, while naperies were spread with dishes upon it. People ate from it and even took some along with them. When I saw this, my state changed and Imām al Ḥasan (a.s.) asked me, "O Masrūq! Why do you not eat?" I replied, "O my Master! I am in the state of fasting and remembered something." Imām (a.s.) told me to say what came into my mind, and I said, "I seek refuge of Allāh (s.w.t.) from difference between you and your brother. I went to the presence of Ḥusain (a.s.) and found him in the state of fasting, waiting for the time to break the fast. And when I entered your presence, I found you in this state." When Imām al Ḥasan (a.s.) heard this, he embraced me and said, "O son of Al Ashras! Do you not know that Allāh (s.w.t.) has appointed us two exemplars for this nation? He (s.w.t.) has made me an exemplar for the eaters among you, and my brother an exemplar for the fasting ones among you, so that you may live in prosperity."

It is related that Imām al Ḥusain (a.s.) bore most resemblance to the Messenger of Allāh (s.a.w.a.) with regards to physique and character. At night, light would emanate from his forehead and from below his neck, and people would recognize him by this light.

It is quoted in the book Al Manāqib of Ibn Shahr Āshūb and other books, that once Fāṭemah (s.a.) brought Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) to the presence of the Messenger of Allāh (s.a.w.a.) and said, "O Messenger of Allāh (s.a.w.a.)! Bestow gift and inheritance to them both." The Messenger of Allāh (s.a.w.a.) replied, "I bestow my awe and supremacy to Ḥasan (a.s.) and my valour and magnanimity to Ḥusain (a.s.)." Hearing this, Fāṭemah (s.a.) said, "I am pleased." In another report it is related that he (s.a.w.a.) said, "I give my awe and forbearance to Ḥasan (a.s.) and my magnanimity and mercy to Ḥusain (a.s.)."

Sayyid Ibn Ṭāwūs relates from Ḥuḍayfah (bin al Yamān), that I heard Imām al Ḥusain (a.s.) say during the life-time of the Messenger of Allāh (s.a.w.a.), when he was yet a child, "By Allāh (s.w.t.)! The rebels among the Banī Umayyah shall gather to spill my blood, while their commander shall be `Umar bin Sa`ad (bin Abī Waqqāṣ)." I asked whether the Messenger of Allāh (s.a.w.a.) had informed him, and he replied in the negative. Then I went to the presence of the Messenger of Allāh (s.a.w.a.) and informed him about his (a.s.)'s words, hearing which, he (s.a.w.a.) said, "His knowledge is my knowledge."

Ibn Shahr Āshūb relates from Imām `Alī Zainul `Ābidīn (a.s.), that we accompanied my father (Imām Ḥusain) for `Irāq. There was no place where he alighted or mounted, except that he remembered Yaḥyā bin Zakarīyyā (a.s.). One day he (a.s.) said, "The baseness and degradation of the world is that the head of Yaḥyā was dispatched as a gift for a prostitute, among the prostitutes of Banī Isrā'īl."

It is related through reliable chain of transmitters from the Shī`ah and Ahlul Sunnah, that numerous times Fāṭemah (s.a.) fell asleep, while Imām al Ḥusain (a.s.) would be weeping in his cradle. Jibra'īl would rock the cradle of Imām al Ḥusain (a.s.), speak to him and silence him. When Fāṭemah (s.a.) would arise, she would see the cradle of Imām al Ḥusain (a.s.) rocking on its own and someone speaking to him, but none was visible. When she (s.a.) asked the Messenger of Allāh (s.a.w.a.) regarding this, he (s.a.w.a.) replied that he was Jibra'īl.

3. Reward of weeping upon his (a.s.)'s Martyrdom, compiling and reciting elegies upon him and holding mourning ceremonies for him (a.s.)

The complete eminent Master, Ja`far Ibn Qawlawayh, relates in his Kāmilul Ziyarāh from Ibn Khārijah, that once we were in the presence of Imām Ja`far al Ṣādiq (a.s.), when Imām al Ḥusain (a.s.) was remembered. Imām (a.s.) wept profusely and we too did so. Then he (a.s.) raised his head and said, "Imām al Ḥusain would say: I am a Martyr of tears, no believer remembers me, except that he weeps."

It is also related, that there was no day when Imām al Ḥusain (a.s.) was mentioned near Imām Ja`far al Ṣādiq (a.s.), except that he would not be seen smiling until the night. He would be aggrieved, weep the entire day and say that Ḥusain (a.s.) is the reason of grief for every believer.

Shaikh al Ṭūsī and Shaikh al Mufīd relate from Abān bin Taglib, that Imām Ja`far al Ṣādiq (a.s.) said, "A grievous sigh upon our oppression is glorification (of Allāh), and grief upon us is worship, and concealing our secrets is striving (Jihād) in the way of Allāh (s.w.t.)." Then he (a.s.) continued saying, "It is necessary that this Ḥadīth be written down in gold."

It is related through numerous reliable chain of transmitters from Abū `Ammārah al Munshid that he said, that one day I went to the presence of Imām Ja`far al Ṣādiq (a.s.) and he told me, "Recite some verses in elegy of Ḥusain (a.s.)." As soon as I recited elegies, Imām (a.s.) started to weep. I kept reciting and he (a.s.) kept weeping until even the voices of weeping (of ladies) arose from inside his house.

In another narrative it is related that Imām Ja`far al Ṣādiq (a.s.) told him (Abū `Ammārah), "Recite in a manner as you recite among yourselves." When I started to recite, he (a.s.) wept profusely and voices of the weeping of the women from behind curtains arose. When I completed reciting, he (a.s.) said, "One who recites a verse from elegies upon Imām al Ḥusain (a.s.) and makes fifty people weep, for him is Paradise. And the one who recites a verse from elegies upon Imām al Ḥusain (a.s.) and makes thirty people weep, for him is Paradise. And the one who recites a verse from elegies upon Imām al Ḥusain (a.s.) and makes twenty people weep, for him is Paradise. And the one who

recites a verse from elegies upon Imām al Ḥusain (a.s.) and makes ten people weep, for him is Paradise. And the one who recites a verse from elegies upon Imām al Ḥusain (a.s.) and makes one person weep, for him is Paradise. And the one who recites a verse from elegies upon Imām al Ḥusain (a.s.) and himself weeps, for him is Paradise. And the one who recites a verse from elegies upon Imām al Ḥusain (a.s.) and pretends to weep,¹ for him is Paradise.”

Shaikh al Kashshī relates from Zayd al Shihhām, that one day I was in the presence of Imām Ja`far al Ṣādiq (a.s.), along with a group of inhabitants of Kūfah. At that moment, Ja`far bin `Affān entered therein. Imām (a.s.) honoured him and made him sit near him. Then he (a.s.) said, “O Ja`far!” He replied, “Here I am, may Allāh (s.w.t.) ransom me upon you!” Imām (a.s.) continued, “I have been informed that you recite elegies upon Ḥusain (a.s.) and recite them quite well?” Ja`far replied, “Yes, may I be ransom upon you!” Imām (a.s.) told him to recite. Ja`far recited elegies, while Imām (a.s.) and those present with him wept. Imām (a.s.) wept to such an extent, that his tears flowed down upon his blessed beard. Then he (a.s.) said, “By Allāh (s.w.t.)! The close Angels (to Allāh) were present here, heard your elegies and wept more than us. Certainly, Allāh (s.w.t.) made Paradise and its blessings obligatory for you at that very moment and forgave your sins.” Then he (a.s.) continued, “O Ja`far! Do you desire that we say something more?” He replied in the affirmative and Imām (a.s.) said, “Anyone who recites a verse among elegies for Ḥusain (a.s.) and weeps and makes other weep, certainly Allāh (s.w.t.) makes Paradise obligatory upon him and forgives him.”

The defender of the domain of Islām, the honourable Sayyid, Mīr Ḥāmid Ḥusain quotes in his `Abaqātul Anwār from the book Ma`āhidul Tanṣīṣ (of `Abdul Raḥīm bin `Abdul Raḥmān al `Abbāsī), that Muḥammad bin Sahl, the companion of Kumayt (bin Zayd al Asadī), relates, that I and Kumayt entered the presence of Imām Ja`far al Ṣādiq (a.s.) during the days of Tashrīq.² Kumayt asked him (a.s.), “May I be your ransom! Do you permit me to recite some lines of verses

¹ The word used here is Al Tabāka that literally means pretending to weep. We find people who are unable to weep, although their hearts are deeply aggrieved and agitated. Imām al Ṣādiq (a.s.) intends to say, that a person who is aggrieved but cannot weep, will also not be denied the reward reserved for weeping upon Imām al Ḥusain (a.s.). Therefore, if his facial expressions change, or he lowers his head down (pretending to weep), Paradise shall be reserved for him. And Allāh (s.w.t.) is the Best Knower. (translator)

² The tenth, eleventh and twelfth days of the month of Dīlḥijjah (translator)

in your presence?" Imām al Ṣādiq (a.s.) replied, "These days are eminent and honourable." He meant to say that it was not appropriate to recite (general) verses in those honourable days. Kumayt said that the verses were meant for them (a.s.). Imām (a.s.) permitted him to recite and called for his other family members to gather and listen. Kumayt recites his verses and those present wept bitterly, until he reached the lines, "The archers hit him from the bows of others, so the later ones got him from the mistake of the earlier ones." Hearing these, Imām (a.s.) raised his hands and said, "O Allāh (s.w.t.)! Forgive Kumayt, whatever (of his sins committed) in past or later, in secret or in open, and bestow him until he is pleased."

Shaikh al Ṣadūq relates in his *Al Amālī* from Ibrāhīm bin Abil Maḥmūd, that Imām `Alī al Ridhā (a.s.) said, "Verily the month of Muḥarram was a month in which battle was considered unlawful by the people of the age of ignorance (Jāhiliyyah), but this nation considered shedding our blood in this month to be lawful. They imprisoned our womenfolk and children in this month, did not consider our sanctity, set fire to our tents, plundered our wealth and did not consider the sanctity of the Messenger of Allāh (s.a.w.s) towards us. Verily the sorrow of the day of the Martyrdom of Ḥusain (a.s.) has injured our eyes, spilled our tears and disrespected our honourable ones at the land of agony and tribulation. The land of Karbalā' has made us an inheritor of agony and tribulation until the day of Qiyāmah. Thus, the weepers should weep upon the likes of Ḥusain (a.s.). Verily weeping upon him (a.s.) washes off the greater sins." Imām al Ridhā (a.s.) then continued saying, "When the month of Muḥarram approached, none saw my father (Imām Mūsā al Kāẓim) laughing, while grief prevailed upon him until the tenth. And when the day of tenth (`Āshūrā') came forth, it would be a day of his affliction, grief and weeping, and he would say that it was a day when Ḥusain (a.s.) was martyred."

Shaikh al Ṣadūq also relates from Imām al Ridhā (a.s.) that, "The one who abandons to strive for one's (worldly) affairs on the day of `Āshūrā', Allāh (s.w.t.) shall fulfil his desires of this world and the hereafter. And the one for whom the day of `Āshūrā' is a day of affliction, grief and weeping, Allāh (s.w.t.) shall make the day of Qiyāmah a day of happiness and delight for him, while his eyes shall be delighted in Paradise due to us. And the one who considers the day of `Āshūrā' to be day of abundance and gathers provisions for his house, considering it to be auspicious, shall not gain abundance in them, and Allāh (s.w.t.) shall raise him in Qiyāmah along with Yazīd, `Ubaydullāh bin Ziyād and

‘Umar bin Sa‘ad (May Allāh’s curse be upon all of them), (and dispatch him) towards the lowest pit of hell.”

It is also related, through reliable chain of transmitters from Rayyān bin Shabīb, who was the maternal uncle of the ‘Abbāsī ruler Mu‘taṣim, that I went to the presence of Imām ‘Alī al Ridhā (a.s.) on the first day of the month of Muḥarram. Imām al Ridhā (a.s.) asked me, “O son of Shabīb! Are you in the state of fasting?” I replied in the negative and he (a.s.) continued, “This is the day when Allāh (s.w.t.) fulfilled the request of Nabī Zakarīyyā (a.s.) when he requested for a son. The Angels called out to him, when he was in the prayer-niche (Miḥrāb), saying that Allāh (s.w.t.) gave him glad tidings of Yaḥyā (a.s.).¹ Then the one who fasts on this day and requests from Allāh (s.w.t.), his request shall be fulfilled by Him (s.w.t.), similar to the request of Zakarīyyā.”

Then he (a.s.) continued, “O son of Shabīb! Muḥarram was a month in which even the people of the age of ignorance in the past considered oppression and battle to be unlawful due to its sanctity. However, this nation neither considered the sanctity of this month, nor recognized the sanctity of their Prophet (s.a.w.a.). They fought against the progeny of their Prophet (s.a.w.a.) in this month, imprisoned their women and plundered their belongings. May Allāh (s.w.t.) never forgive them!”

“O son of Shabīb! Then if you weep for anything, weep upon Ḥusain bin ‘Alī (a.s.), since he was slaughtered, similar to a ram. He (a.s.) was martyred along with eighteen people from among his family, who were unparalleled. Verily, wept upon him the seven heavens and earths; and verily, four thousand Angels descended upon the earth to render assistance to him (a.s.). However, when they reached there, he (a.s.) had already been martyred. Now they continuously remain near his tomb, with dishevelled and dusty hair, until the Qā‘em (a.t.f.s.) among the Āl Muḥammad (a.s.) arises. They shall remain along with him (a.t.f.s.), while their slogan shall be: Revenge for (the blood of) Ḥusain!”

“O son of Shabīb! My father (Imām al Kāẓim) informed me from his father

¹ Refer to the Holy Qur‘ān, **“There did Zakarīyyā pray to his Lord; said he: Grant me from unto You a good offspring; verily You are the Hearer of Prayer. Then called unto him the Angels while he stood praying in the sanctuary; verily Allāh gives you the glad tidings of (a son) Yaḥyā (who shall be) the honorable and the chaste, and a Prophet from among the virtuous ones.”** (Sūrat Āl ‘Imrān: 38-39) (translator)

(Imām al Ṣādiq), from his grandfather (Imām Zainul `Ābedīn), that when my grandfather Ḥusain (a.s.) was martyred, the heavens rained blood and red sand. O son of Shabīb! If you weep upon Ḥusain (a.s.) and your tears roll down your cheeks, Allāh (s.w.t.) shall forgive your sins, whether major or minor, and less or more."

"O son of Shabīb! If you desire to go to the presence of Allāh (s.w.t.), free of sins, then visit Ḥusain (a.s.). O son of Shabīb! If you desire to reside in the rooms of Paradise along with the Prophet (s.a.w.a.), then invoke (Allāh's) curses upon the murderers of Ḥusain (a.s.). O son of Shabīb! If you desire the reward from us, similar to those martyred along with Ḥusain (a.s.), then whenever you remember him (a.s.), say: Oh would that I had been with them, a great achievement would I have achieved. O son of Shabīb! If you wish to accompany us in lofty stations of Paradise, then aggrieve in our sorrow and rejoice in our joy. And upon you is our love, for, (even) if a person loves a stone (in the world), Allāh (s.w.t.) shall raise him along with it on the day of Qiyāmah."

Ibn Qawlawayh relates through his reliable chain of transmitters from Abī Hārūn al Makfūf, that once I went to the presence of Imām Ja`far al Ṣādiq (a.s.). He (a.s.) told me to recite elegies for him and I did so. Then he (a.s.) said, "No not like this, rather do so as you recite for him (a.s.) (among yourselves) and near his (a.s.)'s tomb." Then I recited the verses, "Pass by the grave of Ḥusain and say to his pure bones, behold O bones! You have always been quenched by the tears of the lovers and the mourners. There is no delight in living after, the various curved wounds incurred by you from the horses. The grave of the one, whose ancestors are the best of creations guarantees goodness. His forefathers were the people of power, and caliphate and successor ship. When you pass by his grave, then prolong your stay there as the caravan loaded with burden. And cry on the pure one, for his pure parents. Just as the mother cries, who has lost her only son. Curse the fame of `Umar bin Sa`ad who brought wretchedness to himself. And Shimr bin Ḍil Jawshan the one afflicted by clear leprosy. They made the son of their Prophet (s.a.w.a.) as their target, just as you throw arrows at your prey. It was only offerings and gifts, that called them to fight with him. When they called him so, that the children of the immoral woman may judge regarding him. The son of the most evil to walk exultantly, and the worst of them in traits. Then he did not pay heed to them and his esteemed soul refused them in a manner most debasing. So they came out against him, in huge numbers with swords. And iron headgear from Yemen, and long lances from

Samhar. They were in thousands, and he was only among seventy Hashimite men. They then encountered the son of Aḥmad (s.a.w.a.), coming forth from the road. Leading to the mountain, who along with his people were sure that they were being drawn to the reasons for their death. O eye! Cry till you are alive, on the one who possessed the covenant of faithfulness and sincerity. There is no excuse for you to leave crying blood for him, since you are free to do it.”¹ Hearing this, Imām (a.s.) wept and I became silent. Then he (a.s.) told me to continue reciting and I completed elegy. Then he (a.s.) told me to recite more, and I recited, “O Maryam! Rise and cry on your Master; And have the good fortune of weeping over Ḥusain.” Again he (a.s.) wept, while the women also wept and wailed. When they became silent, Imām al Ṣādiq (a.s.) told me, “O Abā Hārūn! The one who recites elegies for Ḥusain (a.s.) and makes ten people weep, for him is Paradise.” Then he started to reduce the number, one after the other, until he (a.s.) reached one and said, “The one who recites elegies for Ḥusain (a.s.) and makes one person weep, for him is Paradise.” Lastly, he (a.s.) said, “The one who remembers him (Ḥusain) and (himself) weeps, for him is Paradise.”

It is related through trustworthy chain of transmitters from `Abdullāh bin Bukayr, that one day I asked Imām Ja`far al Ṣādiq (a.s.), “O son of the Messenger of Allāh (s.a.w.a.)! If the tomb of Ḥusain bin `Alī (a.s.) is opened, would something be found in it?” Imām (a.s.) replied, “O son of Bukayr! What a great question! Verily Ḥusain bin `Alī (a.s.) accompanies his father (Imām `Alī), and his mother (Fāṭemah), and his brother (Imām Ḥasan) in the dwelling of the Messenger of Allāh (s.a.w.a.), gaining sustenance and rejoicing. Sometimes he adheres to the right side of the Divine Throne, and says: O Allāh (s.w.t.)! Fulfil Your promise to me. He (a.s.) looks at those who visit him (his tomb) and recognizes them, their names and the names of their fathers; and (knows) what they have in their belongings, and even what they possess in their houses, better than you know your sons. He (a.s.) looks at those who weep upon him, seeks forgiveness (from Allāh) for them and requests his father (a.s.) to do so. Then he (a.s.) says, O you who weep upon me! If you knew what Allāh (s.w.t.) promises you (in lieu of this weeping), your delight would be more than your grief. And he seeks forgiveness from Allāh for him from every sin and fault.”

¹ The entire verses shall be quoted in the last chapter of elegies upon Imām al Ḥusain (a.s.) (Author)

It is related through reliable chain of transmitters from Misma` Kirdīn that once Imām Ja`far al Ṣādiq (a.s.) asked me, "O Misma`! You are from among the inhabitants of `Irāq. Do you go for the visitation to the tomb of Ḥusain?" I replied, "No, since I am a renowned person in Baṣrah, and we have a group of people who are obedient to the caliph. We also possess numerous enemies from among the tribes, the Nāṣibī, etc. I am not at security with them since they might complain to the son of Sulaymān (bin `Abdul Malik) and he may hurt me." Imām (a.s.) asked me, "Then, do you remember what befell him (Imām al Ḥusain)?" I replied in the affirmative, and he (a.s.) asked, "Then do you turn aggrieved (due to it)?" I replied, "Yes, by Allāh (s.w.t.) I shed tears upon it to such an extent, that my family sees its effect upon me. I refrain from food until it (affliction) is visible upon my face." Hearing this, Imām (a.s.) replied, "May Allāh (s.w.t.) have mercy upon your tears! Verily you are among those who weep upon us, those who rejoice upon our joy and aggrieve due to our sorrow, those who fear during our time of fear and are at peace during our time of peace. Verily you shall behold my ancestors (a.s.) during your death, recommending you to the Angel of death. Moreover, they shall give you glad tidings that would cool your eyes before your death. The Angel of death shall deal with you with gentleness and shall be more affectionate towards you than a mother towards her son." Saying this, Imām (a.s.) started to weep and I too wept. The Ḥadīth, that is a means of coolness for the eyes and enlightenment of the heart (for the believers), continues further.¹

¹ The Esteemed Author quotes the Ḥadīth until here, but we would like to complete it for the benefit of the readers and in love for Imām al Ḥusain (a.s.). Misma` further says, that then Imām (a.s.) said, "All praise be to Allāh (s.w.t.), Who preferred us with mercy among His creatures; and distinguished us, the Ahl al-bait (a.s.) with (His) mercy. O Misma`! Verily, the earth and heavens weep in sympathy for us from the time Amīr al Mu'mīnīn (a.s.) was killed. The weeping of the Angels exceeds more (than the weeping of the heavens and the earth), and their weeping has not ceased from the day of our Martyrdom. Moreover, none weeps upon us sympathizing for what befell us, except that Allāh (s.w.t.) has mercy upon him before tears flow out from his eyes. In addition, when his tears flow down his cheeks, Allāh (s.w.t.) forgives his sins, even if equal to the foam of the oceans. And if one drop of this tear falls into hell, its heat would go off until no heat remains in it. And the one whose heart pains due to us (our troubles), he shall rejoice when he sees us on the day of his death, while this joy shall not lessen from his heart, until he reaches us at (the fountain of) Kawthar. Moreover, (the fountain of) Kawthar shall rejoice at the sight of our lovers when they reach it, and it shall make them taste varieties of delicious dishes, while they shall

It is related through reliable chain of transmitters from Zurārah (bin A`ayun), that Imām Ja`far al Ṣādiq (a.s.) told me, "O Zurārah! Verily the heavens wept blood for forty mornings upon Ḥusain (a.s.). And verily the earth wept for forty mornings with darkness. And verily the sun wept for forty mornings with eclipse and redness. And verily the mountains intersected and scattered; and verily the seas gushed forth. And verily the Angels wept for forty mornings upon Ḥusain (a.s.). And none of our women dyed their hair or oiled it, or applied collyrium, or combed their hair, until the head of `Ubaydullāh bin Ziyād was sent to us. And

desire not to move away from there ever. O Misma`! One who consumes one drink from it, shall never ever be thirsty, nor ever want anything else. It (the water of Kawthar) would possess the coolness of camphor, the fragrance of musk and taste of ginger. It would be sweeter than honey, softer than butter, clearer than a tear and purer than amber. It shall emerge from the stream of Tasnīm and the other streams of paradise, flowing upon gravels of pearls and rubies. It (the fountain) shall have cups, more than the stars in the heavens, while its fragrance shall reach a distance of a thousand years. Its cups shall be of gold, silver and various other gems, while its scent would prevail to such an extent upon the mouth of the drinker, that he shall say: I wish I am left here, and I wish not to be taken away from here to another place. And you O (Misma`) Al Kardīn, shall drink from it (the Kawthar). There is no eye that weeps upon us, except that it shall gain delight by its (Kawthar) glance and shall be fed by it. Its drinker shall be among our lovers, while the one whose love for us is greater, he shall derive more pleasure, taste and lust from it. While Amīrul Muminīn (a.s.) would be standing upon the Kawthar, holding a staff of bramble, and shall shun away our enemies with it. A man among them shall tell him: I bear the two witnesses (Unity of Allāh and the Messenger ship of the Prophet [s.a.w.a.]). Imām (a.s.) shall tell him: Go to your so and so Imām and tell him to intercede for you. He shall say: My Imām, whom I remembered, has disassociated with me. Imām (a.s.) shall say: Then go back to the one whom you loved and preferred upon the creations, and ask him if you possess "the best among the creatures" who could intercede for you, since the one who is "the deserving best one among the creatures", his intercession shall not be refused (by Allāh). He shall say: I shall perish due to thirst. Imām (a.s.) shall tell him: May Allāh (s.w.t.) increase your thirst!" Misma` says, that then I asked him (a.s.), "May I be your ransom! How could this person reach the stream (of Kawthar), when others could not do so (could not even come close to it)?" Imām (a.s.) replied, "Due to his abstinence from evil; his desisting from cursing us, the Ahl al-bait (a.s.), when we are mentioned; and his refraining from other acts, while others were heedless of them (its performance). However, neither due to his love for us, nor our affection; but due of his intense effort in his worship and religiosity, he did not like to curse or vilify others. But his heart is hypocrite, and his religion is deception, while his obedience to the people of deceit, accepting the authority of the past two ones (Abū Bakr and `Umar) and giving them preference upon anyone else." (translator)

our tears are constantly following after him. Verily my grandfather (Imām Zainul `Ābidīn) wept, whenever he remembered him (his father), until his beard drenched in his tears, and whoever saw him also wept due to his weeping. And verily the Angels near his (Imām al Ḥusain) tomb weep, and whichever Angel, present in the air and the heavens, weep due to their weeping."

Ibn Qawlawayh relates through his authoritative chain of reporters from Dāwūd al Riqqī, that once I was sitting near Imām Ja`far al Ṣādiq (a.s.) and he called for water. When he completed drinking, I saw tears in his eyes. Then he told me, "O Dāwūd! May Allāh (s.w.t.) curse the killer of Ḥusain (a.s.). I never drink cold water, except that I remember Ḥusain (a.s.). There is no slave (of Allāh) who remembers Ḥusain (a.s.) and his family and curses his killer while drinking water, except that Allāh (s.w.t.) writes a hundred thousand good deeds for him, and disregards a hundred thousand sins (committed by him) and exalts his position a hundred thousand times. It is as if he has emancipated a hundred thousand slaves (in the way of Allāh) and Allāh (s.w.t.) shall raise him on the day of Qiyāmah with a contented heart."

Shaikh al Ṭūsī relates through his reliable chain of transmitters from Mu`āwiyah bin Wahab, that once we were seated in the presence of Imām Ja`far al Ṣādiq (a.s.), when a bent old man entered therein and saluted. Imām (a.s.) replied to him saying, "And peace be upon you and the Mercy of Allāh! O Shaikh! Come near to me." The old man proceeded further, neared Imām (a.s.), kissed his hand and wept. Imām (a.s.) asked him, "What is the reason for your weeping O Shaikh?" He replied, "O son of the Messenger of Allāh (s.a.w.a.)! Since a hundred years it is my desire that you arise and relieve the Shī`ah from the clutches of the enemies. We always say that it (the rising) shall take place this year, or even this month or this day. But I do not find its effect in you, then how should I not weep?" Hearing the old man's words, Imām (a.s.) wept and then said, "If your death is delayed and we arise, you shall be along with us. But if you depart before us, you shall be along with the Ahl al-bait (a.s.) of the Messenger of Allāh (s.a.w.a.) in Qiyāmah." Hearing this, the old man said, "After hearing these words from you, I do not mind whether I lose anything."

Imām (a.s.) continued saying, "The Messenger of Allāh (s.a.w.a.) said that: I leave behind me two weighty things among you, that until you hold fast to them, you shall not go astray, the Book of Allāh (Qur`ān) and my progeny, my Ahl al-bait (a.s.). You shall be along with us when you arrive on the day of Qiyāmah." Then

he (a.s.) asked, "O Shaikh! I do not presume that you are from among the inhabitants of Kūfah?" He replied that he was from its outskirts. He (a.s.) again asked, "Are you close to the tomb of my grandfather, Ḥusain (a.s.), the oppressed?" He replied in the affirmative. Imām (a.s.) again asked, "How (often) do you visit it?" He replied, "I visit quite often." Imām al Ṣādiq (a.s.) said, "O Shaikh! This is a blood that Allāh (s.w.t.) shall seek revenge for it. While no affliction befell the progeny of Fāṭimah (a.s.), and shall not fall in future, similar to the affliction of Ḥusain (a.s.). Verily, he (a.s.) fell a Martyr, along with eighteen persons from among his relatives, who fought for the Religion of Allāh (s.w.t.) and forbore for Him (s.w.t.). While Allāh (s.w.t.) bestowed them the best reward reserved for the forbearing ones. In addition, when the day of Qiyāmah comes forth, the Messenger of Allāh (s.a.w.a.) shall arrive with Imām al Ḥusain (a.s.) along with him. The Prophet (s.a.w.a.) shall be placing his hand upon the head of Ḥusain (a.s.), while blood shall be flowing through it. Then he (s.a.w.a.) shall say: O Allāh (s.w.t.)! Please ask my nation why they killed my son?" Lastly, Imām (a.s.) said, "Every weeping and wailing is detestable (Makrūh), except weeping and wailing upon Ḥusain (a.s.)."

4. Reports relating to the Martyrdom of Imām al Ḥusain (a.s.)

Shaikh Ja`far Ibn Qawlawayh relates from Salmān, that there is no Angel in the heavens, who did not descend to condole the Messenger of Allāh (s.a.w.a.) upon the adversity of his son Imām al Ḥusain (a.s.). They also informed him (s.a.w.a.) regarding the reward reserved by Allāh (s.w.t.) due to his Martyrdom. All of them brought the sand along with them upon which he (a.s.) would be killed with oppression and injustice. The Messenger of Allāh (s.a.w.a.) told each one coming to him, "May Allāh (s.w.t.) forsake him who does not assist him; may He (s.w.t.) kill him who kills him; and may Allāh (s.w.t.) slaughter him who slaughters him; and may He (s.w.t.) not let him reach his goal." The narrator says, that the prayers of the Messenger of Allāh (s.a.w.a.) were fulfilled regarding them. Yazīd did not derive pleasure from the world after killing him (a.s.), Allāh (s.w.t.) abruptly killed him. He slept at night in an inebriated state and in the morning, he was found dead, while his body had turned black, similar to tar. No one remained among those who assisted him (Yazīd) in his killing, or entered his army, except that he was engulfed in lunacy, leprosy or vitiligo; while these diseases even passed on as inheritance to their progeny.

It is related from Imām Muḥammad al Bāqir (a.s.), that when Imām al Ḥusain (a.s.) would come to the presence of the Messenger of Allāh (s.a.w.a.) in his infancy, he would tell Amīrul Mu'minīn (a.s.) to take care of him (a.s.) for his (s.a.w.a.)'s sake; and then he would take hold of him, kiss him below his neck and weep. One day, Imām al Ḥusain (a.s.) questioned him saying, "O father! Why do you weep?" He (s.a.w.a.) replied, "O dear son! How should I not weep, when I kiss the spot of the sword of the enemies." Imām (a.s.) asked, "O father! Will I be martyred?" The Prophet (s.a.w.a.) replied, "Yes, by Allāh (s.w.t.)! You, your brother and your father, all shall be martyred." Imām al Ḥusain (a.s.) again asked, "Then will our graves be far away from one another?" He (s.a.w.a.) replied in the affirmative. Then Imām (a.s.) asked, "Then will your nation visit us?" The Messenger of Allāh (s.a.w.a.) replied, "None shall visit me, your father, your brother and you, except the truthful ones from among my nation."

It is related from Imām Ja`far al Ṣādiq (a.s.), that one day Imām al Ḥusain (a.s.) was seated in the lap of the Messenger of Allāh (s.a.w.a.), while the latter (s.a.w.a.) was playing with him and making him laugh. Seeing this, `Ā'ishah

said, "O Messenger of Allāh (s.a.w.a.)! How much love for this child!" He (s.a.w.a.) replied, "Woe be upon you! How should I not love him or hold him dear, when he is the fruit of my heart and the coolness of my eyes. Verily my nation shall kill him. Then the one who visits him after his Martyrdom, Allāh (s.w.t.) shall write down (the reward of) one of my Ḥajj." `Ā'ishah asked in astonishment, "One of your Ḥajj?" The Prophet (s.a.w.a.) replied, "Rather two of my Ḥajj." She was again astonished and he (s.a.w.a.) said, "Rather four of my Ḥajj." She continued to be surprised and the Messenger of Allāh (s.a.w.a.) increased the Ḥajj, until he (s.a.w.a.) said, "Ninety of my Ḥajj, and each Ḥajj accompanied by one `Umrah."

Shaikh al Mufīd, Shaikh al Ṭabarsī, Ibn Qawlawayh and Ibn Bābawayh relate through their reliable chain of authorities from Aṣḥab bin Nubātah and others, that once Amīrul Mu'minīn (a.s.) was seated upon the pulpit in Kūfah delivering a sermon. He (a.s.) said, "Question me before you lose me. By Allāh (s.w.t.)! Rather I shall reply to all your questions regarding the past or future." Hearing this, Sa`ad bin Abī Waqqāṣ¹ arose and asked, "O commander of the faithful! Tell me how many hairs are there upon my head and beard?" Imām (a.s.) replied, "My friend (the Messenger of Allāh) informed me that you shall put forth this question to me. He informed me the number of hair upon your head and beard. And he (s.a.w.a.) also informed that there is an Angel upon each of your hair who curses you. In addition, there is no hair in your scalp or beard, except that a shayṭān sits in its root and keeps provoking you. Moreover, there is a son in your house, who shall kill my son Ḥusain (a.s.). And if I inform you the quantity of your hair, you shall not acknowledge me, but the truthfulness of my speech shall come to light through the prediction that I made to you." During that time, `Umar bin Sa`ad was yet a child and had just started to walk. Allāh (s.w.t.)'s

¹ It is obvious that this correspondence took place in Kūfah during the apparent caliphate of Amīrul Mu'minīn (a.s.) and therefore the age of `Umar bin Sa`ad should be around twenty five or twenty six years in Karbalā'. And, whatever has been quoted in unreliable books that `Umar bin Sa`ad was alive during the lifetime of the Messenger of Allāh (s.a.w.a.) is utterly baseless. In addition, whatever has been quoted by the Ahlul Sunnah scholars that he was born on the day when `Umar (Ibnul Khattāb) was killed, is nothing but oversight on the part of the narrator, rather the correct one should be the day when `Uthmān (bin `Affān) was killed. Moreover, even if it is supposed to be true that `Umar bin Sa`ad was aged around thirty seven years in Karbalā', this nullifies the renowned opinion of the Ahlul Sunnah that he was present in Karbalā' with a white beard (in an advanced age). (Author)

curse be upon him.

In the narrative of Al Irshād (of Shaikh al Mufīd) and Al Ihtijāj (of Shaikh al Ṭabarsī), the name of Sa`ad (bin Abī Waqqāṣ) is not mentioned, but is stated that a man arose, questioned Imām (a.s.) and he replied to him in similar words. While the last words of Imām (a.s.) were, "If it was not difficult to submit proof for what you questioned, I would have informed you the quantity of your hair, but its evidence is your child."

`Abdullāh bin Ja`far al Ḥimyarī relates in his Qurbal Isnād from Imām Ja`far al Ṣādiq (a.s.), that once Amīrul Mu`minīn (a.s.) reached the land of Karbalā', along with two of his companions. When he (a.s.) entered the desert, tears flowed from his eyes. He (a.s.) said, "This is the resting-place of their Camels, a place of offloading their luggage, and here will their blood be shed. Blessed is your state O earth, that the blood of the friends of Allāh (s.w.t.) shall be shed upon you!"

Shaikh al Mufīd says that once `Umar bin Sa`ad told Imām al Ḥusain (a.s.), "There is a group of brainless people who presume that I shall kill you." Imām (a.s.) replied, "They are not brainless people, rather they learned and intelligent ones. However, I am pleased that after (killing) me, you shall get to eat the wheat of `Irāq, except for a short period of time."¹

Shaikh al Ṣadūq relates from Imām Ja`far al Ṣādiq (a.s.), that once Imām al Ḥusain (a.s.) entered the presence of Imām al Ḥasan (a.s.). When the former's sight fell upon his brother (a.s.), he wept. Imām al Ḥasan (a.s.) asked, "O Abā `Abdillāh! What makes you weep?" Imām al Ḥusain (a.s.) replied, "I weep upon the affliction that shall befall you." Imām al Ḥasan (a.s.) said, "What shall befall me is the poison that shall be administered to me. But there is no day similar to your day (in affliction) O Abā `Abdillāh! Thirty thousand people shall march against you, claiming to be among the nation of our grandfather Muḥammad (s.a.w.a.) and posing to be upon the Religion of Islām. They shall unite to kill you, shed your blood, violate your sanctity, imprison your children and womenfolk, and plunder your belongings. At that time, curse (of Allāh) shall befall upon the Banī Umayyah, and the heavens shall rain ash and blood. Everything shall weep upon you, also the beasts in the woods and the fishes in

¹ This was a prediction of Imām al Ḥusain (a.s.) that `Umar bin Sa`ad would not remain alive for a longer time after killing him. Therefore, he was killed by Mukhtār bin Abī `Ubaydah al Thaqaḥī in the year 65 or 66 Hijrah, i.e. four or five years after his Martyrdom (translator)

the oceans.”

We (the author) say, that indeed, if an intelligent person ponders, he shall not find a greater sorrow than this. And if we refer to numerous histories and biographies, from the beginning of the world until today, we shall not find another incident greater (in grief) than this. A grandson of their Prophet is killed in one day, along with his companions and family; his possessions and belongings plundered; his tents set on fire; his head, along with that of his companions and progeny, paraded from town to town, along with his family and children. While they (his killers) altogether trampled with their feet the nation and Religion, that they attributed themselves to; while their sovereignty and power was based upon that very Religion and not any other Religion or nation. And we have not heard (its similarity) in our forefathers. And verily we are Allāh’s and verily unto Him shall be our return, upon the misfortune; there is nothing greater than it, nothing more painful than it and nothing more constricting upon the hearts of the lovers than it.

While Miḥyār says, “They revere the wood of his (the Prophet) pulpit on his account; however, they have placed his children below their feet; by what rule should should his children follow you? While your only pride is that you were his companions and followers.”

Section II

JRC

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1. Imām al Ḥusain (a.s.)’s journey to Makkah al Mukarramah

Since this heart-rending episode is quoted with various differences in the books of the Shī`ah and Ahlul Sunnah, we suffice to quote in brief whatever has been written down by the Eminent Scholars in the reliable books. We shall restrict ourselves to quote from the reports of Shaikh al Mufīd, Sayyid Ibn Ṭāwūs, Ibn Nimā and Al Ṭabarī as much as possible; and shall prefer their narrative upon others. In addition, in the first part, we shall frequently quote the basis of differences and its narrators.

When Imām al Ḥasan (a.s.) departed for paradise, the Shī`ah of `Irāq came into motion. They wrote letters to Imām al Ḥusain (a.s.) saying, “We shall swear allegiance (Ba`yah) to you after deposing Mu`āwiyah.” Imām al Ḥusain (a.s.) did not consider the time appropriate for it, therefore desisted them from it and commanded them to forbear, until the termination of the rule of Mu`āwiyah. Thus, when Mu`āwiyah, curse be upon him, passed away on the night of the middle of the month of Rajab, sixty Hijrah, his son Yazīd, curse upon him, sat upon his place. He desired to establish his rule and therefore wrote a letter to Walīd bin `Utbah bin Abī Sufyān, who was appointed the governor of Madīnah by Mu`āwiyah, with contents as follows, “O Walīd! You should extract the oath of allegiance (Bay`ah) for me from Abū `Abdullāh al Ḥusain (a.s.), `Abdullāh bin `Umar (Ibnul Khaṭṭāb), `Abdullāh bin Zubayr (bin `Awwām) and `Abdul Raḥmān bin Abī Bakr.¹ You should make matters tough upon them and not accept any excuse from them. And whoever among them refuses to swear allegiance (Bay`ah), you should behead him and dispatch his head soon to me.”

When this letter reached Walīd, he called for Marwān (bin Ḥakam) and sought his advice in this matter. Hearing this, Marwān replied, “Summon them immediately and extract the pledge of allegiance (Bay`ah) of Yazīd from them before they receive the news of the death of Mu`āwiyah. Then whoever among them refuses, put him to sword.” Walīd summoned them the same night, while all of them were gathered at the Mausoleum of the Messenger of Allāh (s.a.w.a.)

¹ Mention of the first three people until the conclusion of their conversation with the messenger of Walīd is narrated by Ibn Shahr Āshūb and others. However, it should be noted that whatever is mentioned in history is that `Abdul Raḥmān bin Abī Bakr had already passed away during the rule of Mu`āwiyah. (Author)

then. When the summons of Walid arrived, Imām al Ḥusain (a.s.) said, "I shall come to meet Walīd after I return back to my house." Hearing this, `Umar bin `Uthmān, the messenger of Walīd, returned back.

At that moment, `Abdullāh bin Zubayr said, "O Abā `Abdillāh! The summons of Walīd has arrived at this inappropriate time and makes me tense; what in your opinion has taken place?" Imām al Ḥusain (a.s.) replied, "I presume that the tyrant Mu`āwiyah has died, while Walīd has summoned us to pledge allegiance (Bay`ah) to Yazīd." When all of them realized Walīd's intention, `Abdullāh bin `Umar and `Abdul Raḥmān bin Abī Bakr said, "We shall return back to our houses and bolt the door behind." `Abdullāh bin Zubayr said, "I shall never pledge allegiance (Bay`ah) to Yazīd."

Imām al Ḥusain (a.s.) said, "I have no other alternative except to go and meet Walīd." Saying this, Imām al Ḥusain (a.s.) returned back to his home and gathered thirty men from among his family and adherents. He commanded them to load themselves with arms and took them along with him. He then told them, "You all sit at the door, when my voice rises, you enter therein." Imām (a.s.) entered therein and found Marwān present near Walīd, thus he sat down. Walīd then informed Imām (a.s.) regarding the death of Mu`āwiyah and he (a.s.) said, **"Verily we are Allāh's and verily unto Him shall be our return."** Then Walīd read out the letter of Yazīd to him ordering him to extract allegiance (Bay`ah) from them. Hearing this, Imām (a.s.) said, "I do not presume that you would accept my allegiance (Bay`ah) to Yazīd in secret. Rather you would accept me to swear allegiance in the open, so that people may know." Walīd replied in the affirmative and Imām (a.s.) continued, "Then delay tonight until tomorrow morning, so that you may ponder (further) upon your decision." Walid said, "Then return back, may Allāh (s.w.t.) be with you, until we meet you in the people's presence."

Hearing this, Marwān told Walīd, "Do not lift your hands off him. If you do not extract allegiance (Bay`ah) from him at this very moment, you shall not get another opportunity, unless much blood is shed from both sides. Then do not release him, when you have got hold of him, until he swears allegiance (Bay`ah); if not, behead him." Imām al Ḥusain (a.s.) was enraged when he heard these words from the lewd one, and said, "O son of Zarqā'!¹ Do you desire

¹ She was the grandmother of Marwān Ibn Ḥakam. Her name was Māriyyah bint Mawhib al

to kill me or he? By Allāh (s.w.t.)! You have spoken a lie. While none of you two possess the strength to kill me.” Then he (a.s.) turned towards Walīd and said, “O commander! We are the Ahl al-bait (a.s.) of Prophet hood, and the mine of Messenger ship, and the ones visited by the Angels and the place of (Allāh’s) Mercy. Allāh (s.w.t.) has given us precedence in creation and made the conclusion (of the creation) in us. While Yazīd is a libertine, an intoxicant, unjust killer of men, and openly commits various types of debauchery and sins. While the likes of me cannot swear allegiance to the likes of him. We shall see tomorrow morning and await, and you to do so, and see who is more worthy of caliphate and allegiance (Bay`ah).”¹ Saying this, he stepped out and returned home, accompanied by his companions. This incident took place on Saturday night when three days of the month of Rajab were left.

When Imām al Ḥusain (a.s.) returned back, Marwān told Walīd, “You did not listen to my words. By Allāh (s.w.t.)! You shall not be able to lay your hands upon him.” Hearing this, Walīd said, “Woe be to you! Your suggestion for me would result in my perdition in the world and hereafter. By Allāh (s.w.t.)! Even if the entire world is at my disposal, I shall not be pleased to become a partner in the blood of Ḥusain (a.s.). Glory be to Allāh (s.w.t.)! Do you agree that I should kill Ḥusain (a.s.) because he says that he would not pledge allegiance (Bay`ah) to Yazīd? By Allāh (s.w.t.)! No good deed shall remain in Qiyāmah for whoever is

Kindīyyah, who was given the title of Al Zarqā' and was among the renowned prostitutes. (Ibn Athīr al Jazarī, “Al Kāmil fil Tārikh”; Al Balāḍurī, “Ansābul Ashraf”; Aḥmad bin `Alī al Maqrīzī, “Kitābul Nizā` wal Takhṣum”; etc.) Here Imām al Ḥusain (a.s.) desires to remind him of his degraded lineage. It is related that when Marwān was born, he was brought to the Messenger of Allāh (s.a.w.a.) to pray for him. He (s.a.w.a.) refused to pray, rather said, “The son of Zarqā`, the commoners among my nation (Ummah) shall be doomed at his hands and that of his progeny.” (Na`īm bin Ḥammād al Marūzī, “Kitābul Fitan”) (translator)

¹ It is also related that when Imām al Ḥusain (a.s.) went to meet Walīd and read the contents of the letter, he said that he would not swear the oath of allegiance (Bay`ah). Marwān, who was present there said, “Swear the oath of allegiance to the commander of the faithful (he meant Yazīd).” Imām al Ḥusain (a.s.) replied, “Woe to you! Verily you have attributed falsehood to the believers. Who has made him the commander of the faithful?” Hearing this, Marwān arose with an unsheathed sword and said, “Call the executioner and tell to behead him before he leaves from here, while the responsibility of his blood shall be on my neck.” When voices were raised, nineteen men, from among the family of Imām, barged in with daggers and Imām al Ḥusain (a.s.) went away with them. (Ibn Shahr Āshūb al Māzandarānī, “Manāqib Āl Abī Ṭālib”) (translator)

a partner in his blood.” Marwān outwardly said, “You did fair if you desired this.” However, he detested the opinion of Walīd from inside his heart.

On that night, Walīd even commanded `Abdullāh bin Zubayr to swear allegiance (Bay`ah), but he refused and fled to Makkah from Madīnah the same night. When Walid was informed of his flight, he dispatched a man from Banī Umayyah, along with eighty men, behind him. However, since he had taken an unusual route, no matter how much they pursued him, they could not find him, and therefore returned back.

When it dawned, Imām al Ḥusain (a.s.) stepped out of his house, while Marwān met him in one of the streets and said, “O Abā `Abdillāh! I would like to advice you. Then listen to my words and accept my opinion.” Imām (a.s.) asked him his opinion and he replied, “I advise you to swear allegiance (Bay`ah) to Yazīd, since his allegiance is better for your religion and the world.” Hearing this, Imām (a.s.) said, **“Verily we are Allāh’s and verily unto Him shall be our return.** Peace be upon Islām when the community gets engulfed in a ruler similar to Yazīd. Verily, I heard from my grandfather, the Messenger of Allāh (s.a.w.a.), that caliphate is unlawful upon the progeny of Abū Sufyān.” There was an exchange of correspondence between him (a.s.) and Marwān, ultimately, Marwān went away in an enraged state.

At the end of Saturday, Walīd again dispatched someone to Imām al Ḥusain (a.s.) regarding the matter of allegiance (Bay`ah) and Imām (a.s.) replied, “Wait until I decide tonight.” On the night of Sunday, when two days of the month of Rajab were left, he departed for Makkah. When he decided to leave Madīnah, he came to the grave of his grandfather the Prophet (s.a.w.a.), his mother Faṭmah (s.a.) and his brother Ḥasan (a.s.) and bade farewell to them. He took along with him, his sons, his nephews, his brothers and all his family, except Muḥammad Ibnul Ḥanafīyyah, Allāh’s mercy upon him.

When Muḥammad Ibnul Ḥanafīyyah received news of the departure of Imām al Ḥusain (a.s.), he came to his presence and said, “O dear brother! You are dearest to me than all other creations and the most lovable in my eyes. I am not one of those who would withhold his advice from anyone. While you are the worthiest, that I may inform you regarding your welfare. Since you are joined to me with regards to my origin, my spirit, my body and my life. Today, you are the chief and master among the Ahl al-bait (a.s.), while your obedience is obligatory upon me, since Allāh (s.w.t.) has chosen you and appointed you among the

Masters of Paradise. O my brother! I consider your welfare that you refrain from the allegiance (Bay`ah) of Yazīd and stay away from the towns and cities under his rule. Then seek refuge in the desert and dispatch your agents around to seek allegiance (Bay`ah) for you from the people. Then if they pledge allegiance (Bay`ah) to you, praise Allāh (s.w.t.); but if they swear allegiance (Bay`ah) to someone other than you, it would not effect this Religion and your intelligence. And also your fairness and grace shall not be at loss. Indeed, I fear lest you enter any of the towns, and people therein may split up, a group along with you, and another opposing you. The matter would end in argument and battle, while you would be the first one to be a target of their arrows and the spot of their swords. While your blood, which is among the best of men with regards to self and parents, be shed; while your honourable family may be degraded."

Hearing these words, Imām al Ḥusain (a.s.) asked him, "O brother! Where should I go?" He replied, "Go to Makkah and settle therein. If the people therein deceive you, then turn to Yeman (Yaman), since people therein are among the Shī`ah of your father (a.s.) and grandfather (s.a.w.a.). Their hearts are merciful and their goals are firm, while their land is expanse. And if your matter does not settle therein, then take shelter in mountains, deserts and valleys, and move from one place to another, until you see where people's matter reaches." Imām al Ḥusain (a.s.) said, "O brother! Verily you have advised and displayed kindness. I desire that your advice may be resolute and firm."

According to some reports, thereafter Muḥammad bin Ḥanafīyyah became silent and wept profusely, and Imām (a.s.) also wept. Then he (a.s.) said, "O brother! May Allāh (s.w.t.) reward you fairly, that you have advised with fairness and intended welfare. I shall now proceed to Makkah and have already prepared for the journey. Then I shall take along with me my brothers, nephews and my adherents. If you wish, remain back in Madīnah and be my informer, then write to me whatever takes place." Then Imām (a.s.) called for paper and pen, wrote down his testimony, folded it, affixed his stamp upon it and handed it over to him. He departed in the middle of the same night.

According to the report of Shaikh al Mufīd, while leaving Madīnah, Imām al Ḥusain (a.s.) recited the following verse, **"So, forth he went in fear, apprehending, (and) said he: O my Lord! Deliver me from the unjust**

people.”¹ These were the words of Nabī Mūsā (a.s.) while leaving Madyan in fear of Fir`awn. He took a familiar path, while his relatives told him, “It is better you take an unusual path similar to Ibn Zubayr, so that anyone coming in your pursuit may not be able to find you.” Imām (a.s.) replied, “I shall not forsake the right path until Allāh (s.w.t.) Judges between me and them.”

Sakīnah (bintul Ḥusain) relates that when we left Madīnah, no other family was more scared and fearful than us, the family of the Messenger of Allāh (s.a.w.a.).

Imām Muḥammad al Bāqir (a.s.) relates, that when Imām al Ḥusain (a.s.) decided to leave Madīnah, the ladies of the Banī `Abdul Muṭṭalib were informed of it. They rushed to him (a.s.) and started to weep and wail. Imām (a.s.) came into their midst and put them on oath to stop weeping and adopt patience. They said, “For which other day should be leave this weeping? By Allāh (s.w.t.)! For us, this day is similar to the day when the Messenger of Allāh (s.a.w.a.) left this world, and similar to the day when Amīrul Mu`minīn (a.s.), Fāṭemah (s.a.), Ruqayyah, Zaynab and Umm Kulthūm, the daughters of the Messenger of Allāh (s.a.w.a.) passed away. May Allāh (s.w.t.) ransom our lives upon you O dear one upon hearts of the believers and O remnant of the Eminent Ones!” Then one of Imām (a.s.)’s paternal aunts came to him, wept and said, “O light of my eyes! I bear witness that I have heard at this moment the genie weeping upon you and reciting these verses: Surely the one from the progeny of Hāshim who will be killed in the place of Ṭaff (Karbālā’), has put the necks of Quraysh to droop, thus thay have been disgraced.”

According to the report of Quṭubuddīn al Rāwandī and others, Umm Salmah, the chaste wife of the Messenger of Allāh (s.a.w.a.), came to Imām al Ḥusain (a.s.) during his departure and said, “O son! Do not aggrieve me by proceeding to `Irāq. Since I have heard your grandfather (s.a.w.a.) say, that my beloved Ḥusain (a.s.) would be killed in `Irāq at the land called Karbālā’.” Hearing this, Imām (a.s.) said, “O mother, by Allāh (s.w.t.)! I too know this. I shall certainly be killed and there is no other option for me, except to depart and fulfil the command of Allāh (s.w.t.). By Allāh (s.w.t.)! I very well know on which particular day I shall be martyred, recognize my murderer and the place where I shall be buried. I also recognize the ones who shall be martyred alongside me from among my family, relatives and adherents. And if you wish O mother, I shall

¹ Holy Qur`ān, Sūratul Qaṣaṣ: 21

show you the spot of my Martyrdom and burial."

Saying this, Imām (a.s.) signalled towards Karbalā', while the earth sank and the land of Karbalā' miraculously arose. Umm Salmah saw the place of his Martyrdom, burial and encampment, and wept profusely. Then Imām (a.s.) continued, "O mother! Allāh (s.w.t.) had destined and desires to see me martyred with injustice and oppression; and also to see my family, womenfolk and others scattered around; and my children slaughtered and bound in shackles and chains, they would be calling out for aid, but none would come to their assistance." Imām (a.s.) continued, "O mother! I shall be killed in the same manner, and they shall certainly kill me even if do not go to `Irāq,." Hearing this, Umm Salmah said, "The Messenger of Allāh (s.a.w.a.) had handed me over some soil and I have preserved it in a bottle." Imām al Ḥusain (a.s.) extended his hand and took a fist-full of the soil of Karbalā', gave it to Umm Salmah and said, "O Mother! Preserve this soil along with the one given to you by my grandfather (s.a.w.a.). And when it turns into blood, know that I have been killed at Karbalā'."

`Allāmah al Majlisī in his Jilā'ul `Uyūn, relates (from Shaikh al Mufid and others) through his reliable chain of transmitters from Imām Ja`far al Ṣādiq (a.s.), that when Imām al Ḥusain (a.s.) left Madīnah, a large group of Angels met him on the way, adorned with weapons, carrying lances in their hands and seated upon horses of Paradise. They came up to him, saluted him and said, "O Evidence of Allāh (Ḥujjatallāh) upon all creations after your grandfather (s.a.w.a.), father (a.s.) and brother (a.s.)! Certainly, Allāh (s.w.t.) rendered assistance to your grandfather (s.a.w.a.) on various occasions through our medium. Now He (s.w.t.) has sent us to assist you." Imām (a.s.) replied, "Our appointed place is the spot that Allāh (s.w.t.) has chosen for our Martyrdom and burial, that is Karbalā'. When I reach that spot, come to me." The Angels said, "O Evidence of Allāh (Ḥujjatallāh)! You may command us whatever you desire and we shall obey it. And if you fear an enemy, we are along with you, then we shall ward off their evil from you." Imām (a.s.) said, "They shall not be able to harm me until I reach the spot of my Martyrdom."

At that moment, a large contingent of the Muslim genie arrived. They came to the presence of Imām al Ḥusain (a.s.) and said, "O our Master! We are your adherents and aide. You may command us whatever you desire regarding your enemies, or anyone else, and we shall certainly obey. If you command, we shall

kill all your enemies at this very moment, without any trouble or action from your side.” Hearing their words, Imām (a.s.) prayed for them and said, “Did you not read this verse revealed by Allāh (s.w.t.) upon my grandfather (s.a.w.a.): **Wherever you be, death will overtake you, even if you be in towers (strong and) lofty.**¹ And also: **Say O Our Prophet! Had you remained in your homes, they who were decreed to be slain would have gone forth to the places where they (now) lie.**² How would this misguided community put to trial if I stop here and do not leave for Jihād? And how would this damned group be tested and who shall reside in the grave in Karbalā’, chosen by Allāh (s.w.t.) on the day the earth was spread? He (s.w.t.) has assigned that honourable place as a refuge for my Shī`ah, and has made the pilgrimage to that sacred place a means of security for them in the world and the hereafter. Then come to me on the day of `Āshūrā’, at the conclusion of which I shall be martyred at Karbalā’, when none among my relatives shall be alive, then kill them. Thereafter my head shall be dispatched to the filthy Yazīd.” The genie said, “O beloved of Allāh (s.w.t.)! If obedience to your command was not obligatory upon us and your disobedience unlawful upon us, we would certainly kill all your enemies before they reach you.” Hearing this, Imām (a.s.) said, “By Allāh (s.w.t.)! We are more able to kill them than you. But we wish to complete Allāh (s.w.t.)’s evidence upon the creation and submit to the destiny of Allāh (s.w.t.).”

Mīrzā Muḥammad (Arbāb) al Qummī, the author of Al Arba`īnul Ḥusainīyyah, says regarding this in verses.³

¹ Holy Qur’ān, Sūratul Nisā’: 78

² Holy Qur’ān, Sūrat Āl `Imrān: 154

³ Here the Esteemed Author quotes some verses in Fārsī by the Eminent Scholar Mīrzā Muḥammad Arbāb al Qummī that we forgo. (translator)

2. His (a.s.)'s entry into Makkah and receipt of letters from the inhabitants of Kūfah

As we have related earlier, that Imām al Ḥusain (a.s.) left Madīnah on the night of Sunday, when two days of the month of Rajab were left, and he (a.s.) entered Makkah on Friday night, the third of the month of Sha`bān. Imām (a.s.) entered Makkah and recited these verses as an example, **"And when he turned his face towards (the land of) Midian said (Mūsā): Maybe my Lord will guide me in the right path."**¹

When Walīd bin `Utbah, the governor of Madīnah, received news that Imām al Ḥusain (a.s.) had also left for Makkah, he sent someone in search of `Abdullāh bin `Umar, commanding him to come to him and swear allegiance (Bay`ah) for Yazīd. `Abdullāh replied, "Since others have taken precedence in swearing allegiance (Bay`ah), I too shall follow." However, since Walīd did not see any profit or loss in the allegiance (Bay`ah) of `Abdullāh bin `Umar, he decided to delay the matter and left him alone. Consequently, `Abdullāh also left for Makkah.

When the inhabitants of Makkah, and people who had come there for the Lesser Pilgrimage (`Umrah), were informed of the auspicious arrival of Imām al Ḥusain (a.s.), they rushed to him, and visited him every morning and evening. `Abdullāh bin Zubayr had also taken residence therein near the Ka`bah, and would constantly remain engrossed in Prayers near it to deceive the people. He visited Imām al Ḥusain (a.s.) frequently, once every alternate day, but he was uneasy on account of Imām (a.s.)'s presence in Makkah. Since he knew that until Imām al Ḥusain (a.s.) was present in Makkah, the inhabitants of Ḥijāz would not pledge allegiance (Bay`ah) to him.

When the people of Kūfah received news of the death of Mu`āwiyah and that Imām al Ḥusain (a.s.) and `Abdullāh bin Zubayr had refused to swear allegiance to Yazīd and had taken residence at Makkah, the Shī`ah gathered at the house of Sulaymān bin Ṣurad al Khuzā`ī. After praising and glorifying Allāh (s.w.t.), they discussed the death of Mu`āwiyah and allegiance (Bay`ah) to Yazīd. Sulaymān said, "O group of Shī`ah! Verily know that the tyrant Mu`āwiyah has left this world, while Yazīd, the boozier, has sat in his place. Imām al Ḥusain

¹ Holy Qur`ān. Sūratul Qaṣaṣ: 22

(a.s.) refused allegiance (Bay`ah) to him and left for Makkah. You are his Shī`ah and the Shī`ah of his father (a.s.) before him. Then if you consider that you would assist him and fight his enemies, then write to him and invite him to you. However, if weakness and cowardice shall hinder you, and you presume that you would act lazy in assisting him and not fulfil the requirements towards his welfare and obedience, then do not deceive him and put him into perdition." They replied that, "If Imām (a.s.) comes here, we shall unanimously and devotedly swear allegiance (Bay`ah) to him and zealously fight his enemies."

A letter was therefore written to him in the name of Sulaymān bin Şurad, Musayyab bin Najabah, Rifā`ah bin Shaddād al Bajalī, Ḥabīb bin Muẓāhir and all his Shī`ah. After praising and glorifying Allāh (s.w.t.) and noting the death of Mu`āwiyah, they wrote, "O son of the Messenger of Allāh (s.a.w.a.)! Presently we do not have any Imām or leader. You may come to us and enter our town; perhaps Allāh (s.w.t.) might reveal the truth upon us through your auspicious presence. Nu`mān bin Bashīr, the governor of Kūfah, sits in the royal palace with utmost disgrace and considers himself to be the commander. However, we do not consider him as our commander and do not desire him for the governorship. We neither pray the Friday Prayers behind him, nor accompany him in the `Īd Prayers. If we receive news of your felicitous arrival, we shall drive him out of Kūfah, until he joins the inhabitants of Shām. And Peace (upon you)."

They dispatched this letter to the presence of Imām (a.s.), along with `Abdullāh bin Mismā` al Hamdānī and `Abdullāh bin Wāl, and instructed them to deliver the letter to him (a.s.) with great speed. They hastened until they entered Makkah on the tenth of the month of Ramadhān, and handed over their letter to Imām (a.s.). Two days after dispatching the messengers, the people of Kūfah again sent Qays bin Mus-hir al Şaydāwī, `Abdullāh bin Shaddād and `Umārah bin (`Abdullāh) al Salūlī to the presence of Imām al Ḥusain (a.s.) with numerous letters, numbering around one hundred and fifty. One, two, three or four notables of Kūfah wrote all these letters. Again after two days, they sent Hānī bin Hānī al Subay`ī and Sa`īd bin `Abdullāh al Ḥanafī with letter to the presence of Imām (a.s.) with contents as follows, "In the Name of Allāh, the Beneficent, the Merciful. This is a request in the presence of Ḥusain bin `Alī (a.s.) from his Shī`ah and beloved ones. Now then! Hasten to your friends and well-wishers, since all the people of this town await your felicitous and prosperous arrival, and they do not desire anyone else, except you. Then hasten, hasten. And Peace (upon you)."

Thereafter Shabath bin Rib`ī, Ḥajjār bin Abjar, Yazīd bin Ḥārith bin Ruwaym, `Urwah bin Qays, `Amrū bin Ḥajjāj al Zubaydī and Muḥammad bin `Umayr al Tamīmī sent letters to Imām (a.s.) with contents being, "Now then! The deserts have turned green and the fruits have ripened. Then come to us if you consider it appropriate, since a huge army is ready for you and awaits your prosperous arrival day and night. And Peace (upon you)." In the same manner, letters kept arriving to Imām al Ḥusain (a.s.), until six hundred letters from those deceivers came to him in one day. He waited and did not reply to them until twelve thousand letters gathered with him.

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3. Imām (a.s.) dispatches the Eminent Muslim bin `Aqīl to Kūfah and letters addressed to the inhabitants of Baṣrah

When unlimited messengers and letters of the deceitful people of Kūfah reached Imām al Ḥusain (a.s.), until twelve thousand letters gathered with him, he sent them reply with contents as follows, "In the Name of Allāh, the Beneficent, the Merciful. This is a letter from Ḥusain bin `Alī to a group of Muslims and Believers of Kūfah. Now then! Verily Hānī (bin Hānī al Subay`ī) and Sa`īd (bin `Abdullāh al Ḥanafī) were the last among your messengers to arrive and hand me your letters. After them, your numerous messengers and countless letters reached me. I am apprised of their contents, the gist of which is that: We do not have any Imām, hasten to us, perhaps Allāh (s.w.t.) may unite us upon truth and guidance through your blessings. I send towards you my brother, paternal cousin and the trustworthy among my Ahl al-bait, viz. Muslim bin `Aqīl. Then if he writes to me, that the views of the intelligent ones and notables among you are similar to what you have stated in your letters, we shall certainly hasten to you, Allāh willing. I swear by my life! He is not an Imām, except the one who judges among people through the Book of Allāh (Qur`ān), and rises among them with justice. He does not transgress the prescribed limits of the Sacred Sharī`ah and keeps the people firm upon the Religion. And Peace (upon you)."

Then he called for Muslim bin `Aqīl¹, his paternal cousin, who was excellent with

¹ Imām al Ḥusain (a.s.) sent his representative to the people of Kūfah to be assured of the seriousness of their promises. Any opposition or support to his representative would be considered an opposition or support to Imām (a.s.) himself. Their claims and pleas would become known, for they had invited him, pledged to support him and had literally blackmailed him saying that, "We have no Imām left with us (except you)..." Then, those who would deliberately and impotently withdraw their support from this representative and prefer to remain silent spectators, their faltering faith and hypocrisy would be apparent. Summarily, it would act as a litmus test for their faith and steadfastness. But this representative had to be a man of great trust, faith, and steadfastness. In addition, he had to possess a powerful personality, capable of executing this important obligation. This was not a mission of secondary importance, rather involved representation from a Revolutionary Leader, who was also a Guardian of Religion, Upholder of Faith and a Refuge for all. It needed a man of great foresight and experience, with complete comprehension of the political situation of the time, as well as the principles of the sacred teachings of Islām. It needed a man of firm moral standing and integrity, who would be a true representative from

regards to abundance of intelligence, knowledge, discernment, righteousness, appositeness and bravery. He then dispatched him, along with Qays bin Mus-hir al Ṣaydāwī, `Umārah bin `Abdullāh al Salūlī and `Abdul Raḥmān bin `Abdullāh al Arḥabī to extract the pledge of allegiance (Bay`ah) from the inhabitants of Kūfah. He (a.s.) enjoined him with piety, abstinence, secrecy in his affair from the opponents, better discernment, benevolence and tolerance. He (a.s.) also told him that, "If the inhabitants of Kūfah are unanimous in my allegiance (Bay`ah), then write to me the actual situation." Therefore, Muslim bade him farewell and left Makkah.

Sayyid Ibn Ṭāwūs, Ibn Nimā and others quote, that then Imām al Ḥusain (a.s.) wrote a letter to the notables of Baṣrah, among them, Aḥnaf bin Qays, Maḍar bin Jārūd, Yazīd bin Mas`ūd al Nah-shalī and Qays bin Haytham. The contents of the letter being, "In the Name of Allāh, the Beneficent, the Merciful. This is a letter from Ḥusain bin `Alī bin Abī Ṭālib. Now then! Verily Allāh (s.w.t.) chose Muḥammad (s.a.w.a.) for Prophet hood and Messenger ship, until he (s.a.w.a.) generously counselled them and conveyed the message of his Lord (s.w.t.) to them. Then Allāh (s.w.t.) called him (s.a.w.a.) back to Him with due honour. After him (s.a.w.a.), his Ahl al-bait (a.s.) were the most rightful and worthier for his place. However, a group prevailed upon us and snatched away our rights, but we sat in silence to avoid commotion and bloodshed. I now address this letter to you and invite you towards Allāh (s.w.t.) and the Messenger (s.a.w.a.). Verily, the Sharī`ah has been destroyed and the customs (Sunnah) of the Messenger of Allāh (s.a.w.a.) has been trampled upon. Then if you respond to my call and obey my command, I shall turn you back from the path of misguidance and guide you to the Right Path. And Peace (be upon you)."

Imām (a.s.) then handed over this letter to one of his loyal companions, named

such a sacred person as Ḥusain bin `Alī (a.s.). Imām al Ḥusain (a.s.) therefore chose Muslim bin `Aqīl (s.a.), his cousin and the husband of his half-sister Ruqayyah, the daughter of Imām `Alī (a.s.), for this important mission. In the eyes of Imām (a.s.), Muslim possessed all those requisite qualities that were desirable for such an assignment. He was a man of great courage, who would not lose himself in times of victory and would remain steadfast and patient at times of defeat and opposition, a man of all seasons. Muslim would communicate the Imām's objectives to the people and prepare them for the ultimate occurrence. As can be observed, that after the Martyrdom of Muslim, numerous people from Kūfah hastened to assist Imām (a.s.) at Karbalā', and this is a valid proof of the success of Muslim's mission. (translator)

Sulaymān, possessing the agnomen (Kunīyyah) of Abū Razīn, and ordered him to hasten towards the notables of Baṣrah. When Sulaymān reached his letter to the notables of Baṣrah, they became apprised of the situation and were overjoyed. Then Yazīd bin Mas`ūd al Nah-shalī called for the people of Banī Tamīm, a group of Banī Ḥanzalah and a group of Banī Sa`ad. When all of them gathered near him, he said, "O Banī Tamīm! What is my status in your eyes?" They replied, "Bravo upon your status! By Allāh (s.w.t.)! You are our support and patron. You are at the peak of honour and prestige, a centre of esteem and excellence, and you have obtained precedence upon all with regards to honour and status." Hearing this, Yazīd bin Mas`ūd said, "I have now gathered you to counsel with you and seek assistance from you." They said, "We shall not spare even a minute to counsel you and shall advice whatever is beneficial. Now say whatever you wish and we shall listen."

Yazīd continued, "You should know that Mu`āwiyah has died, while the chain of injustice has broken and the pillars of oppression and tyranny have collapsed. Mu`āwiyah took the pledge of allegiance (Bay`ah) for his son before leaving this world. He considered this matter suitable for Yazīd and presumed that the roots of his caliphate would be secured. Far be it, that this impossible presumption would be practical, except in thought and dream. Apart from this, Yazīd is an intoxicant and libertine, claims caliphate and desires to reign, whereas he does not possess forbearance and is bare of the embellishment of knowledge. By Allāh (s.w.t.)! Fighting against him is better than Jihād against the polytheists. Behold O people! This is Ḥusain bin `Alī (a.s.), the son of the Messenger of Allāh (s.a.w.a.), whose superiority, with regards to original honour and prudence of knowledge, cannot be computed and the extent of his knowledge cannot be perceived. Salute him with caliphate, i.e. pledge firm allegiance to him, since he holds proximity to the Messenger of Allāh (s.a.w.a.) and is knowledgeable regarding the customs and injunctions. He deals affectionately with the younger ones and politely with the elder ones. And how much he cherishes welfare of the subjects and they in turn prefer his master ship. Therefore, Allāh (s.w.t.) has sent him as an evidence (Ḥujjah) upon the creation and announced his preaching. Behold O people! Take heed, and do not pitch your tent away from the true light by blind-following and do not fling yourself into the valley of misguidance and false. Verily Ṣakhr (Aḥnaf) bin Qays turned away from the side of Amīrul Mu`minīn (a.s.) on the day of Jamal and stained you with the filth of

betrayal.¹ Then wash off that stain today by assisting the son of the Messenger of Allāh (s.a.w.a.). By Allāh (s.w.t.)! The one who excuses himself from rendering assistance to him (a.s.) today, Allāh (s.w.t.) shall throw him into the well of disgrace, while this disgrace shall also run as inheritance in his progeny and family. Behold! I have fastened the armour of battle upon myself and have worn the mail of contention (against his enemies). Then know, that the one who is not killed today, shall certainly face his end (one day or the other); and the one who flees from death, shall fall into its trap one day. May Allāh (s.w.t.) have mercy upon you! Then give me a reply, a better reply."

First, the Banī Ḥanzalah raised their voices and said, "O Abā Khālid! We are the arrows of your intentions and the war-tested people for your clan. If you shoot us from the bow, we shall strike at your mark and if you order us to fight, we shall assist you, and if you throw us into the river of fire, we shall not retreat. If the deluge of trials rushes towards you, we shall not turn our faces away, we shall defend you with our swords and place our lives and bodies as shield in front of you."

Thereafter, the Banī Sa`ad bin Yazīd called out saying, "O Abā Khālid! We do not hate anything else than your opposition, and shall not transgress your obedience. Verily! Ṣakhr bin Qays ordered us to leave battle (of Jamal) and our skill (in battle) remained concealed within us. Then give us some respite so that we may discuss among ourselves and then inform you regarding our stand."

¹ It is related, that during the battle of Jamal, Aḥnaf bin Qays remained aloof and did not assist any party. Due to his abstainment, his tribe, the Banī Tamīm also remained neutral and not fight against Amīrul Mu'minīn (a.s.). It is mentioned that he came to Amīrul Mu'minīn (a.s.) with a group of his people and said, "The people of Baṣrah presume that if you gain control upon the town, you shall kill their men and captivate their women." Imām (a.s.) replied, "How can people even presume this regarding the likes of me? Is this lawful for anyone except whosoever turns back and disbelieves? Did you not hear the words of Allāh: **You are not, over them a compeller, but whosoever turns back and disbelieves.** (Sūratul Gāshīyyah 22-23)." Then Aḥnaf said, "O Amīral Mu'minīn! Now choose any one of my two offers, either I remain along with you and fight, or I should return back and stop ten thousand men (from my tribe) from joining the ranks of the enemies." Imām `Alī said, "This in itself is a great assistance, that you stop ten thousand fighters from joining the enemies." Aḥnaf therefore went to his community, advised them to remain neutral, and returned to Baṣrah with them. (Al Ṭabarī, "Tārīkh al Rusul wal Mulūk") In the above report Yazīd bin Mas`ūd al Nah-shalī refers to this abstainment as a shame upon themselves that could be rectified by assisting Amīrul Mu'minīn (a.s.)'s son. (translator)

Following them, the Banī `Āmir bin Tamīm started their speech and said, "O Abā Khālid! We are the sons of your fathers (tribesmen) and are your relatives and your allies. We shall not delight upon your displeasure. We shall not offload our provisions at the place from where you intend to leave and travel. We shall reply to your invitation and obey your command."

Hearing this, Abū Khālid (Yazīd bin Mas`ūd) said, "O Banū Sa`ad! If your speech confirms your actions, then may Allāh (s.w.t.) always protect you and guard you with His assistance."

Thus, when Abū Khālid became aware of their hidden intentions, he wrote a letter to Imām al Ḥusain (a.s.), with contents as follows, "In the Name of Allāh, the Beneficent, the Merciful. Now then! Verily, your letter reached me and I became aware of its contents. I perceived that you invite me towards your obedience and call me to your assistance. Indeed, Allāh (s.w.t.) does not leave the earth empty of a scholar, who acts with righteousness, or a proof upon the path of salvation. Certainly, you are an Evidence of Allāh (s.w.t.) upon His creatures and His trust upon the earth. You are among the branches of the olive tree of Muḥammad (s.a.w.a.); he is its origin and you its branches. Then come to us, since I have humbled the necks of the Banī Tamīm in your audience and have inclined them for your obedience and following, similar to a camel that yearns for a stream. I have placed the garland of your obedience into the necks of the Banī Sa`ad and humbled their necks in your servitude. And I have bathed their hearts by water of the rain clouds, (drizzling) at the beginning of its lightening."

When this letter reached Imām al Ḥusain (a.s.), he said, "May Allāh (s.w.t.) safeguard (them) on the day of fear (Qiyāmah) and satiate them on the day of thirst."

Also for Aḥnaf bin Qays, he also wrote a letter to Imām al Ḥusain (a.s.), saying, "Now then! **Therefore be you patient (for) verily the promise of Allāh is true, and let not those who have no certainty hold you in light estimation.**"¹ By quoting this verse, he meant to remind him of the disloyalty of the people of Kūfah.

As for Maḍar bin Jārūd, when the letter of Imām al Ḥusain (a.s.) reached him, he feared lest this letter might be a scheme of `Ubaydullāh bin Ziyād, who

¹ Holy Qur`ān, Sūratul Rūm: 60

wanted to know people's intentions and punish the guilty ones. In addition, his daughter Baḥrīyyah was married to `Ubaydullāḥ bin Ziyād. Thus, Maḍar brought the messenger of Imām al Ḥusain (Sulaymān) and his letter to `Ubaydullāḥ. When Ibn Ziyād read the letter, he ordered the messenger to be beheaded, while some say he commanded him to be hanged upon the gallows. While the messenger was none other than Abū Razīn Sulaymān, the slave of Imām al Ḥusain (a.s.), whose possessed numerous excellences. Our Master (Mīrzā Ḥusain al Nūrī), in his book Lu'lu' wal Marjān, has pointed out at numerous places, that he was more eminent in his position than Hānī bin `Urwah. After Ibn Ziyād killed him, he mounted the pulpit (Minbar) and significantly warned and threatened them. Then he appointed his brother, `Uthmān bin Ziyād, in his place, and hastened towards Kūfah.

When the people of Baṣrah gathered an army to go to Karbalā' and assist Imām al Ḥusain (a.s.), they received news of his Martyrdom, thus they offloaded their provisions and sat to mourn him.

4. Arrival of Muslim bin `Aqīl (r.a.) at Kūfah and people's allegiance to him

We have quoted in the preceding chapter, that when Imām al Ḥusain (a.s.) wrote A reply to the letters of the people of Kūfah, he ordered Muslim bin `Aqīl to proceed to Kūfah and reach it to them. Thus, Muslim bade farewell to Imām (a.s.), left Makkah and proceeded to Kūfah as per his (a.s.)'s instructions.¹ He reached Madīnah, offered Prayers at Masjid al Nabawī and visited the sacred grave of the Messenger of Allāh (s.a.w.a.). Then he proceeded to meet his relatives and tribesmen, bade farewell to them, and accompanied by two guides from Banī Qays, proceeded towards Kūfah. They lost the path, while the water they carried with them, exhausted. Extreme thirst prevailed upon them and the two guides died, while Muslim reached himself to the water-place at the village of Madhīq with great difficulty. On reaching there, he wrote a letter to Imām al Ḥusain (a.s.), apprising him of his condition and excusing himself from proceeding to Kūfah. He dispatched this letter to Imām (a.s.) along with Qays bin Mus-hir al Ṣaydāwī. Imām al Ḥusain (a.s.) did not accept his excuse and instructed him to proceed to Kūfah.

When the letter of Imām al Ḥusain (a.s.) reached him, Muslim hastened until he reached Kūfah and took residence at the house of Mukhtār bin Abī `Ubaydah al Thaqafī, that was known as the house of Sālim bin Musayyab. However, according to Al Ṭabarī, he entered the house of Muslim bin `Awsajah. When the people of Kūfah received news of the arrival of Muslim, they displayed their happiness and came to visit him in large numbers. Muslim read the letter of Imām (a.s.) to every group of people, who wept hearing the contents of the letter and pledged allegiance (Bay`ah) to him (on behalf of Imām al Ḥusain).

According to Tārīkh al Rusul wal Mulūk of Al Ṭabarī, among the group that came to visit Muslim was `Ābis bin Abī Shabīb al Shākīrī, who arose and after praising and glorifying Allāh (s.w.t.), he said, "Now then! I do not speak to you regarding the people. I do not know what lies concealed in their hearts, nor do I exaggerate regarding them. By Allāh, I inform you of what I have concealed in my heart. By Allāh (s.w.t.)! I shall respond to your call whenever you need me, fight alongside you with your enemies and strike with my sword until I meet

¹ According to some reports, Muslim left Makkah in the middle of the month of Ramadhān and entered Kūfah on the fifth of the month of Shawwāl. (Author)

Allāh (s.w.t.). And I do not seek anything (recompense), except from Allāh."

Then Ḥabīb bin Muẓāhir arose and said, "May Allāh (s.w.t.) have mercy upon you O `Ābis! You revealed in brief words whatever was in your heart." Then he (Ḥabīb) continued, "And I, by Allāh, besides Whom there is no other Deity, share the same view as him." Following him, Al Ḥanafī¹ arose and spoke similar words.

According to Shaikh al Mufīd and others, eighteen thousand people from Kūfah pledged allegiance (Bay`ah) at the hands of Muslim bin `Aqīl for Imām (a.s.). Thus, Muslim wrote to Imām al Ḥusain (a.s.) that, "Until now eighteen thousand people have sworn allegiance (Bay`ah) to you, it is better if you come here."

When the word of Muslim's arrival in Kūfah and people's allegiance (Bay`ah) to him spread in Kūfah, Nu`mān bin Bashīr, who was the governor of Kūfah by Mu`āwiyah and Yazīd, threatened and warned people to keep away from Muslim and not visit him. People did not pay heed to his words and refused to obey him. When `Abdullāh bin Muslim bin Rabi`ah, who was among the allies of the Banī Umayyah, witnessed the weakness in Nu`mān, he wrote to Yazīd informing him of the arrival of Muslim and people's allegiance (Bay`ah) to him. He slandered Nu`mān in it and requested him to appoint another powerful governor in his stead. (`Umar) Ibn Sa`ad and others too wrote similar letters to Yazīd and apprised him of the situation in Kūfah.

When this news reached the ears of Yazīd, he thought it appropriate, upon advice from Sarjawn², who in reality was the slave of Mu`āwiyah, but had

¹ Perhaps Sa`īd bin `Abdullāh al Ḥanafī (Author)

² He was Sarjawn bin Manṣūr al Taglabī or Al Kalbī, a Roman Christian from Shām. His father Manṣūr was in charge of finances in Rome and later the Byzantine Emperor Maurice appointed him the governor of Shām. He remained in that position even during the rule of Hercules until the Persians invaded Shām. During the governorship of Yazīd bin Abū Sufyān, he was appointed a treasurer, scribe or an adviser. After the death of Yazīd, his brother Mu`āwiyah bin Abū Sufyān kept him in the same position until he died and his son Sarjawn inherited his position. (Al Ṭabarī, "Tārīkh al Rusul wal Mulūk"). Ultimately, he became a special adviser to Mu`āwiyah, his scribe and his boon companion. When Mu`āwiyah passed away and the accursed Yazīd sat in his place, he let him remain in his position. When Muslim bin `Aqīl (r.a.) entered Kūfah and extracted allegiance (Bay`ah) for Imām al Ḥusain (a.s.), Yazīd sought his advice and he said, "What do you say, if Mu`āwiyah had advised you, would you have accepted it?" Yazīd replied in the affirmative, and Sarjawn removed a written statement of Mu`āwiyah, appointing `Ubaydullāh bin Ziyād as the governor of Kūfah. He said, "This was the opinion of Mu`āwiyah when he died, he ordered to note it down."

occupied an eminent position in his eyes and also Yazīd, to hand over the governorship of Kūfah, apart from Baṣrah, to `Ubaydullāh bin Ziyād, and also request him to reconcile the situation therein. He thus wrote a letter to `Ubaydullāh bin Ziyād, who was then the governor of Baṣrah, with contents as, "O son of Ziyād! My adherents, from among the people of Kūfah, have sent me letters informing that the son of `Aqīl has entered therein and is gathering an army for Ḥusain (a.s.). When my letter reaches you, hasten to Kūfah without any delay. Then arrest the son of `Aqīl, by hook or by crook, and imprison him. And kill him or then banish him from Kūfah."

When the letter reached `Ubaydullāh, he immediately prepared for the journey to Kūfah and appointed his brother `Uthmān as his deputy in Baṣrah. The next day, he left for Kūfah, accompanied by Muslim bin `Amrū al Bāhilī and Sharīk bin A`awar al Ḥārithī, and also his slaves and family. When he neared Kūfah, he waited until it turned dark and entered Kūfah, wearing a black turban (`Amāmah) upon his head, veiling his face. When he entered Kūfah, the people therein, who were awaiting the auspicious arrival of Imām al Ḥusain (a.s.), presumed that he (a.s.) had entered therein and therefore displayed great joy. They continuously greeted and welcomed him and did not recognize him due to darkness and disguise. When Muslim bin `Amrū saw a great rush, he was enraged and shouted saying, "Get away O people, for this is `Ubaydullāh bin Ziyād." Hearing this, people scattered away and `Ubaydullāh entered the royal palace and spent the night in waiting.

The next morning, `Ubaydullāh issued orders to people to gather (in the Masjid). When everyone gathered, he mounted the pulpit (Minbar) and delivered a sermon (Khutbah) in which he threatened people of Kūfah and severely warned them against disobeying the ruler. He also promised them gifts and favour in case they obeyed Yazīd. Then he alighted from the pulpit and ordered the chiefs of tribes and notables to gather near him. When they came, he compelled them saying, "If you doubt someone opposing Yazīd, write down his name and hand it over to me. However, if you act with weakness or laxity, your wealth and blood shall be lawful upon me."

According to Al Ṭabarī and Abul Faraj (al Isfahānī), Muslim bin `Aqīl came to the door of Hānī bin `Urwah and requested him to come out, since he desired to

speak to him. When Hānī came out, Muslim said, "I have come to you so that you may give me refuge and let me enter your house as a guest." Hearing this, Hānī replied, "You have landed me in trouble. If you had not entered my house or relied upon me, I would have liked that you had distanced from me."¹ However, now my ardour does not permit me to leave you and turn you away from my house. You may enter." Thus, Muslim entered the house of Hānī.

According to the previous narrative, when Muslim entered the house of Hānī, the Shī'ah visited him in secret and pledged allegiance (Bay'ah) at his hands. Muslim requested them on oath to keep this pledge of allegiance (Bay'ah) a secret. This continued similarly, until according to Ibn Shahr Āshūb, twenty five thousand people pledged allegiance (Bay'ah) at his hands. `Ubaydullāh was unaware of the whereabouts of Muslim and therefore appointed spies for it. He came to know with deception, through his slave Ma`qil, that Muslim was in the house of Hānī. Ma`qil would daily visit Muslim (on pretext of being his supporter) and became aware of the hidden intentions of his adherents and reported to `Ubaydullāh. Since Hānī did not approve `Ubaydullāh, he distanced himself from him and stopped attending his court on pretext of being ill. One day, `Ubaydullāh called for Muḥammad bin Ash`ath, Asmā' bin Khārijah and `Amrū bin Ḥajjāj, the father in law of Hānī, and asked them, "What is the reason that Hānī does not visit us?" They replied, "We do not know the reason, except that it is said that he is unwell." Hearing this, Ibn Ziyād said, "We have heard that he is better now. He comes out of his house and even sits at his door. If I know that he is still unwell, I would certainly pay him a visit. Then hasten to Hānī and oblige him to come to me and inform him not to forsake our rights. Verily I detest that resentment may arise between me and Hānī, who is among the `Arab notables."

They came to Hānī and took him to Ibn Ziyād by all possible means. On the way, Hānī told Asmā' (bin Khārijah), "O my nephew! I fear Ibn Ziyād and am

¹ These words from Hānī, as quoted by prejudiced people such as Al Ṭabarī and Abul Faraj, cannot be relied. Since, Hānī bin `Urwah was among the Eminent Shī'ah Personalities of his age and he very well knew the position of Muslim, who had arrived Kūfah as an envoy and representative of Imām al Ḥusain (a.s.). Therefore assisting him would actually mean rendering assistance to Imām (a.s.). As can be verified, that later he sacrificed his life to safeguard Muslim and refused to hand him over to Ibn Ziyād. While this is a greatest proof of his sincerity and attachment to the Prophet (s.a.w.a.)'s Ahl al-bait (a.s.). And Allāh (s.w.t.) is the Best Knower! (translator)

apprehensive towards him.” Asmā’ replied, “Do not fear, since he does not intend evil towards you.” They consoled him until they brought this chief of the clans to the presence of Ibn Ziyād with trickery, deceit, falsity and deception. When Ibn Ziyād’s sight fell upon Hānī, he said, “The traitor’s legs have brought him to you.” Then he started threatening him and said, “O Hānī! What is this disorder that have you aroused in your house and you have deceived Yazīd. You have sheltered Muslim bin `Aqīl in your house and are gathering army and weapons for him. And you presume that this matter is hidden from us?” Hānī refused (to accept), when `Ubaydullāh called in Ma`qil, who was aware of the secrets of Muslim bin `Aqīl and Hānī. When Hānī’s sight fell upon Ma`qil, he realized that he was `Ubaydullāh’s spy and had informed him regarding their matter, and therefore could not refuse.

Thus, Hānī said, “By Allāh (s.w.t.)! I neither called Muslim nor invited him to my house. Rather he forcefully entered my house and requested for refuge, while I felt embarrassed to turn him away. Now permit me, so that I may go and expel him from my house, so that he may go wherever he intends, then I shall return back to you. And if you wish, I shall keep someone as a guarantor with you, who would remain with you until I return back.” Hearing this, Ibn Ziyād said, “By Allāh (s.w.t.)! I shall not leave you until you hand him (Muslim) over to me.” Hānī replied, “By Allāh (s.w.t.)! It cannot happen that I should hand over my guest to you so you may kill him.” Ibn Ziyād pressed him and he refused to yield. When their argument heated, Muslim bin `Amrū al Bāhilī arose and said, “O commander! Please permit me to advise him in alone.” Saying this, he grasped Hānī’s hand and took him into a corner of the palace, and sat at a place where Ibn Ziyād could see and hear them. Then Muslim said, “O Hānī! I swear upon you not to kill yourself and not to put your tribe into trouble. There is a bond of relation between Muslim (bin `Aqīl), Ibn Ziyād and Yazīd, while they shall not kill him.” Hearing this, Hānī replied, “By Allāh (s.w.t.)! I shall not take this disgrace upon me in handing over the messenger of the son of the Messenger of Allāh (s.a.w.a.) to his enemy, although I am healthy and able, and even possess numerous friends and supporters. By Allāh (s.w.t.)! And even if I do not possess any supporters, I shall not hand over Muslim to him so that he may kill him.”

When Ibn Ziyād heard these words, he commanded Hānī to be brought close to him. When Hānī neared him, he threatened him and said, “By Allāh (s.w.t.)! If you do not present Muslim at this very moment, I shall issue orders to behead

you.” Hānī replied, “You do not possess the power and capability to behead me. Since if you do so, your house shall be surrounded by the naked swords and you shall be punished at the hands of the clan of Maḍḥij.” Hānī presumed that his tribe would side with him and would not show slackness in defending him. Hearing this, Ibn Ziyād shouted, “Do you frighten me?” Then he ordered Hānī to be brought near to him and struck at his face and nose with a shaft in his hand to such an extent, that his nose ruptured and blood flowed upon his clothes, while the flesh of his face peeled off. He hit him until his shaft broke, then Hānī courageously extended his hand towards the hilt of the sword of one of the attendants of Ibn Ziyād and intended to kill him. The attendant caught the other end of the sword and stopped Hānī from striking it. When Ibn Ziyād saw this, he yelled at his slaves to catch Hānī, throw him upon the ground and drag him away. The slaves caught him, dragged him, threw him in one of the rooms of his house, and bolted the door.

When Asmā' bin Khārijah, or according to Shaikh al Mufīd Ḥassān bin Asmā' (bin Khārijah) saw this, he turned to Ibn Ziyād and said, “You commanded us and we deceived the man and brought him to you, now you betray him in this manner?” Ibn Ziyād was enraged at his words and ordered him to be punched upon his chest, he was punched and slapped and made to sit. Then, Muḥammad bin Ash`ath arose and said, “The commander is our preceptor. He may do whatever he desires and we are pleased by his acts.”

At that moment, `Amrū bin Ḥajjāj received news that Hānī was killed, he gathered the tribesmen of Maḍḥij and surrounded the palace of the Ibn Ziyād. Then he called out, “I am `Amrū bin Ḥajjāj. Behold! The warriors of the clan of Maḍḥij have gathered and seek revenge for the blood of Hānī.” Ibn Ziyād was perplexed and called for Shurayḥ al Qādhī (the chief justice) and said, “Now go to Hānī and see him. Then tell his people that he is alive and not killed.” When Shurayḥ went to Hānī, he saw that blood was flowing from his face, while he was saying, “Where are my tribesmen and my relatives? If ten people from among them enter the palace, they can free me from the clutches of Ibn Ziyād.” Seeing this, Shurayḥ left his presence, came to the people and informed them that Hānī was very much alive and the news of his killing was false. When his tribesmen realized that he was alive, they praised Allāh (s.w.t.) and scattered away.

When Muslim received news of Hānī, he ordered to call out among his

companions to come out for battle. When the insincere people of Kūfah heard the orders, they gathered at the door of the house of Hānī. Then Muslim stepped out and distributed standards to each tribe. Within no time, the Masjid and streets became full of his companions and things became grim for Ibn Ziyād, while he had no more than fifty people with him in the palace. Whereas, those of his companions, who were outside, could not find way to enter the palace. The companions of Muslim surrounded the palace, threw stones at it and abused Ibn Ziyād and his mother.

When Ibn Ziyād witnessed this agitation of the people of Kūfah, he called for Kathīr bin Shihāb and said, "You possess numerous friends among the people of the clan of Maḍḥij. Then step out and threaten those who obey you among the Maḍḥij, of the punishment of Yazīd and evil consequences of the battle. And weaken them in their assistance of Muslim." Then he called Muḥammad bin Ash`ath and ordered him to go to his friends among the tribe of Kindah and gather them. He told him to raise a standard of security and call out, that whoever came under its refuge, his life, wealth and women would be safe. He also dispatched Qa`qā` (bin Shawr) al Ḍahālī, Shabath bin Rib`ī, Ḥajjār bin al Abjar and Shimr bin Ḍiljawshan to deceive the insincere treacherous ones. Then Muḥammad bin Ash`ath raised a standard and a group gathered around it. While the other group succeeded to scatter the gathering and regret siding with Muslim, through the temptations of shayṭān. Ultimately, they achieved their motive in turning away a large crowd from among the treacherous ones, and then entered the palace from the street behind it.

When Ibn Ziyād saw a large group of his obedient ones, he handed over a standard to Shabath bin Rib`ī and ordered him to step out, accompanied by a group of hypocrites. He also ordered the notables of Kūfah and chief of clans to go up the terrace of the palace and call out to the companions of Muslim, saying, "O people! Pity yourselves and scatter away. Behold, the armies of Shām are fast approaching and you have no strength to face them. Then if you obey him, the commander pledges that he shall seek excuse from Yazīd for you and increase your rewards. And he also pledges that if you do not scatter away and the armies of Shām come forth, they shall put your men to sword and kill the innocent in lieu of the guilty. They shall divide your women and children among the armies of Shām." Kathīr bin Shihāb and other notables, who were alongside Ibn Ziyād, threatened and warned people with similar words until it neared sunset. These horrific words frightened the people of Kūfah and they fled and

scattered away.

Abū Mikhnaf relates from Yūnus bin Ishāq from `Abbās (bin Ja`dah) al Jadālī, that we were four thousand men, who revolted alongside Muslim bin `Aqīl against Ibn Ziyād. We had not yet reached the royal palace, when our number reduced to three hundred, it means that people left the side of Muslim to such an extent that only three hundred men remained with him. The people of Kūfah started to scatter away from Muslim and the matter reached such an extent, that women came and took the hand of their sons or brothers, and returned them back to their houses. Men came and said to their sons, "Beware of your head and attend to your work, since tomorrow if the army of Shām comes forth, we shall have no power to face them." People constantly started to turn away from Muslim until it was time for Prayers. Muslim recited the Prayers in the Masjid, when just thirty men remained back with him. When Muslim witnessed this deceit from the people of Kūfah, he decided to step out of the Masjid. He had not yet reached the gate of Kindah, when no more than ten men remained with him. When he stepped his foot out from the gate of Kindah, he saw no one along with him and he remained alone. The oppressed stranger looked around but could not find anyone, besides himself, who would show him the way, take him to his house, or even defend him if his enemies came up.

He roamed the streets of Kūfah in a perplexed state and could not understand where to go, when he passed by the houses of Banī Bajīlah, a group of the tribe of Kindah. He walked some distance, until he passed by the house of Ṭaw`ah, who was a freed slave-girl of Ash`ath bin Qays and had married Usayd al Ḥadhramī, from whom he had a son. Since her son had not returned back, Ṭaw`ah was standing at her door waiting for him. When Muslim's sight fell upon her, he went towards her and saluted. Ṭaw`ah replied his salutations and Muslim said, "O maid of Allāh (s.w.t.)! Give me water to drink." She brought a cup of water for him. Muslim drank the water and sat there. Ṭaw`ah took the cup and entered her house. When she returned back, she found him still seated at her door and asked him, "O slave of Allāh (s.w.t.)! Did you not have water?" Muslim replied in the affirmative and she said, "Then arise and return back to your home." Muslim did not reply and she repeated her question twice saying, "Glory be to Allāh (s.w.t.)! O slave of Allāh (s.w.t.)! Arise and return back to your family, since your presence at my door at this hour of the night is not appropriate, while I do not consider it lawful for you." Hearing this, Muslim arose and said, "O maid of Allāh (s.w.t.)! I do not possess a house, relative or friend in

this town. I am a stranger and have no place to go. Is it possible for you to favour me and admit me into your house and give me refuge? Perhaps I could reward you later.” She asked him his details and he replied, “I am Muslim bin `Aqīl. The people of Kūfah have deceived me, turned me into a refugee, deserted me and left me alone.” Ṭa`wah asked him whether he was (truly) Muslim and he replied in the affirmative. Then she permitted him to enter her house.

She entered him into her house, prepared a better room for him and arranged food for him, but Muslim did not eat. She remained busy in serving him. After some time, her son Bilāl returned home and saw his mother frequenting the room several times, and wondered whether something new had come up. He asked his mother the reason and she wished to conceal it from him. However, he insisted and she informed him on oath of the arrival of Muslim. Hearing this, Bilāl fell silent and went to sleep.

When Ibn Ziyād saw that the uproar of Muslim’s companions had settled down all of a sudden, he thought that Muslim must have laid a trap for him along with his companions and that he would pounce upon him suddenly and accomplish his motive. He feared that Muslim would break open the door of the Maṣjid and come in to recite the Prayers in the Maṣjid. He therefore commanded his companions to remove the planks from the roof of the Maṣjid, enter light therein and see whether Muslim and his companions might be hiding beneath the roof or in the corners of the Maṣjid. They did as directed and tried their best, but did not find any trace of Muslim. Therefore, they informed Ibn Ziyād that the people have scattered away and there was none in the Maṣjid.

The accursed one ordered the gate of Siddah to be opened and entered the Maṣjid along with his companions. He ordered a caller to announce saying that, whoever among the notables and chiefs of Kūfah do not enter the Maṣjid for the night Prayers, his blood shall be lawful. In no due time, the Maṣjid became full of people and he prayed. After its completion, he mounted the pulpit and praised and glorified Allāh (s.w.t.) and then said, “Indeed O people, you have seen what dissention and schism has the ignorant son of `Aqīl created and now has retreated. However, if Muslim is found in any of your houses, and the owner does not inform us, his wealth and blood shall be lawful upon us. And whoever brings him to us, we shall hand over his blood-money to him.” He threatened and warned them in similar words. Then he turned to Ḥuṣayn bin Tamīm and

said, "O Ḥuṣayn! May your mother mourn you if you do not guard the streets of Kūfah and Muslim gets away. I have appointed you in charge of the houses of Kūfah and an officer upon the town. Then send your slaves and guards to guard the streets and gates of the town. And when it dawns, tell them to search the houses, find Muslim and bring him to me." Saying this, he alighted from the pulpit (Minbar) and entered the palace.

When it dawn, the accursed (Ibn Ziyād) arranged a court and permitted people to enter, while he favoured Muḥammad bin Ash`ath with a place close to him. At that moment, the son of Ṭaw`ah came to the door of the house of Ibn Ziyād and disclosed the whereabouts of Muslim to `Abdul Raḥmān bin Muḥammad bin Ash`ath. The accursed (`Abdul Raḥmān) ran to his father and revealed this information to his father in a whisper. When Ibn Ziyād, who was sitting close to Muḥammad bin Ash`ath, became aware, he ordered him (Muḥammad bin Ash`ath) to arise and bring Muslim to him. He also dispatched `Ubaydullāh bin `Abbās al Salamī with seventy people from the Banī Qays along with him.

They proceeded further until they reached the house of Ṭaw`ah. When Muslim heard the sound of the horses' hooves, he understood that the army had come forth to seek him. He took his sword and rushed towards them. The shameless men entered the house and Muslim attacked them and threw them out. Again, they attacked Muslim and he responded to them and pushed them back.

According to Kāmil al Bahā'ī (of `Imāduddīn al Ṭabarī), Muslim was reciting supplication (Du`ā'), when the sound of the horses' neighing reached his ears. He completed the supplication hastily, fastened his weapons and said, "O Ṭaw`ah! You faired with goodness as much as you could and obtained your share of intercession (Shafā`ah) from the Messenger of Allāh (s.a.w.a.). While asleep, I saw my paternal uncle Amīrul Mu'minīn (a.s.) in a dream, telling me: Tomorrow you shall be alongside me."

Al Mas`ūdī and Abul Faraj (al Iṣfahānī) write, that when Muslim stepped out of the house, he witnessed the uproar and crowd of the people of Kūfah. He saw the people throwing stones upon him from above the terraces, and they were flinging burning reeds upon him. Seeing this, he said, "Is it that whatever commotion and gathering I see is for the killing of the son of `Aqīl? Then O self, come out towards death from which there is no escape." Then he entered the street with an unsheathed sword and attacked them. He was engaged in battle, while reciting the following epos (Rajaz), "I have sworn that I shall not fight

anyone save a free man, although I see death as an unfamiliar thing. Every self shall meet evil one day, or he mixes cold water with dirty and bitter water. The light of the soul has returned and it has become firm. I only fear that I be told lies or be dealt with deceit.”

‘Allāmah al Majlisī writes in his Jilā’ul ‘Uyūn, that when Muslim heard the sound of the horses’ hooves, he understood that they come in his pursuit, thus he said, “Verily we are Allāh’s and verily unto Him shall be our return.” He unsheathed his sword and stepped out of the house. When his sight fell upon them, he drew his sword, attacked them and killed a group among them. They fled away from whichever side he turned, until he killed forty-five people among them in some attacks. The valour of this ferocious lion was to such an extent, that he would catch a man with one hand and throw him upon the high terrace. At that moment, Bakr bin Ḥumrān dealt a blow upon his blessed face that cut his lower lip and broke his teeth. Yet, they did not have the courage to face him from whichever side this lion of Allāh (s.w.t.) turned. When they were tired of his (courageous) battle, they mounted upon the terrace and threw stones and sticks upon him. They also flung burning reeds upon his blessed head. When the oppressed master saw this, he lost hope of survival, then he unsheathed his sword, pounced upon them and killed some more.

When (Muḥammad) Ibn Ash`ath saw that it was not easy to lay their hands upon him, he called out to Muslim, saying, “O Muslim! Why do you kill yourself? We give you refuge and shall take you to Ibn Ziyād, while he does not intend to kill you.” Hearing this, Muslim replied, “You, the people of Kūfah’s words cannot be relied upon, while sincerity cannot be expected from the irreligious hypocrites.” The courageous lion witnessed the intense battle of the enemies and was tired with the wounds of the treacherous insincere ones.¹ He was exhausted due to weakness and fatigue and sat down (to relax) with his back

¹ It is said that when Muslim fought valiantly and killed numerous men, Muḥammad Ibn Ash`ath dispatched someone to Ibn Ziyād asking for more men. In reply Ibn Ziyād sent him message, saying, “We sent you to a single man to bring him to us, and he killed your companions in such a manner? Then what will happen if we send you to someone else apart from him?” Ibn Ash`ath sent him reply, saying, “O commander! Do you presume you have sent me to face a grocery seller, among those of Kūfah, or some non-`Arabs of the maze? Indeed, you sent me to face a sword among the swords of Muḥammad bin `Abdullāh (s.a.w.a.).” Therefore, he sent five hundred equestrians to assist him. (Sayyid `Abdul Razzāq al Muqarram, “Maqatalul Ḥusain”) (translator)

laid to a wall. When Ibn Ash`ath repeated his offer of refuge, he helplessly accepted it, although he knew that there was no reliability in the irreligious ones. Therefore, he asked Ibn Ash`ath, "Then I am in refuge?" Then he turned to his companions and asked them, "Have you given me refuge?" They too agreed and he stopped fighting and prepared for Martyrdom.

According to Sayyid Ibn Ṭāwūs, they pressed him to accept security, but Muslim refused to accept and continued facing them fiercely until he received several wounds. A coward came up from behind and thrust a lance into his blessed back and he fell down upon his face. They all pounced upon him and arrested him.

They brought a mule, sat him upon it, surrounded him from all sides and snatched away his sword. Seeing this, Muslim lost hope of survival, while tears flowed from his eyes and he said, "This is the first guile and treachery that you commit with me." Muḥammad bin Ash`ath said, "I believe that no harm shall reach you." Muslim asked, "Then what happened to your promises of security?" Then he raised a sigh and tears flowed down his eyes, and he said, "Verily we are Allāh's and verily unto Him shall be our return." When `Ubaydullāh bin `Abbās al Salamī saw this, he said, "O Muslim! Why do you weep? Since these hardships are nothing when compared to your intended aim." Muslim replied, "I do not weep for myself. Rather I weep upon the oppressed master Ḥusain (a.s.) and his relatives, who departed from his friends and motherland, upon deception of these treacherous hypocrites. He has turned to come here and I do not know what shall befall him."

Then he turned to Ibn Ash`ath and said, "I very well know that there is no reliance upon your refuge and I shall certainly be killed. However, I request to send someone on my behalf to Ḥusain (a.s.), so that he may not leave his place, relying upon the deceit of the people of Kūfah and their lies. In addition, he should be aware of the condition of his oppressed and stranger paternal cousin. Since I know, that today or tomorrow, he (a.s.) shall leave to come here. Then tell him that your paternal cousin requests you to resist from undertaking the journey, may my parents be your ransom, I have been arrested at the hands of the people of Kūfah and am waiting to be killed. You father (a.s.) desired death to be relieved from these people of Kūfah."¹ Hearing this, Ibn Ash`ath swore

¹ His words being, "O Allāh (s.w.t.)! They are disgusted of me and I am disgusted of them. They are weary of me and I am weary of them. Change them for me with better ones and change me for them with a worse one. O my Allāh! Melt their hearts as salt melts in water."

(that he would convey this message to Imām).

Then he took Muslim to the palace, himself entered therein and related the matter to Ibn Ziyād. Hearing this, Ibn Ziyād said, "What do you have to do with security? I did not send you for offering him refuge." Hearing this, Ibn Ash'ath became silent. When the oppressed one was stranded at the gate of the palace, severe thirst prevailed upon him, while most of the notables of Kūfah were sitting there, waiting permission to enter. At that moment, Muslim's sight fell upon a pot of cold water that was kept at the gate of the palace. He turned to those hypocrites and said, "Give me a sip of water." Hearing this, Muslim bin `Amrū said, "O Muslim! Do you see how cold is the water in this pot? By Allāh (s.w.t.)! You shall not get to taste even a drop of it until you taste the boiling water of hell (Allāh's refuge!)." Muslim said, "Woe be upon you! Who are you?" He replied, "I am the one who has recognized the truth and have obeyed my Imām Yazīd, while you have rebelled against him. I am Muslim bin `Amrū al Bāhilī (May Allāh's cruse be upon him)." Hearing this, Muslim said, "May your mother mourn you! What foul-mouthed, stone-hearted and tyrant are you! And certainly you are worthier than me of the boiling water of hell and remain therein forever."

Muslim sat down, reclining his back to a wall, due to extreme fatigue and intense thirst. `Amrū bin Hurayth had pity upon his state and ordered his slave to bring water for him. The slave brought a jar of water, poured it into the cup and handed it over to Muslim to drink. When Muslim intended to drink the water, the water became contaminated with the blood of his mouth and he threw it away. He again asked for water and it became full of his blood. When he tried to drink it for the third time, his incisor teeth fell into it. Seeing this, Muslim said, "All Praise is due to Allāh (s.w.t.)! I could have drank it if it was my destined sustenance." At that moment, the messenger of Ibn Ziyād arrived and ordered Muslim to enter. When he went to the presence of Ibn Ziyād, he did not salute him. Seeing this, one of his servants yelled out, "Salute the commander." Muslim replied, "Woe be upon you! Remain silent, since he is not my commander." According to another report, he said, "What is the use of saluting him, if he intends to kill me. But if he does not intend to do so, my numerous salutations shall be upon him thereafter." Hearing this, Ibn Ziyād said, "Whether you salute me or no, I shall certainly put you to death." Muslim said, "Then if you intend to

kill me, let me appoint someone from those present, as an executor of my will, who could accomplish it after my death." He agreed to do so.

Muslim turned towards `Umar bin Sa`ad (bin Abī Waqqāṣ) among the seated ones and said, "There is a bond of relation between us, I desire that you may accept my testimony." The accursed one did not pay heed to his words to appease Ibn Ziyād. Seeing this, Ibn Ziyād said, "O spineless one! O `Umar! Muslim is related to you, why do you refuse his testimony? Listen to what he says." When `Umar heard this order from Ibn Ziyād, he took the hand of Muslim and took him into a corner. Muslim told him, "I bequeath to you, first, that I am indebted in this town for seven hundred dirham, then sell my sword and armour and relieve my debt. Second, when I am killed, take my body from Ibn Ziyād and bury it. Third, write to Ḥusain (a.s.) not to come here, since I presumed that the people of Kūfah were on his side, and I think that he would be on his way to Kūfah." `Umar bin Sa`ad revealed all the testimonies of Muslim to Ibn Ziyād, hearing which he said, the gist of which is that, "O `Umar! You committed breach of trust by revealing his secrets to me. However, the replies to his testimonies are that, we have no concern regarding his wealth, then do as he said. After we kill him, we shall have no objection to bury his body." According to the report of Abul Faraj, Ibn Ziyād replied, "Regarding the corpse of Muslim, we shall not accept your intercession, since we do not consider him worthy to be buried (Allāh's refuge), for he revolted against us and strived for our perdition. And as for Ḥusain (a.s.), if he does not intend us, we too shall not intend him."

Then Ibn Ziyād turned to Muslim and abused him, while Muslim courageously replied to him.¹ Numerous exchange of words took place in between them, until

¹ The correspondence taken place between them was, then Ibn Ziyād turned towards Muslim and said, "O son of `Aqīl! The people were unified and in accordance with one another, but you came and divided them and created discord." Muslim replied, "It is not so, rather the people of this town are of the opinion that your father (Ziyād) killed many of their virtuous men. He shed their blood and followed the footsteps of the Chosroe (Kisrā) and Caesar (Qayṣar). We have come to enjoin justice and invite towards the Holy Book and Customs (of the Prophet)." `Ubaydullāh said, "O transgressor! What do you have to do with all this? And why did you not do that among the people, while you were busy drinking wine (Allāh's refuge) in Maḍīnah?" Muslim replied, "Did I drink wine? By Allāh! He knows that you are not speaking the truth, nor am I similar to what you have ascribed to me. Drinking wine is a practice of those (referring to `Ubaydullāh and his father Ziyād), who spill the blood of the Muslims in rage and enmity; and the one who rejoices and delights as if he has never ever

Ibn Ziyād (Allāh's curse be upon him), uttered abusive words for him, Amīrul Mu'minīn (a.s.), Imām al Ḥusain (a.s.) and `Aqīl. Ibn Ziyād then called for Bakr bin Ḥumrān,¹ whom Muslim had struck upon the head, and ordered him to take Muslim on the terrace and behead him. Hearing this, Muslim said, "You would not order my killing, if there was a bond of relation between us,." He meant to say that `Ubaydullāh and his father Ziyād were illegitimate sons, therefore they had no relation with Quraysh.

Bakr bin Ḥumrān grasped Muslim's hand and took him to the terrace. On the way Muslim's lips were constantly praising and glorifying Allāh (s.w.t.), bearing witness of His Unity, seeking forgiveness from Him and invoking blessings upon Muḥammad (s.a.w.a.) and his Progeny (a.s.). He was constantly engaged in invoking Allāh and supplicating to Him (s.w.t.) saying, "O Allāh (s.w.t.)! Judge between us and this group, who have deserted us, lied and desisted from assisting us." At that moment, Bakr bin Ḥumrān (Allāh's curse be upon him) took Muslim to a spot at the terrace, overlooking the shoemakers, and beheaded him (Allāh's Mercy and Blessings be upon him). His blessed head landed upon the earth, followed by his sacred body, then Bakr hastened back to `Ubaydullāh, frightened and shaken. When Ibn Ziyād asked him the reason for his state, he replied, "When I intended to kill Muslim, I saw a black and awe-inspiring man standing in front of me, biting his finger with his teeth. I have never been as terrified in my life as I was after seeing him." The accursed (Ibn Ziyād) said, "You were frightened since you intended to commit an unusual act; and you started to imagine things."²

committed any indecency (referred to Yazīd)." `Ubaydullāh was infuriated and said, "May Allāh kill me if I do not kill you in a way as no one else has ever been killed in Islām." Muslim replied, "It is befitting you that you introduce such innovations in Islām, which have never taken place. You are an evil murderer, wicked chastiser, ill natured, and a more degraded person than all those who preceded you." (Shaikh `Abbās al Qummī, "Nafasul Mahmūm") (translator)

¹ Calling Bakr bin Ḥumrān does not agree with the narration of Ibn Shahr Āshūb, since he has narrated that Muslim had killed Bakr previously. (Author)

² It is also related that when Bakr came down, `Ubaydullāh asked him, "What was Muslim uttering when you took him to the roof?." He replied that, "Muslim was glorifying Allāh and seeking His forgiveness. When I intended to kill him, I told him to come near and then I said: Praise be to Allāh, Who has given me an upper hand upon you and thus I have taken the revenge from you. Then I struck a blow, which went waste. Then Muslim said: O man!

Then Ibn Ziyād ordered Hānī to be brought to be killed, and no matter how much Muḥammad bin Ash`ath and others pleaded on his behalf, it did not prove fruitful. Then he ordered Hānī to be taken to a place, where cattle were traded, and behead him. Hānī was dragged out of the palace, with fastened hands, while he was calling out, "O Maḍḥij! There is no one from Maḍḥij for me today! O Maḍḥij! Where is Maḍḥij?"

It is quoted in Ḥabībul Siyar (of Giyāthuddīn Mīr Khwānd), that Hānī bin `Urwah¹ was included among the notables of Kūfah and the Eminent Shī`ah. It is also related that he was among the companions of the Messenger of Allāh (s.a.w.a.) and was eighty-nine years old when he was martyred.

Al Mas`ūdī writes in his Murawwajul Ḍahab, that the distinction and renown of Hānī was such great, that four thousand armoured men would ride alongside him and eight thousand men would accompany him on foot. Moreover, when he would invite his allies from the Banī Kindah and other tribes, thirty thousand armoured men would hasten to his call. However, now when he was dragged to the market place to be killed, and was calling out to them and naming the chiefs

Haven't you taken your revenge by inflicting this wound upon me?" `Ubaydullāh said, "Such dignity even at the verge of death?" Bakr said, "Then I struck him a second blow and killed him." (Shaikh `Abbās al Qummī, "Nafasul Mahmūm") (translator)

¹ Among the true dreams is one of Mīrzā Yaḥyā al Ab-hārī. He says that I saw Imām al Ḥusain (a.s.) standing in between his Sepulcher (Dharrīḥ) and the middle door (of his Mausoleum), while his noble countenance was concealed by the light of his grandeur. An old man, possessing a white beard, was standing with complete reverence facing Imām (a.s.), with his back towards the wall. When I (Mīrzā Yaḥyā) tried to enter the Mausoleum, the old man stopped me saying that Sayyidah Faṭmah (s.a.), Khadījah al Kubrā (s.a.), the Messenger of Allāh (s.a.w.a.) and Amīrul Mu'minīn (a.s.) were inside the Mausoleum. He also said that the Prophets (a.s.), from among his ancestors, were also in the Mausoleum, along with the other A'imma (a.s.). He says that hearing this, I walked backwards from the Mausoleum and sat down in the portico. Then he relates the incident how Imām (a.s.) cured him and then says that, I saw an eminent personality, with a white beard, standing beside the Imām (a.s.) and I asked him (the first old man), "O Shaikh! The man with the white beard, who stepped out of the Mausoleum, is he an attendant?" The man replied, "An hour back you sought his intercession, then didn't you recognize him?" I said, "I swear by the Imām (a.s.), I did not recognize him." The man replied, "He is Ḥabīb bin Muḏāhir." I asked him how he knew I had sought intercession from Ḥabīb more than an hour back, and he replied, "We saw you." I felt ashamed of asking his name. However, when he left me, I asked another person who he was, and he replied that he was none other than Hānī bin `Urwah. Hearing this, I regretted not recognizing him, to be able to seek his intercession. (Author)

of tribes, and saying "O Maḍḥij", none responded to him. Therefore, he stretched his hands with force, unfastened them and called out, "Is there no stick, knife, stone or bone by which I may defend myself?" When the guards of Ibn Ziyād saw this, they ran towards him and rearrested him. This time they bound him firmly and told him to forward his neck. He said, "I am not so liberal with my life and will not help you to kill me." At that moment, a Turkish slave of Ibn Ziyād, named Rashīd, struck at him, that went futile. Hānī said, "To Allāh (s.w.t.) is the return. O Allāh (s.w.t.)! Towards Your Blessings and Your Paradise!" He struck him a second time and beheaded him (May Allāh's Mercy and Blessings be upon him).

When Muslim and Hānī were killed, Ibn Ziyād ordered `Abdul A`alā' al Kalbī and `Ammārah bin Ṣalkhat al Azdī to be brought and killed. The former one was among the valorous men of Kūfah, and had revolted alongside Muslim, but was arrested by Kathīr bin Shihāb. The latter too had intended to revolt alongside Muslim but was also arrested.

According to some reliable books of Martyrdom (Maqṭal), Ibn Ziyād ordered the sacred bodies of Muslim and Hānī to be dragged into the streets of Kūfah and hanged upon the gallows in the street of the cattle traders.

According to Sibṭ Ibnul Jawzī, the body of Muslim was hanged upon the gallows at Kunāsah. According to the former report, when the people of Maḍḥij saw this, they revolted, brought down their corpses from the gallows, prayed upon them and buried them.

Then Ibn Ziyād dispatched the heads of Muslim and Hānī to Yazīd and wrote a letter informing him regarding them. When the letters and heads reached Yazīd, he was overjoyed. He then ordered the heads of Muslim and Hānī to be hung upon the gate of Damascus (Dimashq). Then he wrote a reply to Ibn Ziyād, in which he praised his actions and bestowed numerous gifts upon him. Then he wrote, "I have heard that Ḥusain (a.s.) is on his way to `Irāq. Then guard the paths and strive hard to gain victory upon him. Then kill people on mere suspicion and write to me regarding the daily occurrences. And greetings."

The revolt of Muslim took place on Tuesday, the eighth of the month of Ḍilḥijjah, while his Martyrdom, the next day, the day of `Arafah.

Abul Faraj (al Iṣfahānī) quotes, that the mother of Muslim was a slave girl named `Alīyyah, while `Aqīl had bought her from Shām.

We (the Author) say, that we have not found anything regarding the number of Muslim's children, but whatever we have found is five. First `Abdullāh bin Muslim, who was the first Martyr among the children of Abū Ṭālib at Karbalā', just after `Alī al Akbar (s.a.). His mother was Ruqayyah (al Ṣugrā), the daughter of Amīrul Mu'minīn (a.s.). Second Muḥammad, whose mother was a slave-girl, and he too was martyred in Karbalā' after `Abdullāh. According to the ancient report of Ibn Shahr Āshūb, there were two more sons of Muslim named Muḥammad and Ibrāhīm, whose mother was from the progeny of Ja'far bin Abī Ṭālib. We shall quote regarding their arrest and Martyrdom later. Fifth among the children of Muslim was a thirteen year old daughter,¹ as per Ibn A'atham al Kūfī, who accompanied the daughters of Imām al Ḥusain (a.s.) to Karbalā'.

It should be noted that there are numerous excellences and dignities of Muslim bin `Aqīl that cannot be quoted in this short book. The content of the letter of Imām al Ḥusain (a.s.) addressed to the people of Kūfah, that is mentioned earlier, is a sufficient proof in this matter. His sacred tomb is located besides Masjid al Kūfah and is a place of pilgrimage for everyone, in the past and present. Sayyid Ibn Ṭāwūs mentions two Salutations (Ziyārah) for him, while this degraded one (the Author) has quoted both of them in my work Hadīyyatul Zā'ir. While the tomb of Hānī bin `Urwah is located opposite that of Muslim.

`Abdullāh bin Zubayr al Asadī composed verses for Muslim and Hānī, "If you do not know what death is, then look at Hānī in the market and also at Ibn `Aqīl."

Indeed I find good the saying of some of the venerable leaders regarding the elegy for Muslim bin `Aqīl, "O the cousin of Ḥusain (a.s.)! Surely the eyes of your Shī'ah have poured out blood to quench your thirst. The downpour of the tears will not cease. The pouring, perfumed morning rains give you life. For surely your thirst was not quenched with any drink, as your teeth fell down in it. They threw you down from the castle after they fettered you, then did any of your limbs remain intact after the fall. They dragged you in their markets by the ropes. Weren't you yesterday their leader? They executed you yet the mourning ladies did not cry for you. Is there no one in the city to mourn for you? Certainly since you have fulfilled your obligation (passed away), how many coats of mail wail over you in the evening."

¹ Her name is mentioned as Ḥamīdah, while she too was born to Ruqayyah bint Amīrul Mu'minīn (a.s.). (ʿUmdatul Ṭālib fī Ansāb Āl Abī Ṭālib by Jamāluddīn Ibn `Anbah (d.828) (translator)

5. Capture and Martyrdom of the sons of Muslim bin `Aqīl

Since we have quoted the Martyrdom of Muslim, we consider it appropriate to quote the Martyrdom of his sons also, although their Martyrdom took place one year after that of Muslim.

Shaikh al Ṣadūq quotes with his chain of transmitters from one of the notables of Kūfah, that when Imām al Ḥusain (a.s.) was martyred, two children of Muslim bin `Aqīl were arrested from the tents and brought to Ibn Ziyād. The accursed called for his warden and ordered him to imprison them both, to worsen things upon them, and deprive them of delicious food or cold water. The man did as commanded, while the children spent their lives in the constraints of the prison. They fasted during the day, and at night, the warden would bring two loaves of barley bread and a jar of water for them, and they would break their fast with it. Their imprisonment stretched for a year. After this prolonged imprisonment, one brother told the other, "O brother! Our imprisonment has stretched long, and it is near that our life may end and our bodies may decay. Today, when the old warden comes to us, we should introduce ourselves to him and inform him of our proximity to the Messenger of Allāh (s.a.w.a.), perhaps he might consider."

When night came forth, the old warden came as usual with the bread and water for them. The younger one said, "O Sheikh! Do you know Muḥammad (s.a.w.a.)?" He replied, "Yes, and how could not I know him when he is my Prophet?" Then he asked, "Then do you know Ja`far bin Abī Ṭālib?" He replied, "Yes, Ja`far is the one who is bestowed two wings by Allāh (s.w.t.) and he flies in Paradise along with the Angels." Again the child asked him, "Do you then know `Alī bin Abī Ṭālib (a.s.)?" He again replied, "How can I not know him when he is the cousin and brother of the Messenger of Allāh (s.a.w.a.)." The child then said, "O Sheikh! We are from among the progeny of your Prophet (s.a.w.a.). We are the sons of Muslim bin `Aqīl and are imprisoned near you. Then do not deal with us with such severity and consider our rights considering the sanctity of the Prophet (s.a.w.a.)."

As soon as the warden heard these words, he fell upon their feet, kissed them and said, "May my life be ransom upon you O the progeny of Muḥammad al Muṣṭafā (s.a.w.a.)! The door of the prison is open for you, then go wherever to intend to go." When the night turned dark, the warden handed them two loaves

of barley bread and water, took them to the cross road and said, "O light of my eyes! You have numerous enemies here, then do not consider yourself safe from them. Travel at night and hide during the day until Allāh (s.w.t.) bestows relief upon you."

Thus, the two young children paved the way through the dark night, until they reached the house of an old woman and saw her standing at her door. They considered this a good opportunity, since they were extremely exhausted. They went near and told her, "O woman! We are two small children, strangers and have lost our way. Would you favour us and permit us to seek refuge in your house in the darkness of this night? We shall leave your house and go away when it dawns." The old woman asked, "O light of my eyes! Who are you, since I smell a fragrance emitting from you, the likeness of which I have never smelt before?" They replied, "We are from among the progeny of your Prophet (s.a.w.a.) and have escaped from the prison of Ibn Ziyād. Hearing this, the woman said, "O light of my eyes! My son in law is a lewd and evil person and had taken part in the battle of Karbalā'. I fear lest he comes to my house tonight and harm you on finding you here." They said, "It is night and dark, it is hoped that the man shall not come here tonight here, and we shall go away as soon as it dawns." The woman entered the children into her house and brought food of them. They ate and went to sleep.

According to another report, the children said, "We are in no need for food. Bring for us Prayer-Mats, so that we may offer our lapsed Prayers." They recited Prayers for some time and then went to the bed. The younger one told the elder brother, "O brother! It is hoped that tonight would be a night of tranquillity and security for us. Come, so that we may embrace one another and smell the fragrance of each other before death separates us." Saying this, they embraced each other and slept. As per Divine Will, when a part of the night passed, the son in law¹ of the old woman came up to her house and knocked at the door. The old woman asked who it was and he replied that it was him. She asked him where he was all time and he replied, "Open the door. Since, it is near that I may perish due to fatigue." Then she questioned him what happened and he replied, "Two young children escaped from the prison of `Ubaydullāh bin Ziyād.

¹ His name is mentioned as Ḥārith bin `Urwah al Ṭā'ī al Kūfī, among the adherents of `Ubaydullāh bin Ziyād. He also accompanied `Umar bin Sa`ad at Karbalā' to fight against Imām al Ḥusain (a.s.). (translator)

A caller of the commander has proclaimed that the one who brings one of their heads shall get a thousand dirham. While the one who kills both of them shall get two thousand dirham. I have been roaming the streets of Kūfah in desire for the gifts and did not find any trace of the two children, except fatigue and exhaustion."

Hearing this, the woman counselled him, saying, "O man! Leave this thought and keep away from invoking the wrath of the Messenger of Allāh (s.a.w.a.)." The counselling words of the old woman had no effect upon the heart of the accursed, similar to water upon a sieve. He was enraged upon hearing her words and shouted, "You defend the children as if you have news regarding them. Now arise and go to the commander, that he summons you." Hearing this, the old woman said, "What has the commander got to do with me? While I am an old woman, residing in this desert." Then the man shouted, saying, "Now open the door so that I may relax, and tomorrow morning I may go in their pursuit." The woman opened and door, let him enter and brought some food and drink for him. When he had eaten, he went to sleep.

When a part of the night had passed, he heard the sound of snoring of the children. He was startled, similar to an inebriated camel, and started yelling like a cow. He struck his hands upon the wall and earth in the darkness of the night to search for the children, when suddenly his ill-omened hand reached the flank of the younger one. The child was alarmed and asked him who he was, and he replied, "I am the owner of the house, but who are you?" Hearing this, the younger one called out to his elder brother saying, "Arise O my dear! Whatever we had feared has come forth." Then they told him, "O Sheikh! Are we in refuge if we tell you the truth?" He replied in the affirmative and they asked, "In the refuge of Allāh (s.w.t.) and the Prophet (s.a.w.a.)?" And he replied in the affirmative. Again they asked, "Allāh (s.w.t.) and the Messenger (s.a.w.a.) are witness and guardian upon the refuge?" And he replied, "Yes." After taking promises from him, they said, "O Sheikh! We are from among the progeny of your Prophet Muḥammad (s.a.w.a.) and have fled from the prison of `Ubaydullāh." Hearing this, he said, "You fled from death and landed in the trap of death. All Praise be to Allāh (s.w.t.) that He made me victorious upon you." The cruel man bound both their shoulders together firmly and the oppressed children spent the night in that state.

When it dawned, he commanded his slave¹ to take the children to the bank of Euphrates (Furāt) and behead them. The slave did as directed and took them to the bank of the Euphrates (Furāt). When he learnt that they were from the progeny of the Messenger of Allāh (s.a.w.a.), he did not kill them, plunged into the river and swam to the opposite side.² Seeing this, the man commanded his son to undertake this task, who also followed the example of the slave after knowing who they were.³ When the man saw this, he unsheathed his sword and stepped ahead to accomplish his task personally. When the children of Muslim saw the unsheathed sword, tears flowed down their eyes and they said, "O Sheikh! Tie our hands, take us to the market and sell us. Then gain benefit from the cost of our sale. Do not kill us, since the Messenger of Allāh (s.a.w.a.) shall

¹ It is said that he was a black Abyssinian slave whose name was Falīḥ. (translator)

² It is also related, that the retainer lifted his sword and started walking with the children. They had not reached far from the house, when one child told him, "O black slave! You resemble Bilāl, the Mu`aḍḍin (the caller of Prayer) of the Prophet of Allāh (s.a.w.a.)." The retainer said, "My master has ordered me to kill you, but tell who you are?" They replied, "We are from the progeny of your Prophet Muḥammad (s.a.w.a.), and have escaped from the prison of `Ubaydullāh bin Ziyād in fear of death. The woman offered us shelter in her house while your master intends killing us." The slave fell on their feet, kissed them and said, "May my life be ransom upon you, and may my face act as a shield for yourselves, O children of Allāh's chosen Prophet (s.a.w.s)! By Allāh! I shall not perform the act which would invite the wrath of Muḥammad (s.a.w.a.) on the day of Qiyāmah." Saying this, he threw away his sword, jumped into the sea and swam away to the opposite shore. When his master saw this, he screamed, "You have disobeyed me." To which he replied, "I have never disobeyed you until you yourself disobeyed Allāh (s.w.t.). And now that you have disobeyed Allāh (s.w.t.), I disown you in this world as well as the hereafter." (Shaikh `Abbās al Qummī, "Nafasul Mahmūm") (translator)

³ It is also related, that then the man called his son and said, "I have gathered for you through lawful and unlawful means, while this world is such that it should be acquired. Then take these children to the shore of Euphrates, sever their heads and bring them to me, so that I may take them to `Ubaydullāh and get two thousand dirham as reward for it." His son lifted the sword and started walking ahead of them. They had not reached far when one of the child told him, "O youth! How I fear your youth being burnt in the fire of hell." The youth asked them who they were? They replied, "We are from the progeny of your Prophet (s.a.w.a.), and your father intends killing us." Hearing this, the youth fell upon their feet, kissed them and repeated the words of the slave. Then he too jumped into the sea and swam to the opposite shore. When his father saw this, he called out, "You disobey me?" He replied, "Allāh (s.w.t.)'s obedience is more dear (to me) than yours'." (Shaikh `Abbās al Qummī, "Nafasul Mahmūm") (translator)

be your enemy." He replied, "There is no other remedy, except to kill you. I shall take your heads to `Ubaydullāh and take two thousand dirham as reward." The children said, "O Sheikh! Consider our relation and proximity to the Messenger of Allāh (s.a.w.a.)." He said, "You share no relation with him (s.a.w.a.)." Then they said, "Then take us alive to the presence of Ibn Ziyād, so he may decide whatever he desires." He replied, "I desire to gain proximity to him by shedding your blood." Again they said, "Have mercy upon our tender and young age", and he said, "Allāh (s.w.t.) has not placed mercy in my heart." Hearing this, they said, "If this is the case and you certainly want to kill us, then give us respite so we may recite some units (Rak`at) of Prayers." He said, "Recite whatever Prayers you desire if it benefits you."

The children of Muslim recited four units (Rak`at) of Prayers. Then they raised their heads towards the heavens and invoked Allāh (s.w.t.) saying, "O Ever living! The Most Forbearing! O the Most Just of the Judges! Judge between us and him through righteousness." Then the accursed lifted his sword upon the elder brother, beheaded him and placed his head in a sack. When the younger brother saw this, he threw himself in the blood of his brother saying, "I shall dye myself with the blood of my brother and go to the presence of the Messenger of Allāh (s.a.w.a.) in this state." The accursed one said, "Now I shall unite you with your brother." Saying this, he beheaded the younger child also and kept his head in the sack. Then he threw both their bodies into the river and took their heads to Ibn Ziyād.

He brought their heads into the palace and placed them in front of `Ubaydullāh bin Ziyād, while he was seated upon the chair with a staff in his hand. When his sight fell upon the heads, glowing similar to a moon, he arose thrice from his place and sat down. Then he addressed their killer, saying, "O woe be to you! Where did you find them?" He replied, "They were guests at the house of one of our old women." These words were unacceptable to Ibn Ziyād and he said, "You did not fulfil the rights of their host?" He replied in the affirmative. Again he asked, "What did they tell you when you desired to kill them?" He quoted each and every word of the children to Ibn Ziyād and then said, "Their last words were, that they requested me to give them respite for Prayers and after ending it, they raised their hands in the Audience of Allāh (s.w.t.) and said: O Ever living! The Most Forbearing! O the Most Just of the Judges! Judge between us and him through righteousness." Hearing this Ibn Ziyād said, "The Most Just of the Judges has judged. Who is there to send this lewd person to hell?" A man,

from among the inhabitants of Shām, said, "O commander! Let me accomplish this task." `Ubaydullāh said, "Take this lewd man to the spot where he killed the children and behead him. But do not let his ominous blood mix with their blood, and bring his head to me soon."

The person did as directed and brought his head to Ibn Ziyād. On the way, the children shot arrows upon his head, saying, "This is the head of the murderer of progeny of the Messenger of Allāh (s.a.w.a.)."

We (the Author) say, that the circumstances relating to the Martyrdom of these two children is improbable near us. However, since Shaikh al Ṣadūq, who is the Master among Traditionists and a Promoter of the Reports and Knowledge of Ahlalbait (a.s.), has quoted it, while a group of our Scholars and Honourable Masters has supported it with their chain of transmitters, hence we too have continued this chain and have quoted it down. And Allāh (s.w.t.) is the Best Knower.¹

¹ Perhaps the Esteemed Author refers to the consequent attitude of `Ubaydullāh bin Ziyād in the above report, when he was disturbed after looking at the head of the children, since no mercy can be expected from a lewd and cruel person like him. It was Ibn Ziyād who masterminded the battle of Karbalā' and left no stone unturned in oppressing and persecuting Imām al Ḥusain (a.s.), his companions and his Ahlalbait (a.s.) and their subsequent Martyrdom. The aftermath of his (a.s.)'s Martyrdom is also an evidence of his ruthless nature, when he ordered the sacred heads to be dispatched to him, along with the imprisoned ladies and children of the Prophet (s.a.w.a.)'s family. His mal-treatment towards the blessed head of Imām al Ḥusain (a.s.), his cruel attitude towards the prisoners and his boastful words addressed to them reveal his depraved nature. To sum it up, he was an epitome of evil, cruelty and blasphemy. May Allāh (s.w.t.)'s eternal curse be upon him and his associates. (translator)

6. Imām al Ḥusain (a.s.)'s journey towards Karbalā'

When Imām al Ḥusain (a.s.) entered Makkah on the third of the month of Sha`bān, fearing harm from the opponents, he spent the leftover days of that month (Sh`abān), Ramadhān, Shawwāl and Ḍilqa`dah in that Sacred Sanctuary, engrossed in worship. At that time, a group of Shī`ah from Ḥijāz and Baṣrah gathered near him, and since it was the month of Ḍilhijjah, he (a.s.) wore the ritual garment (Iḥrām) for the Ḥajj Pilgrimage. On the day of Tarwīyyah, i.e. the eighth of the month of Ḍilhijjah, `Amrū bin Sa`īd bin al `Āṣ entered Makkah, on the pretext of performing the Ḥajj Pilgrimage. He had received orders from Yazīd, either to arrest Imām al Ḥusain (a.s.) and bring him to his presence, or else kill him.¹ When Imām (a.s.) became aware from their hidden intentions, he changed his Iḥrām of Ḥajj to the Lesser Pilgrimage (`Umrah). He (a.s.) performed the circumambulation (Tawāf) of the Ka`bah, completed the Ṣa`ī (walking in between the hills of Ṣafā and Marwah), removed his Iḥrām and on the same day left for `Irāq.

(`Abdullāh) Ibn `Abbās relates, that I saw Imām al Ḥusain (a.s.) standing at the door of the Ka`bah, while Jibra`īl's hand was in his hand, and this was before he headed towards `Irāq. Jibra`īl was inviting people towards his allegiance (Bay`ah) saying, "Hasten towards the allegiance of Allāh (s.w.t.)!"

Sayyid Ibn Ṭāwūs relates, that when Imām al Ḥusain (a.s.) intended departing to `Irāq, he arose and delivered a sermon (Khuṭbah), in which he praised and glorified Allāh (s.w.t.), sent salutations upon Muḥammad, and then said, *"All praise is due to Allāh, and by the Will of Allāh, and there is no might and no power except with Allāh, and Allāh has blessed His Messenger (s.a.w.a.).* Death accompanies the son of Ādam (a.s.), similar to a necklace in the neck of a young woman. I am very eager to meet my ancestors, as Ya`qūb (a.s.) was eager for Yūsuf (a.s.), *and the demise is fair for me that I shall soon meet.* It is as if I see my joints been torn apart by the beasts of the deserts² at a place in

¹ It is related, that the accursed Yazīd dispatched `Amrū bin Sa`īd bin Al `Āṣ al Ashdaq with a large army to Makkah during the Ḥajj. He ordered him to arrest Imām al Ḥusain (a.s.) in secret, and if that was not possible, to kill him. He also sent thirty people, from among the Banī Umayyah, to mix with the pilgrims of Ḥajj and kill Ḥusain (a.s.), even if he was attached to the mantle of the Ka`bah. (Muḥammad Ni`mah al Samāwī, "Mawsū`atul Thawratul Ḥusainīyyah") (translator)

² Here Imām (a.s.) meant the beastly army of `Umar bin Sa`ad (translator)

between Nawāwīs¹ and Karbalā'. *So they shall fill, through my death, hollow bellies and starved pouches. There is no avoiding a day recorded by the pen (of destiny).* And we, the Ahl al-bait (a.s.), are pleased upon the pleasure of Allāh (s.w.t.) and shall forbear His tribulations. And Allāh (s.w.t.) shall bestow upon us a reward reserved for the forbearing ones. While the piece of the flesh of the Messenger of Allāh (s.a.w.a.) shall not remain far from him, and shall certainly unite with him in Paradise. The eyes of the Messenger of Allāh (s.a.w.a.) shall be delighted through him and his promise shall be fulfilled. Now, the one who is prepared to lay down his life in our way, and is ready to meet Allāh (s.w.t.) by sacrificing his life, should accompany me. I shall depart in the morning, Allāh willing."

It is quoted through reliable chain of transmitters from Imām Ja'far al Ṣādiq (a.s.), that on the night, the morning of which, Imām al Ḥusain (a.s.) intended departing from Makkah, Muḥammad Ibnul Ḥanafīyyah came to his (a.s.)'s presence and said, "O my brother! Certainly you recognize the people of Kūfah and know how they betrayed your father (Amīrul Mu'minīn) and brother (Imām al Ḥasan). I fear lest they fair with you in the same manner as they faired with the ones before you. Then if your honourable opinion agrees, stay here (in Makkah), that is a Sanctuary of Allāh (s.w.t.), then you shall be honourable." Imām (a.s.) replied, "O my brother! I fear lest Yazīd bin Mu'āwiyah kills me in the Sanctuary (Ka'bah), and I should be a reason of ruining its sanctity." Ibn al Ḥanafīyyah said, "Then if you fear that, go to Yemen (Yaman) or to some other desert, so that none could lay their hands upon you." Imām (a.s.) replied that he would think upon it.

When it dawned, Imām al Ḥusain (a.s.) started to depart Makkah, and when this news reached Muḥammad Ibnul Ḥanafīyyah, he hastened to him, caught the reins of his mount on which he was seated, and said, "O my brother! Didn't you promise me that you would think upon it?" Imām (a.s.) replied in the affirmative and he again asked, "Then what is the reason for departing here in haste?" Imām al Ḥusain (a.s.) replied, "After you left me, the Messenger of Allāh

¹ *Nawāwīs is the plural of Nāwūs, which was an ancient graveyard of the Jews. It was considered a sacred place and numerous excellences are related regarding it through the Ahl al-bait (a.s.). Also numerous Prophets (a.s.), Messengers (a.s.) and Virtuous Ones were buried therein. (Sayyid Muḥsin al Amīn al 'Āmelī, "A'ayān ul Shī'ah"; Muḥammad Bāqir al Majlisī, "Biḥār ul Anwār"; Ibn Nimā al Ḥillī, "Muthīr ul Aḥzān"; etc.) (translator)*

(s.a.w.a.) came up to me (in a dream) and said: O Ḥusain! Depart, since Allāh (s.w.t.) desires to see you martyred.” Hearing this Ibnul Ḥanafīyyah said, “Verily we are Allāh’s and verily unto Him shall be our return. Then what is the meaning of taking these women along with, since you leave in this condition?” Imām (a.s.) replied, “He (the Messenger of Allāh) also told me: Allāh (s.w.t.) also desires to see them arrested.” Hearing this, Muḥammad Ibnul Ḥanafīyyah bade him farewell with a heavy heart and eyes full of tears.¹

According to a reliable report, the `Abādilah² came to meet Imām al Ḥusain (a.s.) and stopped him from going towards `Irāq and pressed him to avoid undertaking the journey. Imām (a.s.) replied to all of them, bade them farewell and proceeded further.³

¹ It is related from Ḥamzah bin Ḥumrān, that once we discussed the uprising of Imām al Ḥusain (a.s.) and staying behind of Ibnul Ḥanafīyyah in the presence of Imām Ja`far al Ṣādiq (a.s.). Hearing this, Imām al Ṣādiq (a.s.) said, “O Ḥamzah! I shall inform you a Ḥadīth, then do not ask me regarding it after this gathering. When Ḥusain (a.s.) decided to depart, he called for a paper and wrote down: In the Name of Allāh, the Beneficent, the Merciful. This is from Ḥusain bin `Alī bin Abī Ṭālib (a.s.) to the Banī Hāshim. Now then! Indeed the one who joins me, from amongst you, shall me martyred. And the one who lags behind, shall not attain success. And greetings.” (Shaikh Ḥurr al `Āmelī, “Ithbātul Hudāh”) (translator)

² Plural of `Abdullāh, referring to the three people named `Abdullāh, who came to him (a.s.), viz., `Abdullāh bin `Abbās bin `Abdul Muṭṭalib, `Abdullāh bin Zubayr bin Al `Awwām and `Abdullāh bin `Umar Ibnul Khattāb. (Author)

³ The bigot scholar of the Ahlul Sunnah, Qādhi Abī Bakr al Mālikī, renowned as Ibnul `Arabī (d.543), writes in his misleading book, Al `Awāṣimi minal Qawāṣim, that “Ḥusain (a.s.) did not pay heed to the advice of the most knowledgeable person in his age, (`Abdullāh) Ibn `Abbās; and abstained from accepting the opinion of the chief among the companions, (`Abdullāh) Ibn `Umar. He sought the beginning in the end, straightness in the crookedness and the greenness of youth in the white hair of old age.” He meant to say, that the above two persons were more knowledgeable than Imām al Ḥusain (a.s.) and that he, Allāh (s.w.t.) forbid, made an error of judgment in revolting against Yazīd. There are numerous Aḥādīth in Ahlul Sunnah books that the Messenger of Allāh (s.a.w.a.) time and again informed regarding the evil and corruption of the Banī Umayyah, Yazīd’s apostasy and his evil acts, the revolt and subsequent Martyrdom of Imām al Ḥusain (a.s.) at Karbalā’ and his unparalleled excellence and of those martyred along with him. Among these, the renowned Ḥadīth, “Ḥasan and Ḥusain are Imāms, whether they arise (in revolt) or sit down (in peace).” (Refer, Al Tirmidī, “Al Ṣaḥīḥ”; Al Nisā’ī, “Al Sunan”; `Alī al Muttaqī al Hindī, “Kanzul `Ummāl”; Mawlawī Ṣiddīq Ḥasan Khān al Qanūjī, “Al Sirājul Wāḥḥāj”; Ibrāhīm bin Muḥammad al Ḥamwīnī, “Farā’edul Simṭayn”; Al Bayhaqī, “Al Risālah fi Naṣīḥatil `Āmmāh”; `Abdul Jabbār al

Abul Faraj al Iṣfahānī and others relate, that when `Abdullāh bin `Abbās received news of Imām al Ḥusain (a.s.)'s journey to `Irāq, he forced him to stay back in Makkah and resisted him from travelling to `Irāq. He reproached the people of Kūfah and said, "The people of Kūfah are the ones who killed your father (a.s.) and wounded your brother (a.s.). I believe they shall do the same with you, and then they shall lift their hands off your assistance and leave you alone." Hearing this, Imām (a.s.) said, "Their letters are along with me, while this is the letter of Muslim (bin `Aqīl) informing me that the people of Kūfah have gathered upon my allegiance (Bay`ah)." Ibn `Abbās said, "Then if you have decided to undertake this journey, leave back your children and women and do not take them along with you. Remember the day when they killed `Uthmān (bin `Affān), while his women and child watched him in that state and were aggrieved. Lest you too be killed in front of your women and children, while they be beholding you in that state." Imām (a.s.) did not pay heed to his advice and took them to Karbalā'.¹

Mu`atazilī, "Al Mugnī"; Ibn Kathīr al Dimashqī "Tafsīr al Qur`ān al `Aẓīm"; Al Bagawī al Shāfē'ī, "Maṣābīḥul Sunnah"; etc.) However, this ignorant buffoon ignores all these Aḥādīth and blames Imām al Ḥusain (a.s.) for revolting against Yazīd. He further writes, "No one came out to (fight) him, except by using interpretation. In addition, they did not fight against him, except after hearing from his grandfather, the (Absolute) Master of the Messengers, the informant of the corruption of the situation and the warner about getting involved in commotion. His words are numerous regarding this. Among them, that he (s.a.w.a.) said: There will be defects and flaws. Whoever desires to sow dissension in the affairs of this community, when they are united, then strike him with the sword, whoever he is. And people did not come out (to kill him), except with this interpretation and similar things." This fallacious one intends to say that the people did not want to kill Imām al Ḥusain (a.s.), but they were obliged to do so under the direct command of the Messenger of Allāh (s.a.w.a.) to kill the one who desired disunity among the Muslims, whoever he be. Ultimately, he slyly shifts the total blame of the Banī Umayyah and their accomplices upon Imām al Ḥusain (a.s.) and his grandfather, the Messenger of Allāh (s.a.w.a.). To sum it up, his intention is to prove that (Allāh forbid) Imām al Ḥusain (a.s.) was not killed, except under the command of his grandfather (s.a.w.a.), while Yazīd and his accomplices were exempt from this sin! May Allāh (s.w.t.)'s eternal curse be upon him and his likes, and their deviant opinions. (translator)

¹ `Abdullāh bin `Abbās had lost his eye-sight during those days and hence the obligation of Jihād was lifted off from him. Even then he came to Imām al Ḥusain (a.s.) and said, "May I be ransom upon you O son of the daughter of the Messenger of Allāh (s.a.w.a.)! It is as if you invite towards yourself and desire me to assist you? Then, by Allāh (s.w.t.), besides Whom there is no other Deity! If I fight alongside you with my sword, until my hands are cut

Some of those who were present at Karbalā' during the day of his Martyrdom, relate that Imām (a.s.)'s sight fell upon his women and sisters, who came out of the tents in an alarmed and distressed state. They looked at the Martyrs and were perturbed and they saw Imām (a.s.) in this state and wept. At that moment Imām (a.s.) remembered the words of Ibn `Abbās and said, "Upon Allāh (s.w.t.) is the yield for Ibn `Abbās for whatever he pointed out to me."¹

Therefore, when Ibn `Abbās realized that Imām (a.s.) had made up his firm intention to undertake the journey to `Irāq and would not abandon it at any cost, he cast his glance towards the earth and wept, then he bade him farewell and returned back.

When Imām al Ḥusain (a.s.) left Makkah, (`Abdullāh) Ibn `Abbās met `Abdullāh bin Zubayr and told him, "O son of Zubayr! Ḥusain (a.s.) has departed Makkah and left vacant the rule of Ḥijāz for you and without obstacle, while you have reached your desire."² Then he recited the following verses for him, "How lucky you are O lark! The atmosphere of the inhabited land is all for you. Lay eggs and whistle and pick whichever grains you want to eat. Glad tidings be to you that this Ḥusain is going away from here."

When Imām al Ḥusain (a.s.) decided Makkah, `Amrū bin Sa`īd bin al `Āṣ sent his brother Yaḥyā, along with a group, to desist Imām (a.s.) from leaving. When

off from my shoulders, yet I would not have fulfilled one per cent of your right. Here I am at your service, then command me." At that moment, `Abdullāh bin `Umar cut short his speech. (Sayyid Muḥammad Mahdī al Khirsān, "Mawsū`at `Abdullāh bin `Abbās") (translator)

¹ It does not mean that `Abdullāh bin `Abbās was more knowledgeable than Imām al Ḥusain (a.s.) and the latter was at fault (Allāh's refuge), by not accepting his words. Rather Imām al Ḥusain (a.s.) knew very well what would befall his women and children after his Martyrdom, but his only intention was submission to the command and desire of Allāh (s.w.t.). His words addressed to Umm Salmah bears testimony to this, "O mother! Allāh (s.w.t.) has destined and desires to see me martyred with injustice and oppression; and also to meet my family, womenfolk and others scattered around; and my children slaughtered and bound in shackles and chains, they would be calling out for aid, but none would come to their assistance." (translator)

² `Abdullāh bin `Abbās meant to ridicule him in the above words, pointing out that the ground was clear for him to accomplish his hidden desire of gaining power. While this desire could not be accomplished until Imām al Ḥusain (a.s.) was present in Makkah. Later, he established his self-proclaimed caliphate in Makkah and did not even hesitate to risk the Ka`bah upon his own life from the attack of Yazīd. (translator)

they reached Imām (a.s.), they asked him, "Where are you headed to, then return back to Makkah." Imām (a.s.) refused to return back and they stopped him from proceeding further. This could result in a skirmish among them, but they lifted their hands off him and returned back, while Imām (a.s.) proceeded further. When they reached Tan'im, they saw some camels, laden with gifts, sent to Yazīd by the governor of Yemen (Yaman). Imām (a.s.) took the provisions, since the matter of the Muslims was related to the Imām of the age, while he (a.s.) was more rightful for it.¹ He told the Camel owners that, "Those who wish to come along with us to `Irāq, we shall pay them their entire rent and reward them; but those who do not wish to come, we shall not force them to do so, and shall hand them the rent till this place." Some agreed and left with him (a.s.), while some separated.

Shaikh al Muḥīd relates, that when Imām al Ḥusain (a.s.) left Makkah, `Abdullāh bin Ja`far, his paternal cousin, sent a letter to him, with contents as follows, "Now then! Indeed, I plead you by Allāh (s.w.t.) to abandon this journey, since verily, I fear lest you be killed and your family may be at risk. And if you are killed, the light of the earth shall be extinguished. Since you are the refuge of the believers, a chief and a leader of the guided ones. Then do not make haste in undertaking this journey, while I shall follow this letter." He sent this letter to Imām (a.s.), along with his sons `Awn and Muḥammad, and himself went to `Amrū bin Sa`īd bin Al `Āṣ. He requested him to write a deed of security for Imām al Ḥusain (a.s.) and request him to return back. `Amrū in turn wrote a deed of security for Imām (a.s.) and promised grants and favours to him if he returned back. He handed this letter to his brother Yaḥyā bin Sa`īd and sent him to the Imām (a.s.).

`Abdullāh bin Ja`far accompanied Yaḥyā, when he had previously dispatched his sons to him (a.s.). They reached Imām (a.s.) and handed him over the letter and

¹ This should not be considered as an act of usurpation by Imām al Ḥusain (a.s.), since this wealth was his right, being Allāh (s.w.t.)'s Representative upon His creations. Considering the fact that he was the Imām upon the Muslim community, authorized and sanctioned by Allāh (s.w.t.), while, Yazīd and his father Mu`āwiyah, were actually the ones who had forcefully usurped the wealth of the Muslims without their consent. It was therefore obligatory upon him to take hold of this booty and reach it to its deserving persons. One should also bear in mind that nothing is mentioned regarding these provisions in books, such as Al Irshād (of Shaikh al Muḥīd), rather it is stated that Imām (a.s.) hired Camels from them for himself and his companions to ride. (translator)

forced him to return back. Hearing this, Imām (a.s.) replied, "I saw the Messenger of Allāh (s.a.w.a.) in a dream and he gave me an order, and I leave to accomplish it." They asked him the details of the dream and he replied, "I have not informed anyone regarding it, and shall not do so until I meet my Allāh (s.w.t.)." Thus, when `Abdullāh lost hope of pursuing him, he ordered his sons, `Awn and Muḥammad, to remain with Imām (a.s.) and accompany him in the course the battle and himself returned back, along with Yaḥyā bin Sa`īd, with a heavy heart.¹ Imām al Ḥusain (a.s.) left for `Irāq and paved the way hastily until he reached Ḍātul `Irq.

According to the narrative of Sayyid (Ibn Ṭāwūs), there (Ḍātul `Irq), Imām (a.s.) met Bishr bin Gālib, who had come from `Irāq. Imām (a.s.) asked him regarding the people of `Irāq and he replied that, "Their hearts are with you, but their

¹ `Abdullāh, the son of Ja`far bin Abī Ṭālib, entitled Baḥrul Sakhā' (the ocean of munificence), was a genuine and sincere follower of Imām al Ḥusain (a.s.) and his family. His services to the Imām of his age and his obedience can be verified through his assistance to Imām `Alī (a.s.) in the battle of Jamal and Ṣiffin. It is enough proof for his eminence, that Imām `Alī (a.s.) married his daughter Sayyidah Zaynab (s.a.) to him. His attachment towards his uncle (Imām `Alī) and his bold attitude towards his enemies, can be verified through his daring speech with Mu`āwiyah in his house, where he strongly remonstrated him for his hostility towards Imām `Alī (a.s.) and his evil acts. His sincerity towards Imām al Ḥusain (a.s.) can be confirmed from the narratives, when he tried all possible means to assist him and render him security. In some reports, it is mentioned that the reason for him not accompanying Imām al Ḥusain (a.s.) was due to his ill-health. This may sound unacceptable, but an insincere person would never ever send his wife, children and brothers, along with the one, whom he knows would be killed. Rather, he directed his sons to remain alongside their uncle in war and peace. It is related that when one of his retainers went to him and announced the news of the killing of his two sons, he said, "Verily we are Allāh's and verily unto Him shall be our return." Hearing this, his retainer Abul Salāsil remarked, "This is what we have through Ḥusain bin `Alī (a.s.)." Hearing this `Abdullāh took off his shoe to strike at him, saying, "O son of an obscene (woman)! Are you saying this of Ḥusain (a.s.)? If I had been present with him, I would have preferred not to leave him and to be killed along with him. By Allāh (s.w.t.)! I would not have withheld those two (sons) from him, but I take consolation that they were struck down, along with my brother and cousin, consoling him and enduring with him." Then he went forward to those, who were sitting with him, and said: "Praise be to Allāh (s.w.t.), Who has (made life hard for me) through the death of Ḥusain (a.s.). For I did not console Ḥusain (a.s.) with my own hands, my two sons consoled him." These being the words of an honest and sincere adherer of the Household (Ahlal-bait) of the Prophet (s.a.w.s). (Al Ṭabarī, "Tārīkh al Rusul wal Mulūk"; Shaikh al Mufīd, "Al Irshād") (translator)

swords are with the Banī Umayyah.” Hearing this, Imām (a.s.) said, “You speak the truth. Indeed Allāh (s.w.t.) shall bring forth what He desires and shall command on whatever He intends.”

Shaikh al Mufid writes, that when Ibn Ziyād received news of the dispatch of Imām al Ḥusain (towards `Irāq), he sent Ḥuşayn bin Namīr (or Tamīm)¹ with a large army on his (a.s.)’s path at Qādsiyyah. He filled the way from Qādsiyyah until Khaffān and until Qutqutāniyyah with his army of misguidance. He even announced to the people that Ḥusain (a.s.) was on his way, so they could know.

Imām al Ḥusain (a.s.) left Ḍātul `Irq until he reached Ḥājir, a locality in Baṭnul Rummah. Then he dispatched Qays bin Mus-hir al Ṣaydāwī, or according to a report his foster brother `Abdullāh bin Yaqtur,² as his messenger to Kūfah. He (a.s.) had not yet received the news of the Martyrdom of Muslim, and therefore

¹ Ḥuşayn bin Tamīm, or some say Namīr that perhaps might be a mistake. Ibn Abil Ḥadīd writes, that once when Amīrul Mu`minīn (a.s.) proclaimed, “Question me before you lose me”, Tamīm bin Usāmah bin Zubayr bin Warīd al Tamīmī asked, “How many hair are contained in my scalp?” He (a.s.) replied, “By Allāh (s.w.t.)! I know it, but where is the evidence? If it was not difficult to submit proof for what you questioned, I would have told you the quantity of your hair, that I have been informed. I have been told (by the Messenger of Allāh) that upon each of your hair is an Angel who curses you. There is no hair in your scalp or beard, except that a shayṭān sits in its root and keeps provoking you. Its evidence is that is a child in your house shall kill the son of the Messenger of Allāh (s.a.w.a.) or shall provoke his murder.” Amīrul Mu`minīn (a.s.)’s prediction regarding the son of Tamīm came true. Ḥuşayn was a suckling child then, who remained alive and was appointed a commander in the army of Ibn Ziyād. Ibn Ziyād sent him to Ibn Sa`ad (at Karbalā`) with orders not to be negligent of Ḥusain (a.s.), rather fight him, and frighten Ibn Sa`ad from Ibn Ziyād in delaying battle with him (a.s.). Therefore, on the morning of the night on which Ḥuşayn arrived with Ibn Ziyād’s message to `Umar bin Sa`ad, Ḥusain (a.s.) was martyred. We (the Author) say, that Sibṭ Ibnul Jawzī writes in his Taḍkirah Khawāṣṣul Ummah, that some are of the opinion that the killer of Ḥusain (a.s.) was Ḥuşayn. It is said that he shot at arrow at Imām (a.s.), who fell down and he severed his head. He then hung his head in his neck to gain proximity to Ibn Ziyād through it. May Allāh (s.w.t.)’s curse be upon him. (Author)

² His mother was actually a baby-sitter of Imām al Ḥusain (a.s.), similar to the mother of Qays bin Ḍarī, who was a baby-sitter of Imām al Ḥasan (a.s.). However, `Abdullāh was referred to as Imām’s foster brother, since his mother nursed him (a.s.), but she did not suckle him. This can be verified from reports that Imām (a.s.) was not suckled, except through his mother Fāṭemah (s.a.), or the thumb of the Messenger of Allāh (s.a.w.a.). (Shaikh al Kulaynī, “Al Kāfī”; Muḥammad Bāqir al Majlisī, “Biḥārul Anwār”; Ibn Qawlawayh al Qummī, “Kāmilul Ziyārāt”; etc.) (translator)

sent a letter to the people of Kūfah, with contents as follows,¹ "In the Name of Allāh, the Beneficent, the Merciful. This is a letter from Ḥusain bin `Alī (a.s.) to his brothers from among the believers and Muslims." He after praising and glorifying Allāh (s.w.t.), he (a.s.) wrote, "Verily the letter of Muslim bin `Aqīl has reached me informing me that you unanimously agree to assist us and seek our rights from the enemies. I request Allāh (s.w.t.) to complete His favours upon us, and may He (s.w.t.) offer you a best reward in lieu your good intentions and fine character. Then beware, that I left Makkah to come you on Tuesday, the eighth of Ḍilḥijjah. Then when my messenger reaches you, prepare yourself for our obedience and be ready for assistance, since I shall reach you in a few days. And Peace upon you and the Blessings and Abundance of Allāh upon you." The reason for writing this letter was that Muslim had sent him a letter, twenty-seven days prior to his own Martyrdom, in which he had revealed the intention of obedience and assistance of the people of Kūfah. In addition, a group of the people of Kūfah had written letters to him (a.s.), saying that a hundred thousand swords were ready for his defence and he should hasten to his Shī`ah.

When the Messenger of Imām al Ḥusain (a.s.) left and proceeded until Qādsīyyah, Ḥuṣayn bin Tamīm arrested him. According to the narrative of Sayyid (Ibn Ṭāwūs), he desired to search him, when Qays removed the letter and tore it to pieces. Ḥuṣayn brought him to Ibn Ziyād, who asked him who he was. He replied, "I am among the Shī`ah of Imām `Alī (a.s.) and his children (a.s.)." Ibn Ziyād again asked him why he tore the letter, to which he replied, saying, "So that you may not be aware of its contents." `Ubaydullāh asked, "Who was the writer of the letter and to whom was it addressed to?" Qays replied, "It was from Imām al Ḥusain (a.s.) to a group of the people of Kūfah, whose names I do not know." Hearing this, Ibn Ziyād was enraged and said, "I shall not leave you until you reveal their names. Otherwise, mount the pulpit (Minbar) and abuse Ḥusain (a.s.), his father (a.s.) and brother (a.s.), failing which, I shall cut you to pieces." Qays said, "As for the names of the people, I shall not reveal them to you; but I shall accomplish the second order."

Qays mounted the pulpit (Minbar), praised and glorified Allāh (s.w.t.), send salutations upon the Messenger of Allāh (s.a.w.a.), as also upon Amīrul Mu`minīn (a.s.), Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.). Then he invoked

¹ As per Sayyid Ibn Ṭāwūs, Imām (a.s.) addressed this letter to Sulaymān bin Ṣurād, Musayyab bin Najabah, Rifā`ah bin Shaddād and a group of his Shī`ah. (Author)

(Allāh's) curse upon Ibn Ziyād, his father and the Banī Umayyah despots. Then he said, "O people of Kūfah! I am the messenger of Imām al Ḥusain (a.s.) towards you. I have left him at so and so place and come to you. Whoever intends to assist him, should hasten to him." When this news reached Ibn Ziyād, he ordered him to be thrown down from the terrace of the palace, and he attained Martyrdom.

According to another narrative, when he was thrown from top of the palace, his bones crushed, when he was breathing his last. `Abdul Malik bin `Umayr al Laḥmī proceeded further and killed him.

The author says, that Qays bin Mus-hir al Ṣaydāwī al Asadī was an honourable and valorous person and was resolute in his love for Ahl al-bait (a.s.). It shall be quoted later, that when the news of his Martyrdom reached Imām al Ḥusain (a.s.), tears flowed down his eyes and said, **"Of them is he who has fulfilled his vow and of them is he who awaits (its fulfilment), and they have changed not in the least."**¹. Kumayt bin Zayd al Asadī pointed to him in his verses and referred to him as a Chief of Banī Ṣaydā, saying, "The chief of the Banī Ṣaydā', died before them."

Shaikh al Mufid says, that thereafter Imām al Ḥusain (a.s.) left for `Irāq from Ḥājjir and reached a water-place of the `Arabs. `Abdullāh bin Muṭī' al `Adawī had taken residence near the water-place. When his sight fell upon Imām (a.s.), he hastened to welcome him, brought him down from his mount and said, "May my parents be ransom upon you! What brought you here?" Imām (a.s.) replied, "You might have received news that Mu`āwiyah passed away. The people of `Irāq wrote to me and requested me to come to them." Hearing this, Ibn Muṭī' said, "I request you in the name of Allāh (s.w.t.) not to put yourself into harm, and not to put aside the honour of Islām, Quraysh and the `Arabs. Since everyone's sanctity is attached to you. By Allāh (s.w.t.)! Then if you intend to snatch away the sovereignty from the Banī Umayyah, they shall certainly kill you. And after killing you, they shall not fear to kill any other Muslim, nor shall they fear anyone else. Then beware, do not go to Kūfah, or oppose the Banī Umayyah." Imām (a.s.) did not pay heed to his words and did not lag behind in fulfilment of the command assigned by Allāh (s.w.t.). He recited this verse, **"Never shall afflict us (anything) save what Allāh has decreed for us."**¹

¹ Holy Qur'ān, Sūratul Aḥzāb: 23

¹ Holy Qur'ān, Sūratul Barā'ah: 51

Then he left him and proceeded further.

Ibn Ziyād had ordered the road from Wāqīṣah, towards Kūfah, until Shām and Baṣrah, to be blocked, so that no news could leak out of it. None could enter there (in Kūfah) nor go out of it. Apparently, Imām al Ḥusain (a.s.) was not aware of the happenings of Kūfah and therefore proceeded further, until he met a group on the way and inquired from them. They replied that, "By Allāh (s.w.t.)! We do not have any news, except that the roads are blocked and were cannot go or come out (of Kūfah)."

A group of the people of Banī Fazārah and Banī Bajīlah relate, that we accompanied Zuhayr bin Qayn al Bajalī while returning from Makkah. We reached a place where we met Imām al Ḥusain (a.s.) and stayed away from him, since we abhorred travelling along with him. Thus, whenever Imām al Ḥusain (a.s.) would proceed, Zuhayr would stay behind; and whenever he (a.s.) encamped, Zuhayr would travel. We reached a place where Imām al Ḥusain (a.s.) had encamped and we too were helpless to alight, therefore we encamped on the opposite side. We sat together and were having our lunch, when suddenly a messenger of Imām al Ḥusain (a.s.) came to us and saluted. Then he turned to Zuhayr and said, "Abā `Abdillāh al Ḥusain (a.s.) summons you." As soon as we heard this, we threw away the morsel of food that was in our hand, due to fright. Our condition changed to such extent, as if we had dried out in our places and could not move. Seeing this, Dulham, the wife of Zuhayr said, "Glory be to Allāh (s.w.t.)! The son of the Messenger of Allāh (s.a.w.a.) summons you and you hesitate to go to him? Arise and go, then see what he desires." Thus, Zuhayr went to the presence of Imām (a.s.), and after some time returned back in a joyous mood and with an enlightened face. He ordered his tent to be removed and fastened near the tents of Imām (a.s.). Then he told his wife, "You are free from the bond of marriage, then return back to your relatives, that I do not wish any harm to be inflicted upon you due to me."

According to the report by Sayyid (Ibn Ṭāwūs), he told his wife, "I am proceeding to accompany Imām al Ḥusain (a.s.) and sacrifice my life upon him." Then he handed over his wife to one of his paternal cousins and told him to reach her safely to her relatives. Hearing this, his wife arose with a heavy heart and tears flowing from her eyes, she bade him farewell and said, "May Allāh (s.w.t.) grant you success in goodness! I request you to remember me in the presence Imām al Ḥusain (a.s.)'s Grandfather (s.a.w.a.) in Qiyāmah." Then

Zuhayr turned to his companions and said, "Whoever wishes to come with me, may come; and whoever does not wish to do so, this is the final farewell between us." Saying this, he bade them farewell and hastened to the presence of Imām al Ḥusain (a.s.). Some biographers even state, that his paternal cousin Salmān bin Mudhārib bin Qays, too accompanied him and fell a Martyr in Karbalā' on the day of `Āshūrā' after Ṣuhr.

Shaikh al Mufid relates from `Abdullāh bin Sulaymān al Asadī and Munḍir bin Mushma`ill al Asadī, that they said that, when we completed our Ḥajj Rites we returned back in haste, for the simple reason to reach Imām al Ḥusain (a.s.) and know his stand. We paved the way in haste until we reached Zarūd, a station near Tha`labīyyah. We thought of nearing Imām (a.s.), when we saw a man coming from Kūfah. When his sight fell upon the army of Imām (a.s.), he changed his direction and drifted from the main road. Imām (a.s.) halted for some time to meet him, but when he lost hope, he proceeded further. We said among ourselves, that we should go to the man and inquire from him; perhaps he may have some news of Kūfah. Thus, we reached him, saluted and asked him his clan. He replied that he was from Banī Asad and we told him that we too belonged to that tribe. Then we asked him his name and introduced ourselves to him. When we asked him the recent news of Kūfah, he said, "Current news of Kūfah is that, I did not leave from there, until I saw Muslim bin `Aqīl and Hanī bin `Urwah martyred. I saw their legs tied and being dragged into the streets." We then left the man and reached the presence of Imām al Ḥusain (a.s.) and accompanied him until night came forward and we reached Tha`labīyyah. Imām (a.s.) encamped there and when he settled, we went up to him and saluted. He (a.s.) returned our salutations and we said, "We have news, if you wish we could disclose it to you in front of everyone, or else in secret." Imām (a.s.) looked at us and his companions and then said, "I will not hide anything from my companions. Then relate in open." We related the horrific news of the Martyrdom of Muslim and Hanī to him (a.s.), as we had heard from the man of Banī Asad. Hearing this news, Imām al Ḥusain (a.s.) turned sorrowful and repeatedly said, "Verily we are Allāh's and verily unto Him shall be our return. Allāh (s.w.t.)'s Mercy be upon them both!" Then we told him, "O son of the Messenger of Allāh (s.a.w.a.)! If the people of Kūfah do not oppose you, they shall also not assist you. We request you to forsake this journey and return back."

Then Imām al Ḥusain (a.s.) turned towards the children of `Aqīl (bin Abī Ṭālib)

and said, "What do you opine now, when Muslim has been martyred?" They replied, "By Allāh (s.w.t.)! We shall not return back until we seek our revenge, or taste the Martyrdom, similar to him (Muslim)." Then Imām (a.s.) turned to us and said, "After this, there is nothing good left in the life of this world." We realized that Imām (a.s.) intended proceeding further and said, "May Allāh (s.w.t.) offer you whatever is the best." Imām (a.s.) prayed for us.

Imām (a.s.)'s companions told him, "Your position is better than that of Muslim bin `Aqīl, then if we go to Kūfah, the people shall respond to you soon." Imām (a.s.) remained silent and did not reply, since he was aware of the conclusion.

According to the report of Sayyid (Ibn Ṭāwūs), when Imām al Ḥusain (a.s.) received news of the Martyrdom of Muslim, he wept and said, "May Allāh (s.w.t.) have mercy upon Muslim, since he hastened to Paradise. He performed whatever was assigned to him, and whatever is binding upon us, is yet pending." Then he (a.s.) uttered verses regarding the insincerity of the world, abstinence from it, encouraging towards (performance of) the tasks of the hereafter, excellence of Martyrdom, and revealing that they were prepared for Martyrdom and had considered consuming the bitter drink of death for the pleasure of Allāh (s.w.t.).

According to some reports, it is stated that Muslim bin `Aqīl had a thirteen years old daughter (named Ḥamīdah), who accompanied the daughters of Imām al Ḥusain (a.s.) and stayed with them day and night. When Imām al Ḥusain (a.s.) heard the news of the Martyrdom of Muslim, he entered his tent and called for the daughter of Muslim. He caressed her much and displayed extraordinary regard towards her. The daughter of Muslim sensed something and said, "O son of the Messenger of Allāh (s.a.w.a.)! I see you favouring me with kindness towards orphans. My father Muslim must have been martyred?" Hearing this, Imām (a.s.) became uncontrollable, wept and said, "O daughter! Do not be aggrieved, if Muslim is not present, then I am your father. My sister is your mother, my daughters are your sisters and my sons your brothers." Hearing this, the daughter of Muslim wailed aloud and wept profusely. The sons of Muslim removed their turbans from their head, and wept and wailed, while the Ahl al-bait (a.s.) accompanied them in this grief and moaned with them. Imām al Ḥusain (a.s.) was very depressed due to the Martyrdom of Muslim.

Shaikh al Kulaynī relates, that when Imām al Ḥusain (a.s.) reached Tha`labīyyah, a man came up to him and saluted. Imām (a.s.) asked him which place he belonged to, and he replied that he was from Kūfah. Imām (a.s.) said,

"O brother from Kūfah! By Allāh (s.w.t.)! If I had met you at Madīnah, I would have shown you the trail of Jibra'īl in our house, and the place of descent of revelation (Waḥī) upon my grandfather (s.a.w.a.). O brother from Kūfah! The fountain of knowledge is with us, then do they know and we do not, this cannot be."

Sayyid Ibn Ṭāwūs relates, that Imām al Ḥusain (a.s.) reached Tha`alabiyyah at mid-day and took a nap. Then he awoke, weeping. His son `Alī al Akbar asked him, "Why do you weep O father! May Allāh (s.w.t.) not cause your eyes to weep." Imām (a.s.) replied, "My son! This is the time when dreams do not lie. Know, that I saw a horseman upon a horse, telling me: O Ḥusain (a.s.)! You are hastening toward the (destined) path, while death is chasing you towards Paradise. Then I realized that our time has come forth." His son said, "O father! Aren't we upon the truth." Imām (a.s.) said, "Yes my son, by Him (s.w.t.) to Whom all slaves return." Hearing this, `Alī said, "Then we do not care about death." Imām al Ḥusain (a.s.) said, "May Allāh (s.w.t.) reward you from me O son, a better reward from a father to his son."

Imām al Ḥusain (a.s.) spent the night there and when it dawned, a person from among the inhabitants of Kūfah, named Abā Harrah al Azdī, came up to him, saluted and said, "O son of the Messenger of Allāh (s.a.w.a.)! What was the reason for you to leave the Sanctuary of Allāh (s.w.t.) (Ka`bah) and the Sanctuary of your Grandfather, the Messenger of Allāh Muḥammad (s.a.w.a.)?" Imām (a.s.) replied, "O Abā Harrah! The Banī Umayyah plundered my wealth and I forbore, they insulted my sanctity and I bore it patiently and they desired to spill my blood and I fled from them. By Allāh (s.w.t.) O Abā Harrah! The rebellious group shall kill me and Allāh (s.w.t.) shall put them in complete disgrace and a conclusive sword. And Allāh (s.w.t.) shall prevail upon them a one, who shall disgrace them, until they shall be more disgraceful than the community of Sabā'. They were ruled over by a woman, who prevailed upon their wealth and their blood."

According to the report of Shaikh al Mufīd and others, when it dawned, Imām (a.s.) commanded the youngsters, among his companions, to carry abundant water. They loaded their provisions and left until they reached Zubālah. At this place, he (a.s.) received the grievous news of the Martyrdom of `Abdullāh bin Yaḡṡur, therefore he (a.s.) gathered his companions, removed a letter and read out to them, the contents of which were, "In the Name of Allāh, the Beneficent,

the Merciful. Now then! Verily we have received the news of the Martyrdom of Muslim bin `Aqīl, Hānī bin `Urwah and `Abdullāh bin Yaqtūr. Verily our adherents have lifted their hands off our defense. Then anyone who desires to leave from us, shall have no blame upon him.” Hearing this, a group, who had joined him in greed of wealth and booty, desiring comfort and esteem of this world, dispersed away. Only his relatives, and a group who had willingly accepted to remain alongside him due to their belief and faith, remained with him. When it dawned, Imām (a.s.) commanded his companions to carry water. They carried abundant water and left until they reached Baṭn `Aqabah and halted there.

They met an old man of Banī `Ikrimah¹, who asked Imām (a.s.) where he intended to go. Imām (a.s.) replied, that he intended to go to Kūfah and the old man said, “O son of the Messenger of Allāh (s.a.w.a.)! I request you in the Name of Allāh (s.w.t.) to return back. For by Allāh (s.w.t.)! You are not proceeding, except towards the lances and ends of the swords. If those who sent for you were (truly) ready to fight alongside you in battle and had sincerely prepared the ground for you, and you came to them, it would be a good decision. But under these circumstances, as is understood, I do not think you should do so.” Imām (a.s.) replied, “O slave of Allāh (s.w.t.)! The wise decision is not hidden from me, but the command of Allāh (s.w.t.) cannot be resisted.” Then Imām (a.s.) said, “By Allāh (s.w.t.)! They shall not leave me until they have removed the clot from my heart. Then if they do so, Allāh (s.w.t.) shall prevail upon them ones, who shall disgrace them, while they shall be the most disgraceful among the communities.”

¹ His name is mentioned as `Amrū bin Lawḍān (translator)

7. Imām al Ḥusain (a.s.) encounters Ḥurr bin Yazīd al Riyāḥī

Imām al Ḥusain (a.s.) left Baṭn `Aqabah and encamped at Sharāf. When it dawned, he (a.s.) ordered the youth to carry abundant water and then left and travelled until half a day. Suddenly one of his companions said, "Allāh is the Greatest (Allāhu Akbar)." Imām (a.s.) too repeated it and asked him, "What did you see to pronounce the Takbīr?" He replied, "I see date palm-tree from far." Hearing this, some of his (a.s.)'s companions said, "By Allāh (s.w.t.)! We have never seen date palm trees in this area." Imām (a.s.) told them to look properly and reveal what they saw. They replied, "By Allāh (s.w.t.)! We see necks of horses." Imām (a.s.) said, "By Allāh (s.w.t.)! I too see similarly." When it became evident that it was an indication of an advancing army, they turned to their left towards a mountain, named Dū Ḥusam, in that area, so that if battle ensued, they could use it as a support and fight with their back towards it. They went there and pitched their tents.

Not much time passed, when Ḥurr bin Yazīd al Tamīmī reached them with an army of a thousand men and stood in ranks facing Imām (a.s.) in the scorching heat. Imām al Ḥusain (a.s.), accompanied with his companions, stood facing them in ranks with unsheathed swords. However, when this epitome of munificence (Imām) witnessed signs of thirst in the army of misguidance, he ordered his companions to give them and their horses water to drink. They gave them water to drink, then they filled dishes and tubs of water and went to their mounts and fed them until they had lifted their heads from drinking, three, four or five times, as was their habit. When they had finished, they went to another one and fed it until they had fed all of them.

`Alī bin Ṭī'a`ān al Muḥāribī says, that I was the last one in the army of Ḥurr to reach there, while severe thirst prevailed upon me and my mount. When Imām al Ḥusain (a.s.) saw my state and that of my mount, he (a.s.) said, "Bend down your beast." I could not understand, and he (a.s.) said, "O nephew! Kneel down your camel." When I knelt my mount, he (a.s.) told me to drink. When I tried to drink the water, it fell from the mouth of the water skin (in confusion due to severe thirst). He (a.s.) told me to turn the mouth of the water skin, but I did not know how to do so. Seeing this, he himself arose, turned its mouth and fed me.

Ḥurr was in agreement with Imām (a.s.) and did not oppose him until the time of the Ṣuhr Prayers. Imām (a.s.) ordered Ḥajjāj bin Masrūq to give the Call of Prayers (Aḍān). When it was time for the Iqāmah, Imām (a.s.) came out, wearing a loin-cloth, shoes and cloak, and stood between the two armies. Then he (a.s.) praised and glorified Allāh (s.w.t.) and said, "O people! I did not come to you until your continuous letters and successive messengers came to me. You wrote to me saying: Come to us, that we do not have any Imām or guide, perhaps Allāh (s.w.t.) may unite us upon truth and guidance through your blessings. Therefore, I gathered my provisions and came to you. Then now, if you are steadfast upon your promise and word, then renew your pledge and assure me; but if you have opposed your words, broken your promises and despise my arrival, I shall return back to my place." The insincere ones remained silent and did not reply. Seeing this, Imām (a.s.) ordered the Prayer-caller to recite the Iqāmah and then turned to Ḥurr and said, "If you wish, you can pray with your army." He replied, "I shall pray in your lead." Imām al Ḥusain (a.s.) therefore stood and both the armies prayed in his lead.

After concluding the Prayers, both the armies returned back to their places, while the weather was such hot, that they took hold of the reins of their horses and sat their shade. When it was time for the `Aṣr Prayers, Imām (a.s.) ordered them to prepare to proceed further and then give the Call for Prayers (Aḍān). Again he (a.s.) stood in front, and they offered the `Aṣr Prayers in his lead. After concluding the Prayers, he (a.s.) turned to the army and said, "O people! If you fear Allāh (s.w.t.) more and recognize the rights of the rightful, it shall result in His (s.w.t.) pleasure. We are the Ahl al-bait [of the Messenger of Allāh (s.a.w.a.)] worthier for this matter (Authority) upon you, than those who claim it for themselves, and deal among you with inequity and aggression. Then if you despise us and are ignorant of our rights, while if your opinions are opposed to what you described in your letters and your messengers sent to me, then I shall go away from you." Hearing this, Ḥurr said, "By Allāh (s.w.t.)! I am not aware of the letters as you say." Then Imām (a.s.) called out, "O `Uqbah bin Sam`ān! Bring the two bags containing their letters addressed to me." They brought the bags filled with their letters and placed them in front of them. Seeing this, Ḥurr said, "We are not one of those who wrote to you. We have been ordered that wherever we meet you, we should not part from you, until we take you to `Ubaydullāh bin Ziyād. Imām (a.s.) said, "Death is nearer to you than what you think."

Imām al Ḥusain (a.s.) then turned to his companions and said, "Arise and mount." They prepared to leave, Ḥurr stopped their way from proceeding further, when Imām (a.s.) turned to him and said, "May your mother be deprived of you! What do you want?" Hearing this, Ḥurr said, "But if anyone among the `Arabs had addressed me with such words, and would have been in a similar state, I would not have spared him without remembering his mother roughly, be it whoever. By Allāh (s.w.t.)! I have no choice but to remember your mother with fairness." Imām (a.s.) asked him what he desired and he said, "I desire to take you to the commander `Ubaydullāh." Imām (a.s.) said that he would not comply to his words and Ḥurr said that he too would not leave him alone. When they entered into an intense argument, Ḥurr said, "Indeed I have not been commanded to fight you, rather I have been ordered not to part from you until we take you to Kūfah. However, if you refuse, then take a way that neither leads to Kūfah nor take you to Madīnah. Let there be compromise between us until I write to Ibn Ziyād, so that I may not be engulfed in fighting a personality of your eminence."

Imām al Ḥusain (a.s.) left from the path of Qādsīyyah and `Uḍayb, remaining on the left side and proceeded. Ḥurr, accompanied by his army, too followed him until they reached `Uḍayb al Hijānāt. There they saw four men coming from Kūfah upon camels, following the camel of Nāfe' bin Hilāl, named Kāmil, while their guide was Ṭirimmāḥ bin `Adīyy.¹ They came and joined Imām al Ḥusain (a.s.). When Ḥurr saw this, he said, "They are from among the inhabitants of Kūfah and not among those those accompanied you, I shall either arrest them or dispatch them back to Kūfah." Hearing this, Imām (a.s.) said, "They shall be my companions and are in the same position as those who accompanied me. I shall defend them similar to my ownself, then if you agree, well, or else I shall fight you." Therefore, Ḥurr refrained from opposing him.

Then Imām (a.s.) asked them the people's affairs in Kūfah, and Mujamma' bin `Abdullāh (al `Ā'idī), who was one of those who had come, said, "As for the notables, they have taken big bribes, filled their bags and have united for oppression and opposition to you. As for the rest, their hearts are with you, but their swords are against you." Then Imām asked them, "What is the news of my messenger Qays bin Mus-hir al Ṣaydāwī?" They replied, "Ḥuṣayn bin Tamīm

¹ It is not known that this Ṭirimmāḥ was the son of `Adīyy bin Ḥātīm, rather this `Adīyy was someone else. (Author)

arrested him and sent him to Ibn Ziyād. He ordered him to invoke curse upon you and your father (a.s.), but he invoked salutations upon you and your father. He sent curses upon Ibn Ziyād and his father, invited people for your assistance and informed them regarding your arrival. Thus Ibn Ziyād ordered him to be thrown down from the terrace of the palace.” Hearing this, Imām (a.s.)’s tears flowed continuously, and he said, **“Of them is he who has fulfilled his vow and of them is he who awaits (its fulfilment), and they have changed not in the least.”**¹ O Allāh (s.w.t.)! Make Your Paradise for us and them a place of reception, and unite us and them in the audience of Your Mercy and the most desirable of Your reserved reward.”

Ṭirmāh bin `Adīyy then neared Imām (a.s.) and told him, “I do not see abundant people in your camp, and if these people (companions of Ḥurr) fight against you, they are sufficient for you (to finish them). One day before I left Kūfah, I passed from behind it and saw a group of people, whose similarity I had never seen before, gathered (in such large crowd) at one place. When I asked, I was told that they were paraded for being sent to fight Ḥusain (a.s.). Behold O son of the Messenger of Allāh (s.a.w.a.)! I call you in the Name of Allāh (s.w.t.) not to near Kūfah, even to the extent of one span, if you can. Then seek a fort or asylum where Allāh (s.w.t.) may safeguard you against the attack of enemies and we may find an appropriate opportunity. Then proceed further until I take you to our refuge mountain called Ajā’, that is a settlement of a clan of the Banī Ṭayy. Then I shall gather twenty thousand sheathed men from the mountain of Ajā’ and Salmā from the clan of Banī Ṭayy, who would fight alongside you. By Allāh (s.w.t.)! Whenever attacked by the rulers of Gassān and Ḥimyar, and from Nu`mān bin Muḍir, and the `Arabs and Non-`Arabs, no harm has ever reached us and we have been safe.” Hearing this, Imām (a.s.) said, “May Allāh (s.w.t.) offer you and your community a better reward. However, there is a promise between us and this community that we cannot neglect. And we do not know what future has in store for us.”

At that time, Ṭirmāh bin `Adīyy was carrying along with him food supplies for his family. He bade farewell to Imām (a.s.) and promised him that he would reach the provision to his house and return back to assist him. He fulfilled his promise, and when he reached `Uḍayb al Hijānāt, he met Samā`ah bin Badr, who informed him of the Martyrdom of Imām al Ḥusain (a.s.), and therefore he

¹ Holy Qur’ān, Sūratul Aḥzāb: 23

returned back.

Imām al Ḥusain (a.s.) left `Uḍayb al Hijānāt and proceeded further until he reached Qaṣr Banī Maqātil and encamped there. Suddenly his sight fell upon a tent and he inquired whose tent it was. They replied that it was of `Ubaydullāh bin Ḥurr al Ju`fī. Imām (a.s.) ordered someone to fetch him. When the messenger reached him and conveyed Imām (a.s.)'s message to come to him, he said, "Verily we are Allāh's and verily unto Him shall be our return. By Allāh (s.w.t.)! I did not leave Kūfah, except with an intention that Ḥusain (a.s.) would enter and I would be present therein. By Allāh (s.w.t.)! I wish he would not see me and I would not see him." The messenger of Imām (a.s.) returned back and conveyed the message of the deprived one of felicity to Imām (a.s.). Hearing this, Imām (a.s.) himself arose and went to him. He (a.s.) saluted him, sat near him and invited him for assistance. `Ubaydullāh repeated his words and excused himself from accepting his invitation. Then Imām (a.s.) said, "If you do not wish to assist us, then fear Allāh (s.w.t.) and do not be among those who fight us. For by Allāh (s.w.t.)! The one who listens to our call for help, and does not hasten to assist us, shall be doomed by Allāh (s.w.t.)." He replied, "It shall not happen, Allāh (s.w.t.) willing."¹

¹ `Ubaydullāh bin Ḥurr was one of the unfortunate people. He was among the notables of Kūfah, its valorous ones and renowned poets. He was also among the adherents of `Uthmān bin `Affān, and after his murder, he went to Mu`āwiyah and fought the battle of Ṣiffin alongside him and returned to Kūfah after the Martyrdom of Amīrul Mu'mīnīn (a.s.). (Al Ṭabarī, "Tārīkh al Rusul wal Mulūk"). When he received news of the arrival of Imām al Ḥusain (a.s.) to Kūfah, he left from there abhorring to meet him (a.s.). When Imām al Ḥusain (a.s.) met him at Qaṣr Banī Maqātil and invited him to defend him, he refused and said, "By Allāh, O son of the Messenger of Allāh (s.a.w.a.)! If there were supporters for you in Kūfah ready to fight alongside you, I would have been the severest among them (to fight) against your enemies. However, I have seen your adherents sitting in their houses, fearing the Banī Umayyah and their swords. Then take this horse of mine. By Allāh (s.w.t.), I have not sat on it and not desired anyone, except that I overpowered him and made him taste death. And I have not been chased by anyone, except that it has saved me from him." Hearing this, Imām (a.s.) replied, "O son of Ḥurr! We did not come to you for your horse or your sword. Rather we came to you to invite you for assistance. Then if you act stingy towards us with regards to yourself, then we do not need anything that belongs to you. **Nor am I he who takes those who lead (people) astray, as helper** (Sūratul Kahf: 51) Indeed, I counseled you as you counseled me." It is related that later he regretted for not assisting Imām (a.s.) and composed verses in remorse. After the death of Yazīd and Ibn

Then Imām (a.s.) arose and returned back. When the last part of the night came forth, he (a.s.) ordered his youth to carry water and departed from there.

`Uqbā bin Sam`ān says, that we travelled for some time, while Imām (a.s.) fell asleep on the horseback. Suddenly he (a.s.) awoke and said, "Verily we are Allāh's and verily unto Him shall be our return. And all Praise be to Allāh, the Lord of the worlds." He repeated this sentence twice or thrice, hearing which his son `Alī (al Akbar) asked him the reason for pronouncing it. Imām (a.s.) replied, "O son! I dozed off and saw a horseman riding his horse saying: Men are travelling and fate travels towards them. I realized that our souls were informing us about our deaths." `Alī said, "O father! May Allāh (s.w.t.) not make you see evil! Aren't we upon the truth." Imām (a.s.) said, "Yes my son, by Him (s.w.t.) to Whom all slaves return." Hearing this, `Alī said, "Then we do not care about death." Imām al Ḥusain (a.s.) said, "May Allāh (s.w.t.) reward you from me O son, a better reward from a father to his son."

When it dawned, they dismounted, performed the Fajr Prayers and remounted in haste. Imām (a.s.) turned his companions to the left and intended to separate them from Ḥurr's army. But, they came up to him (a.s.) and stopped him from doing so, while they forced them to come to Kūfah, but they refused. This discontinued until they reached Karbalā', in the vicinity of Naynawā. Suddenly they saw a rider appear from the path of Kūfah, he was carrying a bow upon his shoulder and hastened towards them. Both the armies stood awaiting his arrival. When he neared, he did not salute Imām (a.s.) and turned to Ḥurr. He saluted Ḥurr and his companions and handed him a letter, addressed to him by Ibn Ziyād. When Ḥurr opened the letter, it was written in it, "Now then! When my messenger reaches you, make things hard for Ḥusain (a.s.), and do not alight him, except at a place where water would be rare. I have ordered my messenger not to part from you, until you put to practice my command and he in turn informs me." Ḥurr read the letter of Ibn Ziyād to Imām al Ḥusain (a.s.) and his companions and stopped their way at that very place, that was devoid of water or vegetation and ordered them to alight. Imām (a.s.) said, "Leave us, so that we may alight at the nearby villages of Naynawā or Gādhirīyyah, or any other

Ziyād's escape from Kūfah, he supported Mukhtār in his uprising, but later he also deceived him and joined Muṣ`ab bin Zubayr and fought against the former (Mukhtār). Muṣ`ab bin Zubayr feared his evil and therefore imprisoned him and later even killed him and hung his head in Kūfah. (translator)

village that would contain water and vegetation." Ḥurr replied, "By Allāh (s.w.t.)! I cannot go against the words of Ibn Ziyād in the presence of his messenger, who is sent to keep an eye upon me." At that moment, Zuhayr bin Qayn said, "O son of the Messenger of Allāh (s.a.w.a.)! Permit us to fight them, for it is easy to fight these men, rather than the countless troops arriving towards us." Imām (a.s.) replied, "I despise to resume battle from my side against them." Thus, they alighted at that place and Imām (a.s.) ordered tents to be pitched for his relatives and womenfolk. And that was on Thursday, the second of the month of Muḥarram.

Sayyid Ibn Ṭāwūs relates, that the messenger and letter of Ibn Ziyād reached Ḥurr at `Ūḍayb al Hijānāt. When Ḥurr made things hard upon Imām (a.s.), as per the orders in the letter, Imām (a.s.) gathered his companions, stood in between them and delivered an eloquent and lucid sermon, in which he praised and glorified Allāh (s.w.t.) and then said, "Indeed, our matter has reached here, as you see. Verily this world has changed, disguised and has shown strangeness. This has continued until the remnants of good in it amounts to the thin sediment at the bottom of a drinking utensil. And life is degraded similar to a poisonous grazing ground. Do you not see that truth is not being practiced and wrong not being discouraged? A believer is the one who truly aspires to meet Allāh (s.w.t.). And I do not view death, except a felicity; while life with the oppressors, except unpleasant. Verily people are slaves of the world, while Religion is just a word upon their tongues (not practiced). They only defend it (the Religion) for their materialistic gains; and when faced with trials, there are (very) less religious ones."

Then Zuhayr bin Qayn arose and said, "We have heard your recommendations O son of the Messenger of Allāh (s.a.w.a.)! We are along with you. And even if this world becomes place of permanence and eternal for us, yet we shall give preference to being killed alongside you."

Then Nāfe` bin Hilāl arose and said, "By Allāh (s.w.t.)! We do not abhor being killed in the Path of Allāh (s.w.t.), while we are firm and resolute in our matter. We shall befriend your friends and bear enmity with your enemies."

He was followed by Burayr bin Khudhayr, who arose and said, "By Allāh (s.w.t.)! O son of the Messenger of Allāh (s.a.w.a.)! This is the Grace of Allāh (s.w.t.) that we may fight alongside you and our body parts may be cut asunder in your way. Then your Grandfather (s.a.w.a.) may intercede for us on the day of judgement."

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Section III

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1. Imām al Ḥusain (a.s.)'s arrival at Karbalā'

It should be noted, that there is difference of opinion regarding the arrival of Imām al Ḥusain (a.s.) at Karbalā', but the most accurate is that he entered therein on the second of the month of Muḥarram, the sixty first year of Hijrah. When he (a.s.) stepped upon its soil, he asked its name and people said that it was named Karbalā'.¹ When Imām (a.s.) heard the name of Karbalā', he said, "O Allāh! I seek refuge in You from agony (karb) and trial (balā')." Then he (a.s.) said, "This is a place of agony and trial. Alight, that this is location of our tents, the place where our blood shall be shed and the (destined) spot of our graves. And this is conveyed to me by my Grandfather, the Messenger of Allāh (s.a.w.a.)."

They alighted at that place and Ḥurr too encamped at the opposite side. The next day `Umar bin Sa`ad arrived Karbalā', with a cavalry of four thousand men, and dismounted facing the Imām (a.s.).

Abul Faraj al Iṣfahānī states, that before dispatching `Umar bin Sa`ad to Karbalā', Ibn Ziyād gave him the governorship of Rayy. However, when the news

¹ Abī Makhnaf quotes in his Maqatalul Ḥusain (a.s.) from Al Kalbī, that they proceeded until they reached Karbalā', and that was on Wednesday. The horse of Imām al Ḥusain (a.s.) halted there. Imām (a.s.) dismounted from it and mounted another one, but it too refused to move a step further, right or left. Still he (a.s.) mounted another one horse after the other, until the seventh one, that also refused to bulge. When Imām al Ḥusain (a.s.) witnessed this strange event, he asked, "O People! What is the name of this place?" They replied that it was called Al Ghādirīyyah. Imām (a.s.) asked, "Is there another name for it," and they replied that it was also named Naynawā. Again Imām (a.s.) asked whether there was another name for it and they replied that it was also called Shāṭi'il Furāt. Lastly Imām (a.s.) asked them, "Is there another name for it?" They replied, "It is named Karbalā'." Hearing this, Imām (a.s.) heaved a sigh of relief and said, "The land of agony and trial!" Then he (a.s.) continued saying, "Halt, and do not proceed further, for here, by Allāh (s.w.t.), is the (alighting) place of our Camels. And here, by Allāh (s.w.t.), our blood shall be shed. And here, by Allāh (s.w.t.), our women's sanctity shall be violated. And here, by Allāh (s.w.t.), will our men be killed. And here, by Allāh (s.w.t.), our children shall be slaughtered. And here, by Allāh (s.w.t.), our graves shall be visited. This is the earth promised to me by my grandfather, the Messenger of Allāh (s.a.w.a.), while his word cannot be forsaken." (Mullā Muḥammad Bāqir al Behbahānī, "Al Dam`atul Sakibah fī Aḥwāl al Nabī (s.a.w.a.) wal `Itratil Ṭāhirah (a.s.)"; Mīrzā Muḥammad Taqī Siphir, "Nāsikhul Tawārīkh"; Muḥammad Rafī` al Garmarūdī, "Ḍarī`atul Najāh") (translator)

reached him that Imām al Ḥusain (a.s.) had reached `Irāq, he sent a messenger to `Umar saying, "First go to fight against Ḥusain (a.s.) and kill him, after this, proceed for Rayy." `Umar bin Sa`ad came to him and said, "O commander! Excuse me in executing this order." Ibn Ziyād, "I shall excuse you from this command and take back the governorship of Rayy from you." Hearing this, `Umar turned perplexed in (choosing) between battle with Ḥusain (a.s.) or abandoning the rule of Rayy. He asked respite for one night to think upon it. Thus, he was granted respite for one night and he thought upon it. Ultimately, his wretchedness defeated him and he preferred battle against Imām al Ḥusain (a.s.) in desire for the rule of Rayy. The next day he went to Ibn Ziyād and took charge of killing the Imām (a.s.). Therefore, Ibn Ziyād dispatched him with a large army to fight Imām al Ḥusain (a.s.). Sibṭ Ibnul Jawzī also narrates with nearly similar contents.

Muḥammad bin Sīrīn says that, a miracle of Amīrul Mu`minīn (a.s.) manifested in this context. Once Imām (a.s.) met `Umar bin Sa`ad in his youth and said, "Woe be upon you O son of Sa`ad! What would be your state on the day when you shall be wavering in between Paradise and hell, and you shall prefer hell?"

When `Umar bin Sa`ad arrived at Karbalā', he summoned `Urwah bin Qays al Aḥmasī and desired to send him to Imām al Ḥusain (a.s.) with a message saying, "Why did you come to this place and what do you intend?" However, since `Urwah was one of those who had written letters to Imām al Ḥusain (a.s.), he felt ashamed to go to him and convey the message. Therefore he said, "Excuse me, and allot this task to someone else." Whenever `Umar asked any of the commanders of his army, they excused themselves due to the same reason. Since, most of them had written letters to Imām (a.s.) and invited him to come to `Irāq. At that moment, Kathīr bin Shihāb, who was an accursed person, was brave, audacious, shameless and violent, arose and said, "I am ready for this mission, and if you desire, I shall kill him unawares." `Umar replied, "I do not desire this. But go to ask and ask him why he has come here?"

The accursed proceeded towards the tents of Imām al Ḥusain (a.s.). When Abū Thumāmah's al Ṣā'idī's sight fell upon the filthy one, he told Imām (a.s.), "The man that comes to you is among the worst people upon the earth, and the shedder of most blood." Saying this, he proceeded towards Kathīr and said, "If you desire to go to the presence of Imām al Ḥusain (a.s.), then leave your sword here and then go to him (a.s.)." He said, "By Allāh (s.w.t.)! I shall not forsake by

sword. Indeed I am a messenger, if you are ready to listen, I shall convey the message, or else I shall return back." Abū Thumāmah said, "I shall place my hand upon your sheath, until you convey your message and return back." Again he said, "By Allāh (s.w.t.)! I shall not let you do so." Again Abū Thumāmah said, "Then relay your message to me and I shall convey it to Imām (a.s.), since I will not let a libertine and violent person like you go his presence in this state." They abused one another for some time, ultimately he returned back to `Umar and related the matter to him.

`Umar bin Sa`ad then sent Qurrah bin Qays al Ḥanzalī with the message. When Qurrah neared, Imām al Ḥusain (a.s.) asked his companions whether they recognized him, and Ḥabīb bin Muẓāhir replied, "Yes, he is a man from Banī Ḥanzalah and is related to us. He is renowned for better judgement, while I had not presumed he would be among the army of `Umar bin Sa`ad." He came to the Imām (a.s.)'s presence, saluted him and conveyed the message. Imām (a.s.) replied saying, "My arrival at this place is due to the reason that numerous men of your town wrote many letters to me and forced me to come. Then if you detest my arrival, I shall return and leave." Then Ḥabīb turned towards Qurrah and said, "Woe be to you O Qurrah! You turn your face away from the rightful Imām and return towards the tyrants? Come and assist this Imām, through whose fathers you achieved guidance." Hearing this, the unfortunate one replied, "I shall convey the message to Ibn Sa`ad and then think over that in which lies welfare." Saying this, he returned back to Ibn Sa`ad and conveyed the message of Imām (a.s.) to him. Hearing this, `Umar said, "I desire that Allāh (s.w.t.) may spare me from fighting him." Then he wrote a letter to Ibn Ziyād, apprising him of the situation and dispatched it to him.

Ḥassān bin Fā'id al `Abasī relates, that I was in the presence of Ibn Ziyād when this letter reached him. When he opened the letter and read it, he recited the following verses, "He seeks salvation now after our claws have been firmly entrenched in him. Thus there is no way out for him now." Then he wrote down a reply to `Umar, saying, "I am apprised of the contents of your letter. Now then, tell Ḥusain (a.s.), that he should swear allegiance (Bay`ah) to Yazīd, along with all his companions, then I shall think over how to deal with him. And greetings." When the letter reached `Umar, he did not convey the message of `Ubaydullāh to him, since he knew that Imām (a.s.) would never agree to pledge allegiance (Bay`ah) to Yazīd. Thereafter, Ibn Ziyād sent another letter to `Umar bin Sa`ad, with contents, "O son of Sa`ad! Position yourself between

Ḥusain (a.s.) and his companions, and the water of Euphrates (Furāt), and make matters complicated for him. Do not let him taste even a single drop of water, as people obstructed water from `Uthmān bin `Affān,¹ the pious, the virtuous, on

¹ It should be noted, that the Egyptians besieged `Uthmān bin `Affān in Madīnah and refrained him from water. When Amīrul Mu'minīn (a.s.) received news, he was enraged and dispatched water for him. While the entire episode has been quoted in historical texts. However, the Banī Umayyah always used this incident as a pretext (to antagonize the Banī Hāshim) and informed people that `Uthmān was killed thirsty and should be revenged. They revealed to the people that the insurgence against `Uthmān was by Amīrul Mu'minīn (a.s.)'s consent. Ultimately, the mischief-mongers, rebels and the Nāṣibīs shed the blood of Muslims until the incident of Karbalā'. The first order issued by Ibn Ziyād was obstruction of water against the progeny of the Messenger of Allāh (s.a.w.a.). As soon as this order reached `Umar bin Sa`ad, he took immediate steps to accomplish it and ordered his army men to keep a watch, lest the companions of Imām al Ḥusain (a.s.) take water from the Euphrates (Furāt). And although Euphrates (Furāt) was quite extended and expanse, yet the companions of Imām al Ḥusain (a.s.) were besieged, while Ibn Ziyād constantly emphasised on its obstruction. Therefore, `Umar bin Sa`ad positioned `Amrū bin Ḥajjāj al Zubaydī, along with five hundred cavalymen, to guard the bank of Euphrates (Furāt), while thirst became severe upon the companions of Imām al Ḥusain (a.s.). As per the report of Al Manāqib (of Ibn Shahr Āshūb), they were obstructed from water for three days. Sometimes they (Imām's companions) dug streams, but the shameless ones closed them; and on certain occasions, they even dug wells, but the water was unsuitable for drinking. One night Abul Fadhlil `Abbās (s.a.) went and brought water for them. It is related in Al Amālī (of Shaikh al Ṣadūq) from Imām `Alī Zainul `Ābidīn (a.s.), that on the night of the tenth of Muḥarram (`Āshūrā'), `Alī al Akbar went to the Euphrates (Furāt) with fifty men and succeeded in getting water. Imām (a.s.) told his companions, "Arise and drink this water, since it is your last sustenance of this world. Perform ablutions (Wudhū'), bathe yourselves and wash your clothes, since they shall be your shrouds." However, since the morning of the tenth of Muḥarram (`Āshūrā'), water was not available for the family of the Messenger of Allāh (s.a.w.a.). One can imagine the level of an hour of thirst in a hot climate, while what is understood from history, is that the progeny of the Messenger of Allāh (s.a.w.a.) were killed thirsty. Then how appropriate is for the adherents of Imām (a.s.) to remember his thirst at the moment of drinking water. As is related in Al Miṣbāḥ (Jannatul Amānūl Wāqīyyah wa Jannatul Īmānūl Bāqīyyah) of Shaikh al Kaf' amī from Sayyidah Sakīnah, that she came to the spot of the Martyrdom of her father Imām al Ḥusain (a.s.) and embraced his body. She then became unconscious due to excessive weeping and heard these verses from her father, "O my Shī`ah! When you drink delightful water, remember me; when you hear about any traveller or martyr, lament upon me." It is related in Kāmīl al Bahā'ī (of `Imādud-dīn al Ṭabarī), that `Ubaydullāh bin Ziyād went to the Maṣjid and ordered a caller to announce, that all men should leave the town for battle against Ḥusain (a.s.), while the one who

the day when they besieged him." As soon as this letter reached Ibn Sa`ad, he positioned `Amrū bin Ḥajjāj, with a cavalry of five hundred men, upon the banks of the Euphrates and obstructed Imām (a.s.) from its water. While this incident took place three days before his Martyrdom. From the day `Umar bin Sa`ad arrived at Karbalā', Ibn Ziyād constantly dispatched troops towards him, until twenty thousand men gathered with him until the sixth of Muḥarram.

According to some narratives, troops constantly kept coming, until thirty thousand cavalry gathered near `Umar bin Sa`ad. Then Ibn Ziyād wrote to `Umar saying, "I have not left any excuse for you with regards to (shortage of) the army. Then be brave and write to me whatever takes place every morning and evening."

When Imām al Ḥusain (a.s.) saw that the army had come to fight him, he sent a message to Ibn Sa`ad saying, "I desire something from you and wish to see you." They met one another at nightfall and there was exchange of much correspondence between them. Then `Umar returned back to his camp and wrote a letter to `Ubaydullāh bin Ziyād that, "O commander! Allāh (s.w.t.) has cooled down the fire of our strife with Ḥusain (a.s.) and rectified the affairs of the community. Indeed Ḥusain (a.s.) has pledged with me that he would return back to the place from where he arrived, or that he would go to some frontiers and take residence there. And he should be treated similar to other Muslims with regards to goodness and evil. Alternatively, he would go to the presence of Yazīd, place his hand in that of his, so that he may do whatever he pleases. Certainly, this shall result in your pleasure and rectification of the nation."

We (the Author) say, that the biographers and historians narrate from `Uqbah bin Sim`ān, the slave of Rabāb, the wife of Imām al Ḥusain (a.s.), that he said, I accompanied Imām al Ḥusain (a.s.) from Madīnah to Makkah and from Makkah to `Irāq, and did not part from him until he attained Martyrdom. Moreover, any remark he made anywhere, even if a single word, whether in Madīnah or

remained behind, would be killed. It is also related, that there was no man in Kūfah and its surroundings, except that Ibn Ziyād had driven him, willingly or unwillingly, to Karbalā' to fight Imām al Ḥusain (a.s.) and his companions with arrow, sword, stone, staff or anything else. It is said that the narrators of the episode (of Karbalā') were Ḥumayd bin Muslim al Kindī, who was in the accursed army; Sayyidah Zaynab (s.a.), the sister of Imām al Ḥusain (a.s.) and Imām `Alī Zainul `Ābidīn (a.s.). However, Ḥumayd bin Muslim was among the virtuous ones, but was forced to be present there. (Author)

Makkah, or on the way to `Irāq, or on the day of his Martyrdom, I was present and listened to them. The words that people attribute to him, that he said that, "I shall place my hand in the hand of Yazid bin Mu`āwiyah", he never said it.

The destitute (Author) says that, it appears that these words were written down by `Umar bin Sa`ad in the letter from his own self, so that things may be reconciled and it may not result in battle. Since, from the beginning `Umar bin Sa`ad despised battle with Imām (a.s.) and was not inclined towards it.

When the letter reached `Ubaydullāh bin Ziyād, he read it and said, "This is the letter of a merciful counsellor towards his community, and should be accepted." Hearing this, Shimr (or Shamir) bin Ḍiljawshan arose and said, "O commander! Then would you accept this from Ḥusain (a.s.)? By Allāh (s.w.t.)! If he does not surrender to you and goes his way, his matter shall strengthen and you shall be weakened. Then if he opposes you thereafter, you shall not be able to ward it off. As for now, he is under your claws, while your desire regarding him can be fulfilled. Issue orders that he should submit to you, then do as you desire, whether to punish him and his companions or forgive them." Ibn Ziyād liked his opinion and said, "I shall write a letter to `Umar bin Sa`ad in this matter and send it to him along with you. Ibn Sa`ad should read it out to Ḥusain (a.s.) and his companions, then if they accept to obey me, he should send them safely to me; and if not, to fight them. And if Ibn Sa`ad refuses to fight against Ḥusain (a.s.), then you take hold of the commandership of the army, behead `Umar and send his head to me."

Then he wrote a letter to `Umar bin Sa`ad, with the following contents, "O son of Sa`ad! I have not sent you to deal with gentleness and leniency with Ḥusain (a.s.) and that you should be negligent and postpone fighting him. I did not tell you to desire his safety and survival. Neither did I tell you that you should seek excuses against his crime, nor intercede for him in my presence. Beware, if Ḥusain (a.s.) and his companions accept my command, then dispatch them to me in security. However, if they refuse, besiege them with your army and fight them until they are killed, then mutilate them, since they are worthy for it. Then when Ḥusain (a.s.) is killed, trample his chest and back by horses, since he is rebel and a tyrant (Allāh forbid). I know that a dead person is not at loss by the horses' hooves, but since it has come out of my mouth that if I kill him, I shall trample his body under the horses' hooves, therefore this command should be put into action. Then if you obey all my commandments, I shall bestow you a

better reward. If not, you shall be kept away from the bestowals, commandment of the army, while Shimr shall take the place. And greetings.” He handed over the letter to Shimr and dispatched him to Karbalā’.

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2. Events of the ninth of Muḥarram (Tāsū`ah) and arrival of the accursed Shimr

On Wednesday the ninth of Muḥarram, Shimr entered Karbalā', carrying the letter of the accursed Ibn Ziyād, with orders to kill Imām al Ḥusain (a.s.), and handed it over to `Umar bin Sa`ad. When the wicked one read the letter, he turned towards Shimr and said, "Woe be upon you! May Allāh (s.w.t.) keep you away from prosperity. May Allāh (s.w.t.) make abominable what you have brought to me. By Allāh (s.w.t.)! I presume that you prevented Ibn Ziyād from undertaking what I wrote to him and corrupted the matter that I had desired to set right. By Allāh (s.w.t.)! Ḥusain (a.s.) is not the one to surrender, nor give his hand in allegiance (Bay`ah) to Yazīd. Since the spirit of his father `Alī al Murtadhā (a.s.) lies in him." Hearing this, Shimr asked, "Then what shall you do with the orders of the commander? Either obey his command and fight his enemy, or else lift your hands off your task and leave the command of the army to me." `Umar replied, "No, there is no greatness for you, I shall fulfil this task. You take charge of the foot soldiers and I shall be the commander of the army." Saying this, he proceeded to prepare for battle with Imām al Ḥusain (a.s.).

When Shimr saw that Ibn Sa`ad had prepared for battle, he came near the army of Imām al Ḥusain (a.s.) and called out, saying, "Where are my nephews, `Abdullāh, Ja`far, `Uthmān and `Abbās?" He said this, since their mother Ummul Banīn belonged to his clan of Banī Kilāb. When Imām (a.s.) heard his words, he told his brothers to reply to him, since although he was a debauchee, yet he held (tribal) relation with them. Hearing this, they came to him and asked him what he wanted. Shimr replied, "O my nephews! You are in security. Do not fight alongside your brother Ḥusain (a.s.). Turn away from him and submit to the commander of the faithful Yazīd." Hearing this, `Abbās bin `Alī (s.a.), called out to him, saying, "May your hands sever and Allāh (s.w.t.)'s curse be upon the security that you have brought for us. O enemy of Allāh (s.w.t.)! You command us to forsake our brother and Master Ḥusain (a.s.), the son of Fāṭemah (s.a.), and submit to the orders of the accursed and son of the accursed ones? You offer us security while there is no security for the son of the Messenger of Allāh (s.a.w.a.)?" Hearing these words, Shimr was enraged and returned back to his camp.

Then `Umar bin Sa`ad called out to his army, saying, "Mount, O cavalry of Allāh

(s.w.t.) and have glad tidings of Paradise!" Hearing his call, his unfortunate army men mounted and proceeded towards the companions of Imām al Ḥusain (a.s.). At that moment, Imām al Ḥusain (a.s.) was seated in front of his tent, with sword in hand, and was napping with his blessed head upon his knees. And this incident took place on the evening (ʿAṣr) of the ninth of Muḥarram.

Shaikh al Kulaynī relates from Imām Jaʿfar al Ṣādiq (a.s.), that he said, "The ninth (of Muḥarram) was the day when Imām al Ḥusain (a.s.) and his companions were besieged in Karbalā', while the cavalry of Shām assembled to fight him. Ibn Marjanah (ʿUbaydullāh bin Ziyād) and Ibn Saʿad were pleased at the abundance of the cavalry gathered for them. They considered Ḥusain (a.s.) and his companions to be weak and presumed that no help would come for them, while the people of ʿIrāq would not assist him." Then Imām (a.s.) wept and said, "May my father be ransom upon the weakened stranger!"

When Sayyidah Zaynab (s.a.) heard the tumult of the armies, she ran to her brother (a.s.) and said, "O Brother Abā ʿAbdillāh! Do you not hear the sound (of the army) that have neared us?" Hearing this, Imām (a.s.) lifted his head from upon his knees, sat upright and said, "O sister Zaynab! I just slept and saw the Messenger of Allāh (s.a.w.a.) in a dream and he told me: you shall (soon) come to me." When Zaynab (s.a.) heard these words from her brother, she wept and wailed, slapped her face and cheeks, and shrieked and shouted, "O woe!" Imām (a.s.) consoled her and affectionately said, "Woe not upon you, O my sister, rather upon your enemies. Be silent, may Allāh (s.w.t.) have mercy upon you, so that the nation may not gloat upon us."

At that moment, ʿAbbās (s.a.) came to him and said, "O brother! The army has come up to us." Hearing this, Imām (a.s.) arose and said, "O ʿAbbās! Mount, may my life be ransom upon you! Go to them and ask them what they desire." ʿAbbās (s.a.), accompanied by twenty people, among them, Zuhayr bin Qayn and Ḥabīb bin Muẓāhir, went to them and asked, "What do you want?" They replied, "An order has come forth from the commander that you should submit to him, failing which, we should fight you." Hearing this, ʿAbbās said, "Then do not make haste until I return back to Abī ʿAbdillāh al Ḥusain (a.s.) and convey your message to him." They stopped and ʿAbbās (s.a.) hastened to Imām (a.s.) and informed him of their intention. Imām (a.s.) said, "Then return back to them O brother, and if you can, ask them respite until tomorrow evening. So that tonight we may pray to our Lord (s.w.t.), supplicate in His Presence and seek His

pardon. For He (s.w.t.) knows, that I love Prayers, recitation of His Book (Qur'an), abundance of supplications and seeking forgiveness." Here, the other people had positioned themselves against the army and counselled them until Abul Fadhlil `Abbās (s.a.) returned and asked respite for one night.

Sayyid Ibn Ṭāwūs says, that Ibn Sa`ad tried to make excuses, when `Amrū bin Ḥajjāj al Zubaydī told him, "By Allāh (s.w.t.)! We would have agreed to their request even if they had been among the Turks and Daylamites, let alone the Ahl al-bait (a.s.) of the Messenger of Allāh (s.a.w.a.)!"

According to the narrative of Al Ṭabarī, Qays bin Ash`ath said, "Fulfil their desire and give them respite. However, by my life! Tomorrow morning this group shall fight you and shall not pledge allegiance (Bay`ah)." `Umar bin Sa`ad said, "By Allāh (s.w.t.)! If I had known it, I would not give them respite until tomorrow." Ultimately, they gave them respite for that night.

Thus, `Umar bin Sa`ad sent a messenger to `Abbās (s.a.) with a message, saying, "We give you respite for tonight, if you submit to us in the morning, we shall dispatch you to Ibn Ziyād, failing which, we shall not give you respite and leave the matter to the sword." Thus, the two armies returned back to their encampments.

Events of the night of the tenth of Muḥarram (`Āshūrā')

When the night of the tenth of Muḥarram (`Āshūrā') neared, Imām al Ḥusain (a.s.) gathered his companions. Imām `Alī Zainul `Ābidīn (a.s.) says, that I was ill at that time, but yet I went near to listen what my father (a.s.) would say to them. He (a.s.) told his companions, "I glorify Allāh (s.w.t.), the best glorification. And I praise Allāh (s.w.t.) upon prosperity and misfortune. O Allāh (s.w.t.)! I praise You for favouring us with Prophet hood, and teaching us the Qur`ān, and making us understand the Religion. Now then! I do not know any other companions more sincere and virtuous than my companions; and no household more devout and connected than my household. May Allāh (s.w.t.) reward you on my behalf, the best of rewards. Indeed, I permit you, then all of you may leave at this moment, there is no obligation upon you from me. This night will give you cover, then take it as a Camel (ride away in it). Since this group seeks me, and when they lay their hands upon me, they shall not seek anyone else."

When Imām (a.s.)'s word reached here, his brothers, sons, nephews and the sons of `Abdullāh bin Ja`far said, "Why should we do so (flee away), so that we may live after you? May Allāh (s.w.t.) never cause us to undertake this unworthy action." The first one to utter these words was `Abbās bin `Alī (s.a.), following him, all of them spoke similar words. Then Imām al Ḥusain (a.s.) turned towards the progeny of `Aqīl (bin Abī Ṭālib) and said, "The Martyrdom of Muslim bin `Aqīl is sufficient for you, then do not seek more affliction than this. I permit you to go wherever you please." Hearing this, they replied, "Glory be to Allāh (s.w.t.)! What shall people say to us and what shall we reply to them? Shall we reply to them that we deserted our Master, Chief and Cousin, and left him in the midst of the enemies, without defending him with our arrows, lances and swords? No, by Allāh (s.w.t.)! We shall not commit this unworthy act, rather we shall sacrifice our lives, wealth and our family for you. Then we shall fight your enemies until we face the same thing that shall befall you. May Allāh (s.w.t.) make abominable the life that we desire after you."

Then Muslim bin `Awsajah arose and said, "O son of the Messenger of Allāh (s.a.w.a.)! Should we desert you, then what excuse shall we present in the Audience of Allāh in fulfilment of your rights? No, by Allāh (s.w.t.)! I shall not leave your presence until I pierce my lance in the chests (of your enemies) and strike them with my sword until its hilt remains in my hand. And if I do not possess any weapons to fight them, I shall throw stones at them. I swear by Allāh (s.w.t.), we shall not desert you until Allāh (s.w.t.) knows that we preserved the absence of the Messenger of Allāh (s.a.w.a.) through (fulfilment of) your right. By Allāh (s.w.t.)! Even if I know that I shall be killed, then risen, then burnt, again risen and scattered, and this act is repeated seventy times, I shall never leave you, until I meet death alongside you. And how would I not do so, when there is no more than one death, which is a great bounty that cannot be rejected?"

Then Zuhayr bin Qayn arose and said, "By Allāh (s.w.t.)! I wish I would be killed, then raised, then again killed. I be killed a thousand times in the same manner. Verily Allāh (s.w.t.) should protect your life and the lives of these youngsters among your Ahl al-bait (a.s.)."

Then each of his companions spoke in similar words, one after the other. Hearing this, Imām al Ḥusain (a.s.) prayed for their reward.

`Allāmah al Majlisī says, that then Imām al Ḥusain (a.s.) showed them their

places in Paradise, while they saw the Houries, palaces and bounties (reserved for them), while their belief increased. Thus, they could not feel the pain of lances, swords and arrows, and they made haste in proceeding towards Martyrdom.

Sayyid Ibn Ṭāwūs relates that, at that moment, Muḥammad bin Bashīr al Ḥadhramī received news that his son was arrested at the border of Rayy. Hearing this, he said, "I leave his matter to Allāh (s.w.t.) and that of myself. I had not liked that he should be arrested and I remained alive after him." Imām al Ḥusain (a.s.) heard his words and said, "May Allāh (s.w.t.) have Mercy upon You! You are free from my allegiance (Bay'ah). Then make efforts for your son's release." He replied, "May the beasts devour me alive if I leave you." Imām (a.s.) said, "Give these dresses to your (other) son, so he may give it as ransom for the release of his brother." Saying this, Imām (a.s.) handed him five dresses costing a thousand Dīnār.

Shaikh al Mufid relates, that after speaking to his companions, Imām al Ḥusain (a.s.) returned back to his tent. (Imām) `Alī Ibnul Ḥusain (a.s.) relates, that I was sitting on the night, the morning of which my father was martyred, while my aunt Zaynab (s.a.) was nursing me. My father (a.s.) returned back to his tent and along with him (a.s.) was Jawn,¹ the released slave of Abū Ḍarr, who was mending his (a.s.)'s sword. My father then recited the following verses, "O time! What kind of a friend are you? So many of your friends and seekers are being killed in the mornings and the evenings. Replacement does not content time. The affair is in the hands of the Lord. And every traveller alive will tread on my path (i.e. towards death)." He repeated it twice or thrice, until I realized what he meant. Due to this, tears choked me, I forbore and did not reveal, but realized that tribulation had descended. However, when my aunt Zaynab (s.a.) heard these words, being a woman she could not control herself, since sensitivity and grief are among the traits of women. She arose, dragging her clothes in grief until she reached him (a.s.) and said, "O deprivation! I wish death had deprived me of my life. Today my mother Fāṭemah (s.a.) had died, and my father `Alī (a.s.), and my brother Ḥasan (a.s.). O successor of the preceding ones and the refuge of the remaining ones!" Imām al Ḥusain (a.s.) looked at her and said, "O sister! Let not shayṭān take away your forbearance." Hearing this, his eyes

¹ It is stated in Kāmil al Bahārī (of `Imāduddīn al Ṭabarī), that Jawn, the retainer of Abū Ḍarr al Gifārī, was an expert in mending swords. (Author)

became full of tears and he said, "If the Sand grouse are left (alone) at night, they will sleep (in peace)." Then she (s.a.) said, "O Woe! Your life will be forcibly taken away from you? For this is more wounding to my heart and harsher upon my soul." Saying this, she slapped her face, tore her collar and fell down unconscious. Imām (a.s.) went to her, sprinkled water upon her face and then said, "O sister! Fear Allāh (s.w.t.) and find solace in the consolation of Allāh (s.w.t.). Then know, that (all) the inhabitants of the earth shall die (one day), and the dwellers of the heavens shall not remain alive. And verily everything shall perish except Allāh (s.w.t.), Who created the earth with His Power. He shall resurrect the creation and return them back. And He is Single, Alone. My Father (a.s.) was better than me, and my Mother (s.a.) was better than me, and my brother (a.s.) was better than me. While the personality of the Messenger of Allāh (s.a.w.a.) is a better example for me, them (a.s.) and every Muslim."

Imām (a.s.) consoled her in similar words, until he said, "O my sister! I give you an oath that you should follow. Do not tear off your collar upon me, and do not scratch your face upon me and do not wail upon me with (saying) woe and destruction after I am killed." Then, Imām Zainul `Ābidīn (a.s.) continued to say, that thereafter my father (a.s.) brought my aunt and made her sit near him.

It is related, that on that night Imām al Ḥusain (a.s.) commanded the tents of the ladies to be joined with one another. He also ordered a trench to be dug around them and fill them with firewood so that battle may be one sided. Then he (a.s.) told his son `Alī al Akbar (s.a.) to fetch some water, along with thirty horsemen and twenty foot soldiers, while they were in great fright. Then he told his companions and household, saying, "Arise and drink the water, for it shall be your last sustenance. Then perform ablutions (Wudhū'), bathe yourselves and wash your clothes, since they shall be your shrouds."¹

¹ According to some reports, Imām al Ḥusain (a.s.) dispatched his son `Alī al Akbar with twenty men on the eighth of Muḥarram to fetch water. They confronted the enemy's army and did not desist from a fierce battle with them. And after a lengthy confrontation, they succeeded in filling the water skins and then returned back to the tents. (Sayyid `Abdul Razzāq al Muqarram, "`Alī al Akbar"). Still some say that Imām al Ḥusain (a.s.) and his companions performed Tayammum due to absence of water. (Shaikh Bāqir Sharīf al Qarshī, "Ḥayātal Imām al Ḥusain (a.s.)" Most of the historians are of the opinion that water was obstructed from them on the seventh of Muḥarram, when orders were issued forth from `Ubaydullāh bin Ziyād. And even if it is presumed that some water was brought in, it was not enough to quench the intense thirst of the `Arabian desert. However, there are

They spent the entire night in worship, supplications, recitation of the Qur'ān and invocations, while the sound of their worship arose from the tents.

Verses: "Then they passed the night and their voices were like the humming of the bees. Some were bowing down, some were prostrating while some others (offered prayers) standing and sitting."

Verses: "They passed the night while some of them were engaged in remembrance of Allāh, others in glorifying Him and supplicating to Him, while some others from them were bowing down and prostrating to Him."

It is related, that on that night (tenth of Muḥarram), thirty two men from the army of `Umar bin Sa`ad joined the ranks of Imām al Ḥusain (a.s.) and obtained the felicity of accompanying him (a.s.). When it neared dawn, Imām (a.s.) prepared for the last journey. A vessel containing Nūrah¹ was brought for him (a.s.), that was mixed with abundant musk. Imām (a.s.) sat in a specific tent to apply Nūrah, while Burayr bin Khudhayr al Hamadānī and `Abdul Raḥmān bin `Abd Rabbah al Anṣārī stood to guard it. They waited for the Imām (a.s.) to finish, so they too could apply Nūrah. At that moment, Burayr joked with `Abdul Raḥmān and the latter said, "O Burayr! This is not the time for humour." Burayr replied, "My clan know that I was never inclined towards fun and frolic, neither in my youth nor in my old age. However, I rejoice at this moment, since I know that I shall be killed, and thereafter I shall embrace the Houries of Paradise and enjoy the blessings of the Hereafter."

numerous reports that Imām al Ḥusain (a.s.) and his companions attained Martyrdom thirsty, since there was absolutely no water on the tenth of the day of `Āshūrā'. To this effect, we address Imām al Ḥusain (as.) in Ziyāratul Nāḥiyyah, saying, "Peace be upon the parched lips (due to intense thirst)." And Allāh (s.w.t.) is the Best Knower. (translator)

¹ An admixture of lime and water used as a hair remover in the olden days. (translator)

3. Events of the day of the tenth of Muḥarram (ʿĀshūrā')

When the night of the tenth of Muḥarram (ʿĀshūrā') ended and it dawned, Imām al Ḥusain (a.s.) recited the (Fajr) Prayers and then organized the ranks of his army. According to a narration, Imām (a.s.) said, "All of you shall be killed today and none shall survive, except `Alī Ibnul Ḥusain (Zainul `Ābidīn)." The number of his army is mentioned as thirty-two cavalry and forty infantry, while according to another report eighty-two infantry. According to a report from Imām Muḥammad al Bāqir (a.s.) they were forty-five cavalry and a hundred infantry, while Sibṭ Ibnul Jawzī too quotes this number in his Taḍkirah Khawāṣṣul Ummah.

The number of `Umar bin Sa`ad's army is quoted as three thousand men, while according to some books on Martyrdom (Maqṭal), twenty thousand, twenty two thousand and even thirty thousand. While there is much difference among the biographers and authors of the books of Martyrdom (Maqṭal) regarding the number of the companions of Imām al Ḥusain (a.s.) and the army of `Umar bin Sa`ad.

Imām al Ḥusain (a.s.) organized his army in the following manner, he appointed Zuhayr bin Qayn upon the right wing (Maymanah), Ḥabīb bin Muḏāhir upon the left wing (Maysarah) and handed over the standard of the battle to his brother `Abbās (s.a.). According to some reports, he (a.s.) apportioned a twenty people with Zuhayr in the right wing, twenty people with Ḥabīb in the left wing, while himself stood in the heart of the army with the remaining ones. They stood with their backs towards the tents and Imām (a.s.) ordered the fuel and reeds, which were put into the trench around the tents, to be set on fire, so that the evil people may not attack the tents of the womenfolk.

`Umar bin Sa`ad too arranged his army and appointed `Amrū bin Ḥajjāj upon the right wing (Maymanah) and Shimr bin Ḍiljawshan upon the left wing (Maysarah). He gave the charge of the cavalry to `Urwah bin Qays and Shabath bin Rib`ī upon the infantry. He handed the standard to his own slave.

It is related, that Imām al Ḥusain (a.s.) then raised his hands and recited the following supplication (Du`ā'), "Allāhumma Anta Thiḡatī fī kullī Karb, wa Rajā'ī fī Kullī Shiddah. Wa Anta lī fī kullī Amrin nazala bī Thiḡatun wa `Uddah. Kam min Hammin Yadh`ufū minhul Fu`ād, wa Yaqillu fīhil Ḥiyāl, wa Yakhdhalu fīhil Ṣadiq,

wa Yashmatu fihil `Adūw, Anzaltuhū Bika wa Shakawtuhū Ilayka, Ragbatun minnī Ilayka `Amman Siwāk. Fa Farrajtuhū wa Kashaftuh, wa Anta Waliyyu kullī Ni`mah, wa Şāhibu kulli Ḥasanah, wa Muntahā kulli Ragbah. (O Allāh! You are my support in all severities and are my hope in all adversities. And You are my support and reservoir in all unpleasantries that befall me. Whatever grief befell me, that weakens the heart, and blocks remedies, and results in deserting of friends, and rejoicing of enemies (due to it), I brought forth to You and complained to You regarding them, and I do not turn to anyone, except You. You warded them off and sufficed. You are the Master of all blessings and the Possessor of all goodness, and the Last Resort of all desires.).”

At that moment, the army of `Umar bin Sa`ad proceeded further and started to parade around the encampment of Imām al Ḥusain (a.s.). From whichever side they passed, they saw the trench and the fire burning in it. Seeing this, Shimr called out in a loud voice, “O Ḥusain (a.s.)! You have hastened to the fire in the world before the onset of Qiyāmah (Allāh forbid)?” Imām (a.s.) lifted his head and asked, “Who is it? I presume he is Shimr bin Ḍiljawshan.” They replied in the affirmative and he (a.s.) said, “Rather you are worthier to enter it.” Seeing this, Muslim bin `Awsajah requested permission to shoot an arrow at him, but Imām (a.s.) refused. Then he (Muslim) said, “Permit me so I may shoot at him, since he is an immoral person, one of the enemies of Allāh (s.w.t.) and among the great tyrants, while Allāh (s.w.t.) has made it possible for me (to kill) him.” Hearing this, Imām (a.s.) replied, “No, do not shoot, for I abhor to start a fight with them (from my side).”

Then Imām al Ḥusain (a.s.) called for his mount, sat upon it and called out in a loud voice, that was heard by most of them. He (a.s.) said, “O nation! Listen to my words and do not make haste, so that I may preach you, that is your right upon me, and reveal my justification to you. Then if you accept my plea, and verify my speech and fair with me with justice, you shall attain felicity and shall have no blame from me. And if you do not accept my plea and do not fair with justice, **muster therefore your designs and (gather) your associates, then let not your designs be dubious, then execute on me and give (me) no respite.**”¹

The narrator says, that when the sisters of Imām al Ḥusain (a.s.) heard his

¹ Holy Qur’ān, Sūrat Yūnus: 71

words, they wailed and wept, while his daughters also wept, and their voices arose. Imām al Ḥusain (a.s.) sent his brother `Abbās bin `Alī (s.a.) and his son `Alī al Akbar (s.a.) to quieten them saying, "By my life! Hereafter their weeping shall be much more." When the women became silent, Imām (a.s.) Praised and Glorified Allāh (s.w.t.) befittingly; invoked Blessings upon the Messenger of Allāh (s.a.w.a.), the Angels and the Messengers of Allāh (a.s.). While no one was heard more eloquent than him in logic, neither before nor after him. Then he (a.s.) said, "O nation! Trace back my lineage and see who I am. Then come to your senses, rebuke yourselves and think whether it is lawful upon you to kill me and violate my sanctity? Am I not the son of the daughter of your Prophet (s.a.w.a.) and the son of his Vicegerent (a.s.), his cousin and the first one among the believers to acknowledge what he (s.a.w.a.) brought from Allāh (s.w.t.)? Is not Ḥamzah, the Master of Martyrs, my father's uncle? Is not Ja`far al Ṭayyār my uncle? Has not the Tradition of the Messenger of Allāh (s.a.w.a.) reached you, that he proclaimed regarding me and my brother, saying that these are the Masters of the youth of Paradise? Then acknowledge my words, that is (nothing but) the truth, for by Allāh (s.w.t.), I have never spoken a lie from the day I realized that Allāh (s.w.t.) abhors the liars and harms the one who feigns it. However, if you belie me, there are present people among you, who shall inform you if you ask them. Then ask Jābir bin `Abdullāh al Anṣārī, Abū Sa`īd al Khudrī, Sahl bin Sa`ad al Sā`idī, Zayd bin Arqam and Anas bin Mālik, so they would tell you that they heard these words from the Messenger of Allāh (s.a.w.a.) regarding me and my brother. Is this matter not sufficient to prevent you from shedding my blood?"

Hearing this, Shimr said, "I worship Allāh (s.w.t.) on the verge (through doubt and suspicion), if I understand what you say."¹ When Ḥabīb heard these words from Shimr, he told him, "O Shimr! By Allāh (s.w.t.)! I see that you worship Allāh (s.w.t.) upon seventy verges (of doubts and suspicion). And I bear witness that whatever you said is true that you do not understand what he says. While Allāh (s.w.t.) has placed a seal upon your heart."

Again Imām al Ḥusain (a.s.) addressed them saying, "If you doubt whatever I

¹ Refer to the Qur'ānic Verse, **"And of the people is he who worships Allāh (standing) on the verge, so if befalls unto him good, he is satisfied; and if afflicts him a trial, he turns back his face; loses he both this world and the hereafter; that is a loss (which is) manifest."** (Sūratul Ḥajj: 11) (translator)

told you, then do you even doubt that I am the son of the daughter of your Prophet (s.a.w.a.)? By Allāh (s.w.t.)! There is none in between the east and the west, who is the grandson of the Prophet (s.a.w.a.), except me, be it amongst you or others. Woe be upon you! Do you seek revenge for anyone I have killed amongst you? Or any wealth that I have usurped? Or retribution for anyone I have wounded?" Hearing this, none replied to him and he (a.s.) again said, "O Shabath bin Rib`ī! O Ḥajjār bin Abjar! O Qays bin Ash`ath! And O Zayd bin Ḥārith! Are you not among those who wrote to me saying that, the deserts have turned green and the fruits have ripened. Then if you consider appropriate, come to us since a huge army is prepared for you?" They refused to acknowledge and Imām (a.s.) said, "Glory be to Allāh (s.w.t.)! Yes, by Allāh (s.w.t.), you did it. O people! Then if you despise me, let me go away to a safe place upon the earth." Hearing this, Qays bin Ash`ath said, "We do not know what you say. Submit to the orders of your cousins Yazīd and Ibn Ziyād, so that they shall not meet you except in a manner your heart pleases." Imām (a.s.) replied, "No, by Allāh (s.w.t.)! I shall not place the hand of disgrace into that of yours', and shall not flee from you as a slave flees away." Then he (a.s.) called out to them, saying, **"And verily I take refuge with my Lord and your Lord lest you stone me (to death)"**¹ and **"Verily I take refuge with my Lord and your Lord, from every arrogant one who believes not in the day of reckoning."**² Saying this, Imām (a.s.) alighted from his mount and told `Uqbah bin Sim`ān to tie it.

Abū Ja`far al Ṭabarī relates from `Alī bin Ḥanzalah bin As`ad al Shibāmī, who relates from Kathīr bin `Abdullāh al Sha`bī, that when we faced Ḥusain (a.s.) on the day of the tenth (of Muḥarram) to fight him, Zuhayr bin Qayn came up to us, mounted on a long-tailed horse, fully armed. Then he said, "O people of Kūfah! I warn you against the Wrath of Allāh (s.w.t.). Certainly there is right upon every Muslim to counsel his Muslim brother, while until now we are upon the same Religion and nation and we are brothers, until the swords have not been unsheathed between us, while you are worthy of counselling from us. However, when the swords are unsheathed between us, the bond shall break off, then we shall be one nation and you another. Then O people! Know, that Allāh (s.w.t.) has put us to trial with regards to the progeny of His Prophet Muḥammad

¹ Holy Qur`ān, Sūratul Dukhān: 20

² Holy Qur`ān, Sūratul Gāfir: 27

(s.a.w.a.) to see how we fair with them. Indeed, I invite you to his assistance and to desert the rebel, `Ubaydullāh bin Ziyād, since you have not seen anything, except evil, from them. They plucked out your eyes, severed your arms and legs, mutilated you, hung you upon the gallows of the palm-trees and killed your notables and reciters of Qur'ān, such as Ḥujr bin `Adiyy and his companions, and Hānī bin `Urwah and his likes."

When the army of `Umar bin Sa`ad heard these words from Zuhayr, they started to abuse him and praise Ibn Ziyād, then said, "By Allāh (s.w.t.)! We did not leave, except to kill your master Ḥusain (a.s.) and all those along with him; or to arrest him and take him alive to the presence of the commander `Ubaydullāh bin Ziyād." Again Zuhayr counselled them, saying, "O slaves of Allāh (s.w.t.)! The son of Fāṭemah (s.a.) is worthier for amiability and assistance than the son of Sumayyah.¹ Then if you refrain from assisting them, then I take you in the Refuge of Allāh (s.w.t.) from killing them. Then leave him (a.s.) to his cousin, Yazīd bin Mu`āwiyah; for indeed by my life, he shall be pleased with your obedience without killing Ḥusain (a.s.)."

Hearing this, Shimr bin Ḍiljawshan, the accursed, shot an arrow at him, saying, "Be silent. May Allāh (s.w.t.) silent your speech! You have exhausted us with your (excessive) speech." Zuhayr replied, saying, "O son of the one who urinated upon his heels!² I do not address you, indeed you are a beast. By Allāh (s.w.t.)!

¹ Sumayyah, the mother of Ziyād, was a renowned prostitute, who in slavery bore him to a Greek retainer of the tribe Thaḳīf named `Ubayd. This fact was not generally known, and Ziyād's parentage was generally supposed to be uncertain, whence he was called "his father's son" (Ibn Abīh). When Mu`āwiyah became a candidate for the caliphate and required help, he endeavoured to enrol among his adherents a number of the most sagacious of the `Arabs. Among these was Ziyād, whom he determined to adopt. He therefore obtained an affidavit from a wine-dealer of Tā'if, named Abū Maryam Salūlī, to the effect that Abū Sufyān had come to his tavern and demanded a prostitute, that Sumayyah had been brought by him to Abū Sufyān, and that she in consequence gave birth to Ziyād. The best historians disbelieve this story, which they suppose it to have been the fabrication of Mu`āwiyah got up with the intention of securing the services of Ziyād, an intention which was realized. Ziyād in consequence came to be called son of Abū Sufyān, after having been called son of Sumayyah or his father's son. (Jurji Zaydan, "History of Islāmic Civilization: Umayyads and Abbasids") (translator)

² These words of Zuhayr addressed to Shimr should not be considered an abuse for him, rather is a reality. The one (father) referred to above is not Ḍiljawshān, his putative father, rather his biological father. It is related that once the wife of Ḍiljawshan came out to the

I presume you cannot judge from even two verses from the Book of Allāh (Qur'ān). Then have glad tidings of contempt on the day of Qiyāmah and torturous punishment." Hearing this Shimr said, "May Allāh (s.w.t.) kill you and your companion (Referring to Imām al Ḥusain) at this very hour." Zuhayr replied, "Do you frighten me with death? For, by Allāh (s.w.t.)! Death along with him (a.s.) is more likeable for me than living eternally along with you people." Then he turned to the people and called out in a loud voice, "O slaves of Allāh (s.w.t.)! Let not this ill-mannered ruffian, and his likes, make you arrogant against your Religion. For, by Allāh (s.w.t.)! That nation shall not taste the intercession (Shafā'ah) of Muḥammad (s.a.w.a.), who spill the blood of his children and progeny, and of those who support him and safeguard his sanctity." Then a person called out to Zuhayr saying, "Verily Abā `Abdillāh (Imām al Ḥusain) says: Return back. By my life! If the believer from the family of Fir'aun¹ had admonished his nation and invited them (towards Allāh), you too have admonished them and counselled, if only admonition and counselling would be beneficial (for them)!"

Sayyid Ibn Ṭāwūs relates, that when the army of Ibn Sa`ad mounted and prepared for battle against him (a.s.), Imām (a.s.) sent Burayr bin Khudhayr to counsel them. Burayr came facing them and counselled them, but the wretched

cemetery of Al Sabī` and entered the Cemetery of Kindah. Suddenly she felt thirsty and found a shepherd, grazing cattle on the way. She asked for water and he agreed to give her on a condition that she should fulfill his lust. She succumbed to him and later gave birth to Shimr. (Hishām bin Muḥammad al Kalbī, "Mathālibul `Arab"). Therefore, Zuhayr points out to his ignoble birth through an ignorant and debase person. (translator)

¹ Imām Ja`far al Ṣādiq (a.s.) relates that, "The believer (Ḥizqīl) from the family of Fir`awn invited the nation towards the Unity (Tawḥīd) of Allāh (s.w.t.) and the Prophet hood of Mūsā (a.s.). He also proclaimed regarding the superiority of Muḥammad (s.a.w.a.) upon all the Messengers of Allāh (a.s.) and His creation, and superiority of `Alī bin Abī Ṭālib (a.s.) and the best among the A`immah (a.s.), upon all the Vicegerents (Awṣiyā') of the Prophets (a.s.). He also denied the Divinity of Fir`awn." (Tafsīr Imām Ḥasan al `Askarī). His admonishing words can be found in the Holy Qur'ān, Sūrat Mu'min, verses 28 to 33. It is also related, that he was killed and cut to pieces due to his belief. (Sayyid Ne`matullāh al Jazā'erī, "Qaṣaṣul Anbiyā' wal Mursalīn). It is quoted in the Shi`ah and Ahlul Sunnah books, that the Messenger of Allāh (s.a.w.a.) said, "There are three most truthful ones (Ṣiddīqūn): Ḥizqīl, the believer from the family of Fir`awn; Ḥabīb al Najjār (Carpenter), the believer of Āl Yāsīn and `Alī bin Abī Ṭālib (a.s.). And he is the most superior among them." (translator)

ones did not pay heed to his words and did not benefit from his counselling.¹

Then Imām al Ḥusain (a.s.) sat upon his camel, and according to a report his horse, came up to them and told them to remain silent. When they became silent, he (a.s.) Praised and Glorified Allāh (s.w.t.), sent eloquent Salutations upon the Messenger of Allāh (s.a.w.a.), His Angels and all Prophets (a.s.) and Messengers (a.s.). Then he (a.s.) said, "May perdition be upon you O group of treacherous ones and oppressive unfaithful ones! When you invited us to yourselves to guide you, we accepted your plea and hastened towards you. Then you unsheathed the very swords upon us that you had taken for our sake. And you ignited the fire upon our faces, that you had aroused for our enemies and that of yours'. You joined hands for the pleasure of your enemies in grudge and guile against your friends, without they manifesting justice amongst you and without your having any pretension or hope in them. Woe be to you! Why did you lift your hands off (assisting) us, while the swords remained in the sheaths, and the hearts were living on solace and comfort, the opinions were firm and possessed strength? But you made haste and assembled to incite the fire of perdition, similar to the locusts. Then you flung yourselves into the fire, similar to the moths. May you be far away from the Mercy of Allāh (s.w.t.), O enemies

¹ Burayr bin Khudhayr went and stood close to them and addressed them, saying, "O these! Fear Allāh (s.w.t.)! The weighty ones (Ahlalibait) of Muḥammad (s.a.w.a.) have been manifested for you. These are his (s.a.w.a.)'s progeny, his children, his daughters and his family. Then reveal your intentions and what do you intend to do with them." They replied, "We desire that the commander `Ubaydullāh may gain power upon them and may achieve what he desires from them." Burayr said, "Are you not pleased that they should return back from the place where they came from? Woe be to you O people of Kūfah! Did you forget your letters addressed to him and the promises that you offered to him from yourselves and made Allāh (s.w.t.) witness upon them? And Allāh (s.w.t.) is Sufficient as a Witness. Woe be to you! You invited the Ahlalibait (a.s.) of your Prophet (s.a.w.a.) and presumed that you would sacrifice your lives in his path? Then when he came to you, you desire to hand him over to `Ubaydullāh? And you refrain him from the flowing waters of the Euphrates (Furāt)? How bad you treated Muḥammad (s.a.w.a.) with regards to his progeny (a.s.). What has happened to you? May Allāh (s.w.t.) not quench your thirst on the day of Qiyāmah, what an evil nation are you." Hearing this, a person among them said, "O you! We do not understand what you say." Burayr said, "Praise be to Allāh (s.w.t.) Who increased my perception among you! O Allāh (s.w.t.)! I disassociate myself in Your presence from the actions of these men. O Allāh (s.w.t.)! Cast their misery among them until they meet You in a state that You are enraged with them." Hearing this, they shot arrows at him and Burayr returned back. (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār"; etc.) (translator)

of the Religion, group of deviants and vagabonds, forsakers of the Qur'ān and distorters of its words, group of sinful ones, followers of the temptations of Shayṭān and destroyers of Sharī'ah and customs (Sunnah) of the Prophet (s.a.w.a.)! Do you assist the oppressors and lift your hands off us (our assistance)? Yes, by Allāh (s.w.t.)! Treachery and guile was always present in you, and your principles are knotted with it, while your branches have gained sustenance from it. Indeed, you are a filthiest fruit for the pharynx of the beholder and a least morsel for the usurper. Then know, that the illegitimate son of an illegitimate father has optioned me between two things, either I should pull the sword and struggle into the battlefield, or wear the dress of humiliation. And far be humiliation from us! Since Allāh (s.w.t.) is not pleased by it; the Messenger (s.a.w.a.) has not ordered it; while the believers, and the ones reared in the chaste laps, and the possessors of zeal and fervour, do not give preference to ignoble humiliation upon dignified Martyrdom. Now I have completed my evidence upon you and shall fight against you even with scarcity of supporters." Then Imām (a.s.) linked his words with the verses of Farwah bin Musayk al Murādī, saying, "If we have been victorious today it is not something new, because we have always gained victory and even if we are defeated, predominance and victory is ours; and truth is victorious in all circumstances, whether it wins or loses. We are treading this path with courage and manliness and are not accustomed to fear and cowardice. However, what can be done if it be so destined that we should meet Martyrdom and others should attain to ruler ship. It is customary in the world that after attacking the people and trampling upon them, death goes back and then renews its attack and crushes another group. Fate is drawing the gentlemen of Banī Hāshim towards death, in the same manner in which it did in the past ages. If the kings of the world had been immortal, we, who are the rulers of the Kingdom of heaven, would have lived for ever. And if the virtuous and magnanimous persons had continued to live in the world, we, who are the basis of magnanimity and the essence of virtue, would have continued to live. Tell those who rejoice at our misfortune and affliction today: The time of your affliction is also drawing near, and time will bring down a terrible disaster on you."

Then Imām (a.s.) continued to say, "By Allāh (s.w.t.)! You shall not remain alive after me, to the measure of a person on foot who sits upon his mount. The hand mill of death shall revolve around your heads and you shall be in turmoil similar to the handle of the hand mill. And this is the promise to me from my father

(a.s.) and from my grandfather (s.a.w.a.). **Muster therefore your designs and (gather) your associates, then let not your designs be dubious, then execute on me and give (me) no respite.**¹ And I rely upon Allāh (s.w.t.), Who is my Lord and yours'. There is no living creature, except who is under His Power. Indeed my Lord (s.w.t.) is Firm upon the Right Path and Justice, and bestows reward to each one on the basis of his actions."

Then Imām (a.s.) invoked (Allāh's) curse upon them, saying, "O my Lord (s.w.t.)! Hold back the rains of the heavens from this group, and engulf them in a drought, similar to the drought during the time of Nabī Yūsuf (a.s.), sent upon the people of Egypt (Miṣr) as a trial for them. Then empower the boy from Thaḳīf² upon them, so that he may enter the bitter cup of death into their mouths. For, they have cheated us and lifted their hands off us. You are our Lord (s.w.t.). We rely upon You, seek pardon from you, while everything shall return to You." Then Imām (a.s.) alighted from his camel, and called for Murtajiz,³ the horse of the Messenger of Allāh (s.a.w.a.), mounted it and started to arrange is army.

Al Ṭabarī relates from Sa`ad bin `Ubaydah, that the old men of Kūfah were standing upon a hill and weeping for Imām al Ḥusain (a.s.). They were praying to Allāh (s.w.t.), saying, "O Allāh (s.w.t.)! Send Your assistance (for Ḥusain)." Seeing this, I told them, "O enemies of Allāh (s.w.t.)! Why do you not step down and assist him?" Sa`ad says, that then Imām (a.s.) stepped forward to speak to the enemies, while he had worn a gown. When he concluded speaking to them and returned back, a man from Banī Tamīm, named `Umar al Ṭahawī (Allāh's eternal curse be upon him), shot an arrow at him, that landed in between his shoulders and hung from his gown. When Imām (a.s.) entered his ranks, I saw that his companions were numbered around a hundred, five among the sons of `Alī bin Abī Ṭālib (a.s.), sixteen men from Banī Hāshim, a man from Banī Sulaym and another from Banī Kinānah, among his allies, and Ibn `Umayr bin Ziyād.

¹ Holy Qur`ān, Sūrat Yūnus: 71

² This remark of Imām al Ḥusain (a.s.) predicts the coming of Ḥajjāj bin Yūsuf al Thaḳafī or even Mukhtār bin Abī `Ubaydah al Thaḳafī as opined by `Allāmah al Majlisī. (Author)

³ One of the horses of the Messenger of Allāh (s.a.w.a.). It was gray colored and was named Murjajiz due to the loud voice of its neighing as if reciting Epos (Rajaz), and also due to its immense beauty. It is said to have lived for ninety years. (Kamāluddīn al Dimyarī, "Ḥayātul Ḥaywānil Kubrā") (translator)

It is stated in some books of Martyrdom (Maq̣tal), that when Imām al Ḥusain (a.s.) concluded his speech, he said, "Tell `Umar bin Sa`ad to come to me." And although `Umar detested to meet Imām al Ḥusain (a.s.), he went to meet him with complete abhorrence. Imām (a.s.) told him, "O `Umar! You desire to kill me presuming that Ibn Ziyād, the illegitimate son of an illegitimate father, would hand over the rule of Rayy and Jurjān to you? By Allāh (s.w.t.)! You shall not reach your goal and shall not witness the day of congratulation for these two places. While these words have reached me as a promise, then remember it firmly. Do whatever you desire, while you shall not gain any benefit in the world or the Hereafter. It is as if I see your head upon a stick in Kūfah, while the children of Kūfah are flinging stones at it and aiming at it." Hearing these words, `Umar was enraged and turned his face away from Imām (a.s.). He went to his army and called out saying, "How much shall you wait? Then leave side this laziness and attack with full force, since Ḥusain (a.s.) and his followers are no more than a morsel." Then Imām al Ḥusain (a.s.) sat upon the horse of the Messenger of Allāh (s.a.w.a.) named Murtajiz, stood facing the ranks and prepared for battle. Then he called out saying, "Is there anyone who could defend us for the sake of Allāh (s.w.t.)? Is there any helper who could ward off the evil of this group from the family of the Messenger of Allāh (s.a.w.a.)?"

Ḥurr bin Yazīd's enlightenment and his return to Imām al Ḥusain (a.s.)

When Ḥurr bin Yazīd al Riyāhī saw, that the army was determined for battle and he even heard the above words of Imām al Ḥusain (a.s.), saying, "Is there anyone who could defend us for the sake of Allāh (s.w.t.)? Is there any helper who could ward off the evil of this group from the family of the Messenger of Allāh (s.a.w.a.)", he awoke from the sleep of heedlessness. He came to his senses and asked Ibn Sa`ad, "O `Umar! Will you (really) fight this man?" He replied, "Yes, by Allāh (s.w.t.)! An easy battle, that would roll off heads and severe the arms." Ḥurr said, "Is it not possible for this matter to be resolved peacefully?" `Umar replied, "If it was in my hands, I would have done so, but your commander (`Ubaydullāh) refused to do so." Hearing this, Ḥurr returned back with a heavy heart and stood at a place. Then he asked his companion and tribesman, Qurrah bin Qays, "O Qurrah! Did you feed your horse water today?" He replied in the negative and Ḥurr said, "Do you not wish to feed it?" Qurrah says, that when Ḥurr uttered these words to me, by Allāh (s.w.t.), I presumed

that he desired to step away from the battlefield and abandon fighting. He did not want me to be aware of his intention, and by Allāh (s.w.t.), if he had informed me of his departure, I too would have accompanied him to the presence of Ḥusain (a.s.).

Therefore, Ḥurr moved away from his place and slowly neared the encampment of Imām al Ḥusain (a.s.). Seeing this, Muhājir bin Aws told him, "O Ḥurr! What do you intend to do? Do you intend to lay assault?" Ḥurr did not reply to him, while trembling prevailed upon him. Muhājir then told him, "Indeed your matter has landed us in suspicion and doubt. Since, by Allāh (s.w.t.), I have never witnessed your similar state in any of the battles. And if I am asked as to who is the most valorous among the people of Kūfah, I would not act stingy in naming you and would not name anyone else, except you. Then what is this trembling that I see in you?" Ḥurr replied, "By Allāh (s.w.t.)! I find myself having the option between Paradise and hell. Then, by Allāh (s.w.t.), I shall not prefer anything else upon Paradise, even if I am cut asunder and burnt." Saying this, he galloped his horse and went towards Imām al Ḥusain (a.s.), while his hands were upon his head,¹ and he was saying, "O Allāh (s.w.t.)! I return to You, then pardon me, since I have frightened their hearts and the hearts of the progeny of Your Prophet (s.a.w.a.)."

Abū Ja'far al Ṭabarī relates, that when Ḥurr proceeded towards Imām al Ḥusain (a.s.) and his companions, it was presumed that he intended to attack them. When he neared them, he overturned his shield, therefore they realized that he had come to seek refuge and did not intent to fight. Thus, he neared and saluted them.

Here the Eminent Author quotes some verses in Fārsī, regarding Ḥurr's correspondence with Imām al Ḥusain (a.s.), that we forgo.

Then Ḥurr addressed Imām al Ḥusain (a.s.), saying, "May Allāh (s.w.t.) ransom me upon you O son of the Messenger of Allāh (s.a.w.a.)! I am your companion who kept you from returning back, I accompanied you along the road and forced you to alight to this place. And by Allāh (s.w.t.), besides Whom there is no other Diety! I had not presumed that these people would refuse to accept your word and put you in this position. By Allāh (s.w.t.)! If I had known that, I would not do what I did with you. Now I regret my action and repent in the Audience of

¹ An act of submission (translator)

Allāh (s.w.t.). Then will you accept my repentance?" Hearing this, Imām (a.s.) replied, "Yes, Allāh (s.w.t.) accepts your pardon and forgives you, then alight." Ḥurr replied, "I am a better horseman for you than on foot. I shall fight them upon my horse back, while my alighting from it shall be my last matter (on my death)." Imām (a.s.) replied, "Then do as you desire."¹

Then Ḥurr turned towards the army of Kūfah and said, "O people of Kūfah! May your mother's be deprived of you and their tears flow (upon you)! You invited him to you, and when he responded to your call, you refused to assist him and handed him over to his enemies? You had promised to fight alongside him and sacrifice your lives for him. However, you revolted against him with deceit and treachery and assembled to kill him. You held him by his collar, surrounded him from all sides and refused to let him go to the vast land of Allāh (s.w.t.). Now he is captivated in your hands, similar to a prisoner, who neither has the power to benefit himself, nor to ward off harm. Then you prevented him, his ladies, his children and his companions (from consuming) the flowing water of Euphrates (Furāt), from which the Jews and Christians drink, while the dogs and pigs roll in it, while they may perish of thirst. How badly you have treated Muḥammad (s.a.w.a.) with regards to his progeny. May Allāh (s.w.t.) not satiate you on the day of thirst." Hearing his words, the enemies shot arrows at him and he returned back and stood in front of Imām al Ḥusain (a.s.).

Just then, `Umar bin Sa`ad called out, "O Durayd! Bring forth your standard." When he brought it near, `Umar fixed an arrow in the bow and shot it towards the army of Imām al Ḥusain (a.s.) saying, "O people! Bear witness, that I am the first one to shoot an arrow at the army of Ḥusain (a.s.)."

Sayyid Ibn Ṭāwūs relates, that following `Umar bin Sa`ad, his army too imitated his example and shot arrows at the army of Imām al Ḥusain (a.s.), that fell upon them, similar to rain. Seeing this, Imām (a.s.) turned to his companions and said, "Arise, may Allāh (s.w.t.) have mercy upon you, and prepare for death which has no remedy. These arrows are messengers of the people towards you." Hearing this, they became engrossed in fighting against them for around an hour. They attacked them, one after the other, until a group of the companions

¹ It is related in some books, that Ḥurr did not join with Imām al Ḥusain (a.s.) alone, rather his sons, his brother and his slave accompanied him, and all of them were martyred on the tenth of Muḥarram (`Āshūrā). (Abil Mu`ayyid Akhtāb al Khwārizmī, "Maqatalul Ḥusain"; Ḥusain al Wā`eẓ al Kāshfī, "Rawdhatul Shuhadā"; etc.) (translator)

of Imām al Ḥusain (a.s.) fell Martyrs. According to the report of Muḥammad bin Abī Ṭālib al Mūsawī they numbered fifty.

Verses: "They preceded us in noble deeds and loftiness. Tomorrow they will be permitted to drink from the Ponds of Kawthar. Had it not been for their swords and lances, none would have been able to hear the call to prayers."

Ka'ab bin Jābir, who was one of their opponents said regarding them, "My eye has not seen the like of them in my time nor in my youth, people so skilled in the art of swordship in battle. Remember one who seeks to protect his honour has to draw the sword. They exhibited stoic patience, while taking on the attacks and hittings by the lances and swords. They never shy to get into a fight if that fight is of use and benefit."

We (the Author) say, that since the companions of Imām al Ḥusain (a.s.) hold numerous rights upon us, it is suitable to quote the names that I have acquired of the ones martyred in the first attack. We shall quote their names in the sequence as related in Manāqib Āl Abī Ṭālib of Ibn Shahr Āshūb al Māzandarānī.

Nu'aym bin `Ajlān (al Anṣārī), the brother of Nu'mān bin `Ajlān, the companion of Amīrul Mu'minīn (a.s.) and his governor at Baḥrayn and `Ammān. It is said, that both these brothers and their third brother Nadhr, were among the valorous ones and poets. They accompanied Amīrul Mu'minīn (a.s.) in the battle of Şiffīn.

`Imrān bin Ka'ab bin Ḥārith al Ashja'i, as quoted by Shaikh al Ṭūsī in his Al Rijāl.

Ḥanẓalah bin `Amrū al Shaybānī.

Qāsiṭ bin Zuhayr and his brother Muqsiṭ. The name of their father is quoted as `Abdullāh by Shaikh al Ṭūsī in his Al Rijāl.

Kanānah bin `Atīq al Taglibī, who was included among the champions, reciters of the Qur'ān and devout ones of Kūfah.

`Amrū bin Dhubay'ah bin Qays al Tamīmī, who was a valorous knight. It is said that previously he was in the army of `Umar bin Sa'ad and later joined Imām al Ḥusain (a.s.).

Dhargāmah bin Mālik al Taglibī. Some say that he stepped out into the battlefield after the Ṣuhr Prayers and was martyred.

`Āmir bin Muslim al `Abadī and his retainer Sālim who were among the Shī'ah

of Baṣrah. They, as well as Sayf bin Mālik and Adham bin Umayyah, had accompanied Yazīd bin Thubayṭ and his sons to Imām al Ḥusain (a.s.) and were martyred in the first attack. Fadhl bin `Abbās bin Rabī`ah bin Al Ḥarth bin `Abdul Muṭṭalib says regarding `Āmir, Zuhayr bin Sulaym, `Uthmān bin Amīrul Mu`minīn, Ḥurr (bin Yazīd), Zuhayr bin Qayn, `Amrū al Ṣaydāwī and Bishr al Ḥadhramī in his verses, criticizing the Banī Umayyah and their actions, "Return `Āmir and Zuhayr to us, and also our fines due on you. Also return to us Ḥurr and Ibn Qays, and also the people who were there in our ranks and were killed. Where is `Amrū and where is Bishr, and those killed who were lying on the wet sands and they were not even buried."

Sayf bin `Abdullāh bin Mālik al `Abadī. Some say that he stepped into the battlefield after the Ṣuhr Prayers and then fell a Martyr.

`Abdul Raḥmān bin `Abdullāh al Arḥabī al Hamdānī. He was sent by the people of Kūfah, along with Qays bin Mus-hir al Ṣaydāwī, at Makkah, with numerous letters to Imām al Ḥusain (a.s.), while he reached him (a.s.) on the twelfth of Ramadhān.

Ḥabbāb bin `Āmir al Taymī. He was among the Shī`ah of Kūfah and had pledged allegiance (Bay`ah) at the hands of Muslim bin `Aqīl. However, when the Kūfans betrayed Muslim (and killed him), he left towards Imām al Ḥusain (a.s.) and joined him on the way.

`Amrū al Jundu`ī. Ibn Shahr Āshūb includes him among those who were martyred in the first attack, but some biographers say that he fell upon the earth with severe injuries upon his head. His tribesmen took him out of the battlefield. He remained ill and bed ridden for a year and then passed away at its end. To support this claim is the salutations of the Martyrs, addressing him, saying, "Peace be upon the wounded one among them, `Amrū bin `Abdullāh al Jundu`ī."

Ḥulās bin `Amrū al Azdī al Rāsibī and his brother Nu`mān, were among the residents of Kūfah and the companions of Amīrul Mu`minīn (a.s.). Rather Ḥulās was among the commanders of his (a.s.)'s army.

Sawwār bin Abī `Umayr al Nahmī. He was wounded in the first attack and fell down among the Martyrs. He was arrested and taken to `Umar bin Sa`ad, who desired to kill him, but his tribesmen interceded on his behalf. He was therefore not killed, but he remained wounded and in captivity for six months and later

passed away. He was similar to Muwaqqa` bin Thumāmah who too was wounded. His tribesmen took him to Kūfah and hid him. When Ibn Ziyād received news, he ordered him to be killed, but his tribesmen pleaded on his behalf. Ibn Ziyād did not kill him, but arrested him and sent him to Zārah (in `Ammān), bound in chains. Muwaqqa` remained sick due to the severity of the wounds, and after one year he passed away therein. Kumayt al Asadī points out to him in these verses, "And verily Abā Mūsā, the captivated and handcuffed." We find the following words in his salutations, "Peace be upon the wounded captive, Sawwār bin Abī `Umayr al Nahmī."

`Ammār bin Abī Salāmah al Dālānī al Hamdānī, among the companions of Amīrul Mu'minīn (a.s.) and those who fought alongside him. Rather some even include him among the companions of the Messenger of Allāh (s.a.w.a.).¹

Zāhir, the retainer of `Amrū bin Ḥamiq al Khuzā'ī. He is the grandfather of Muḥammad bin Sinān al Zāhirī. He went for the Ḥajj Pilgrimage in the sixtieth Hijrah and joined Imām al Ḥusain (a.s.). He remained in his presence until he was martyred in the first attack.

Qādhī Nu`mān al Miṣrī relates, that `Amrū bin Ḥamiq fled to an island² in fear of Mu`āwiyah, while a companion of Amīrul Mu'minīn (a.s.), named Zāhir, was along with him. When a snake bit him and his body swelled, he told Zāhir, "My dear Messenger of Allāh (s.a.w.a.) informed me, that the genie and human shall take part in my murder, while I shall inevitably be killed." At that moment, the cavalry, who were searching him, arrived. Seeing this, `Amrū told Zāhir, "Conceal yourselves, for this group has come in my pursuit. They shall come, kill me and take my head along with them. When they return, you come out and bury me." Hearing this, Zāhir said, "I shall fight them till I possess arrows in my quiver until I am also killed along with you." `Amrū said, "Do what I say, for Allāh (s.w.t.) shall bestow benefit upon you in my matter." Therefore Zāhir did as he said and remained alive until he gained Martyrdom at Karbalā'.

Jabalah bin `Alī al Shaybānī, who was among the valorous ones of Kūfah.

Mas`ūd bin Ḥajjāj al Taymī and his son `Abdul Raḥmān. They were among the renowned valorous ones and had come along with `Umar bin Sa`ad. They joined Imām al Ḥusain (a.s.) in the days when battle had not yet resumed. They

¹ As opined by Ibn Ḥajar al `Asqalānī in his Al Iṣābah fī Tamayyūz al Ṣaḥābah, etc. (translator)

² Or Moṣul (translator)

remained with him until both of them were martyred in the first attack.

Zuhayr bin Bishr al Khath`amī.

`Ammār bin Ḥassān bin Shurayḥ al Ṭā'ī. He was among the sincere Shī`ah and accompanied Imām al Ḥusain (a.s.) from Makkah till Karbalā'. His father Ḥassān was among the companions of Amīrul Mu'minīn (a.s.) and was martyred in the battle of Ṣiffin. In the books of biographies, his name is mentioned as `Āmir instead of `Ammār. Among his progeny is `Abdullāh bin Aḥmad bin `Āmir bin Sulaymān bin Ṣāleḥ bin Wahab bin `Āmir bin Ḥassān bin Shurayḥ. He (`Abdullāh) possessed the agnomen (Kunīyyah) of Abul Qāsim and was an author of books, among them Qadhāyā Amīril Mu'minīn (a.s.), that he related from his father Abul Ja`ad Aḥmad bin `Āmir. Shaikh al Najjāshī relates from `Abdullāh bin Aḥmad, that he said, "My father was born in the year 157 Hijrah and met our Master Imām `Alī al Ridhā (a.s.) in the year 194 Hijrah. Imām al Ridhā (a.s.) passed away in the year 202 Hijrah in Ṭūs on Tuesday, the eighteenth of the month of Jamādiyul Ūlā. I also met Abul Ḥasan (Imām al Hādī) and Abū Muḥammad (Imām al `Askarī), while my father was their Prayer caller (Mu`aḍḍin). It can therefore be concluded that they belonged to an honourable Shī`ah family (May Allāh sanctify their souls).

Muslim bin Kathīr al Azdī al Kūfī. He was a Tābe'ī and among the companions of Amīrul Mu'minīn (a.s.). He was wounded upon his leg in some of the battles along with him (a.s.). He came from Kūfah to the presence of Imām al Ḥusain (a.s.) at Karbalā', and fell a Martyr in the first attack. His retainer Nāfe` was martyred after the Ṣuḥr Prayers.

Zuhayr bin Sulaym al Azdī, who joined the ranks of Imām al Ḥusain (a.s.) on the night of the tenth of Muḥarram (`Āshūrā').

`Abdullāh and `Ubaydullāh, the sons of Yazīd bin Thubayṭ al `Abadī al Baṣrī. Abū Ja`far al Ṭabarī relates, that a group of the Shī`ah of Baṣrah gathered at the house of a woman from `Abdul Qays named Mārīyyah bint Munqid, who was also a Shī`ah. Her house was a gathering place for the Shī`ah, and it was the time when `Ubaydullāh bin Ziyād had left for Kūfah (from Baṣrah) after receiving the news of Imām al Ḥusain (a.s.)'s journey towards `Irāq. Ibn Ziyād had blocked the roads, and even wrote to his governor at Baṣrah to fix a place for the guards and station them, so that none could reach him (a.s.). Yazīd bin Thubayṭ, who belonged to the clan of `Abdul Qays and was among the group of

Shī'ah who gathered at the house of Māriyyah, resolved to join Imām al Ḥusain (a.s.). He had ten sons and told them, "Who among you wishes to accompany me?" Two of them agreed to accompany him. Then he addressed the group, who had gathered at the house of the woman, saying, "I have resolved to join Imām al Ḥusain (a.s.) and shall now depart." They said, "We fear regarding you from the associates of Ibn Ziyād." He replied, "By Allāh (s.w.t.)! Whenever our Camels or our feet step upon the road, then the further is easy upon me, and there is no fear upon me from the associates of Ibn Ziyād, who come in my pursuit."

Thus, he left Baṣrah and took an unusual path from the wild and barren desert, until he reached Imām al Ḥusain (a.s.) at Abtaḥ. He dismounted, erected his tent and then went to meet Imām (a.s.). When Imām al Ḥusain (a.s.) was informed of his arrival, he (a.s.) personally left to meet him at his place. They told him (a.s.) that Yazīd had been to meet him and therefore Imām (a.s.) sat there waiting for his return. Here, when Yazīd did not find Imām al Ḥusain (a.s.) at his place, he questioned and was informed that he (a.s.) had left to meet him at his place. When Yazīd returned back, he found Imām (a.s.) sitting, thus he recited the following verse, **"Say: In the grace of Allāh and His mercy, in that they should rejoice; it is better than (the wealth) that they gather."**¹ He saluted Imām (a.s.), sat near him and revealed his intention for coming from Baṣrah. Imām (a.s.) prayed for his goodness and he remained with him until he was martyred along with both his sons, `Abdullāh and `Ubaydullāh, at Karbalā'.

Some biographers even write, that when Yazīd left from Baṣrah, `Āmir bin Muslim al `Abadī and his retainer Sālim, Sayf bin Mālīk and Adham bin Umayyah also accompanied him, while all them were martyred at Karbalā'. His other son `Āmir bin Yazīd composed elegies for him and his two sons, "O Farwah! Rise and weep over the best of the men, to have died and buried in the graves. Cry on the martyred ones, with an abundance of tears of blood. Recite elegies on Ḥusain (a.s.) with agony, moaning and sighing. They killed the sacrosanct one, from the Imāms in the sacred of the months. And cry also on Yazīd and his two sons, while throwing yourself on the ground in the heat of separation. Their blood was sprinkled on the sand, flowing from the throat where they were slaughtered. O my soul! What a pity I have on you! You did not attain success alongside them of Paradise and Houries."

¹ Holy Qur'ān, Sūrat Yūnus: 58

Jandab bin Ḥujr al Kindī al Khawlānī, who is counted among the companions of Amīrul Mu'minīn (a.s.).

Janādah bin Ka`ab al Anṣārī, who accompanied Imām al Ḥusain (a.s.) from Makkah along with his family. His son `Amrū bin Janādah stepped into the battlefield after the Martyrdom of his father, at the instructions of his mother, and fell a Martyr.

Sālim bin `Amrū.

Qāsim bin al Ḥabīb al Azdī.

Bakr bin Ḥayy al Taymī.

Juwayn bin Mālik Taymī.

Umayyah bin Sa`ad al Ṭā'ī.

`Abdullāh bin Bishr, among the renowned valorous ones.

Bishr bin `Amrū.

Ḥajjāj bin Badr al Baṣrī, the bearer of the letter of Mas`ūd bin `Amrū from Baṣrah to Imām al Ḥusain (a.s.), and his (Ḥajjāj's) companion Qa`nab bin `Amrū al Namrī al Baṣrī.

`Ā'īd bin Mujamme` bin `Abdullāh al `Ā'īdī. (May Allāh's Pleasure be with them all).

We (the author) say, that apart from the above, ten slaves of Imām al Ḥusain (a.s.) and two of Amīrul Mu'minīn (a.s.), were also martyred (in the first attack). Names of some of them are as follows,

Aslam bin `Amrū, whose father was Turkish and himself was the scribe of Imām al Ḥusain (a.s.).

Qārib bin `Abdullāh al Du'alī, whose mother was a slave-girl of Imām al Ḥusain (a.s.).

Munḥij bin Sahm, the slave of Imām al Ḥasan (a.s.). He accompanied the sons of Imām al Ḥasan (a.s.) at Karbalā' and fell a martyr.

Sa`ad bin Al Ḥarth, the slave of Amīrul Mu'minīn (a.s.).

Naṣr bin Abī Nīzar. He was also the slave of Amīrul Mu'minīn (a.s.), while his father worked in his (a.s.)'s groves.

Ḥarth bin Nabhān, the slave of Ḥamzah bin `Abdul Muṭṭalib; etc.

Therefore, when a large number of Imām al Ḥusain (a.s.)'s companions fell Martyrs in this attack, it had a great effect upon him. Imām al Ḥusain (a.s.) lifted his blessed hand and placed it upon his beard with great regret and said, "The rage of Allāh (s.w.t.) increased upon the Jews, when they attributed a son to him. And the rage of Allāh (s.w.t.) arose, when the Christians ascribed three Lords. And the rage of Allāh (s.w.t.) became greater upon the Magians, when they started to worship the sun and moon. While the rage of Allāh (s.w.t.) has increased upon the nation, who have united to shed the blood of the son of their Prophet (s.a.w.a.). By Allāh (s.w.t.)! I shall not respond to the desire of this nation in any case, until I meet Allāh (s.w.t.), dyed in my blood."

It should not be concealed, that a group of chieftains in the army of Kūfah had not agreed from their hearts to start battle against Imām al Ḥusain (a.s.) to consequently ostracize themselves from this world as well as the hereafter. Therefore, battle was delayed and combat was neglected. Ultimately, there were exchange of letters and messengers (between the both sides), and the same situation persisted on the tenth of Muḥarram until forenoon. Then when the people realized that Imām al Ḥusain (a.s.) would not put on the garment of humiliation and `Ubaydullāh bin Ziyād too would not lift his hands off him, both sides resolved for combat.

The first ones to step into the battlefield from the army of Ibn Sa`ad were Yasār, the slave of Ziyād bin Abīh; and Sālim, the slave of `Ubaydullāh bin Ziyād. Seeing this, `Abdullāh bin `Umayr al Kalbī emerged from the army of Imām al Ḥusain (a.s.) to confront them. They asked him who he was and he replied that he was `Abdullāh bin `Umayr. Hearing this, they said, "We do not recognize you. Therefore return back and send Zuhayr bin Qayn or Ḥabīb bin Muẓāhir or Burayr to confront us." Yasār was standing ahead of Sālim and `Abdullāh told him, "O son of a loose woman! Does the option to choose rest with you?" Saying this, he attacked Yasār with a sword and threw him upon the earth. When Sālim, the slave of Ibn Ziyād saw this, he galloped to assist Yasār. When the companions (of Imām al Ḥusain) saw this, they called out to `Abdullāh, saying, "Take care, the enemy has come forth." However, `Abdullāh did not listen to their words, since he was engrossed in combat. Sālim proceeded further and struck at `Abdullāh with his sword, while `Abdullāh shielded his head with his left hand and his fingers cut off. However, he did not pay attention to his

wounds, turned his reigns and struck a blow at Sālim, similar to a wounded lion, and sent him to hell behind Yasār. Then he recited the following epos (Rajaz), "If you do not know me, then I am a youth from the tribe of Kalb. It is sufficient for me that my house is in `Ulaym. It is sufficient for me that I am a man of strength and muscles. I am not a weakling in the face of disaster."

At that moment, `Amrū bin Ḥajjāj, along with his group of the Kūfan army, attacked the left wing of the army of Imām al Ḥusain (a.s.). When the companions of Imām al Ḥusain (a.s.) saw this, they placed their knees upon the earth and extended their lances towards them. When the enemies' horses neared, they turned frightful due to the lances and turned back. Then the companions of Imām al Ḥusain (a.s.) shot arrows at them, some of them fell down and died, while others turned exhausted and leapt away.

A man from Banī Tamīm, named `Abdullāh bin Ḥawzah, turned to the army of Imām al Ḥusain (a.s.), stood facing him (a.s.) and called out his name twice. Imām (a.s.) asked him what he wanted and the accursed one said, "Have glad tidings of the fire (of hell) (Allāh forbid)." Imām replied, "No, rather I proceed towards the Most Merciful Lord and an Obeyed Intercessor." Then he (a.s.) asked who he was and was told Ibn Ḥawzah al Tamīmī. Hearing this, Imām (a.s.) raised his hands and said, "O Allāh! Seize him towards the fire (of hell)." Suddenly his horse was aroused and threw him down from its back. His left foot entangled in the stirrup, while his right one remained suspended in the air. Seeing this, Muslim bin `Awsajah made haste, galloped towards him and cut off his right leg. His horse started to run and his head hit every rock, clod and tree, until he was killed and Allāh (s.w.t.) dispatched him to the fire of hell.¹

Thereafter the battle turned severe and there were casualties from both sides.

Combat of Ḥurr bin Yazīd al Riyāḥī (r.a.)

At that moment, Ḥurr bin Yazīd attacked the army of `Umar bin Sa`ad, similar to a ferocious lion, while reciting the verses of `Antarah as comparison, "*I do not cease casting them with the neck of my horse. And (casting) with his chest until it becomes covered with blood.*" He was also reciting Epos (Rajaz), saying,

¹ It is mentioned in some sources, that his horse moved from its place, threw him down and crushed his head until he died. Then it trampled his body such, that nothing remained from it, except his legs. (Al Mas`ūdī, "Ithbātul Waṣīyyah") (translator)

"I am Ḥurr, a host to the guest, I strike your necks with a swift sword, in defense of the one, who has alighted at the ground of Khīf (in Minā). I will continue to hit you while I do not regret over it."

The narrator says I saw that his horse was wounded upon its ears and brows, while blood was flowing through them. Ḥuṣayn bin Tamīm turned to Yazīd bin Sufyān and said, "O Yazīd! This is Ḥurr, whom you desired to kill, then hasten towards him." He proceeded further and challenged Ḥurr saying, "O Ḥurr! Do you desire combat?" Ḥurr replied in the positive and they attacked one another. Ḥuṣayn bin Tamīm says, "By Allāh (s.w.t.)! It seems that the life of Yazīd was in the hands of Ḥurr. He did not grant him respite and killed him. Ḥurr fought continuously until `Umar bin Sa`ad commanded Ḥuṣayn bin Tamīm to shoot arrows at the companions of Imām al Ḥusain (a.s.), along with five hundred archers. Thus, the archers shot arrows at them, and within no time, all their horses were killed and they had to dismount.

Abū Mikhnaḥ relates from Ayyūb bin Mashraḥ al Hayawānī, that he said, "By Allāh (s.w.t.)! I followed the horse of Ḥurr and shot an arrow upon his belly, while it shuddered, turned uneasy and then fell down.

We (the Author) say, that it is as if Ḥassān bin Thābit said regarding him, "He said to his steed, Be patient on what befalls us, for I would have brought down the pillar of grandeur if only you were not barren."

How suitable it is to quote here a Ḥadīth of Imām Ja`far al Ṣādiq (a.s.), "Verily a freeman (Ḥurr) is free in all his circumstances. If a misfortune befalls him, he forbears upon it; and if he is faced with calamities, they do not break him, even if he is imprisoned and subdued. And with hardship is ease."¹

The narrator says that seeing this, Ḥurr jumped off his horse, similar to a lion, while he held a sword in his hand and was saying, "Even if you cut off the feet of my horses, I still do not mind because I am the son of Ḥurr and braver than the male lion." I did not see anyone similar to him, beheading people and destroying the armies.

¹ The complete Ḥadīth being, "Verily a freeman (Ḥurr) is free in all his circumstances. If a misfortune befalls him, he forbears upon it; and if he is faced with calamities, they do not break him, even if he is imprisoned and subdued. And with hardship is ease. Similar to Yūsuf (a.s.), the truthful, the trustworthy, although he was enslaved, subdued and imprisoned, yet this did not harm his freedom." (Shaikh al Kulaynī, "Al Kāfi fī `Ilmul Dīn") (translator)

The biographers and historians write that Ḥurr and Zuhayr (bin Qayn) had decided among themselves that they would attack the army jointly and give them a fierce battle. And if one of them would be surrounded, the other would attack and deliver him. They fought in this manner for an hour, while Ḥurr was reciting these epos (Rajaz), "I have taken a swear, that I will not be killed until I kill. I will not take any wound except on my front (I will not show my back). I will hit them in a manner that they will be severed. I will not draw back from them nor will I turn away from them." Ḥurr held a sword in his hand, while death was flowing from its tip. It is as if Ibn Mu`tazz said regarding him, "I have a very sharp edged sword, which has deaths hidden in it. You will see its grandeur above its hilt. (Blood drips from it) as if it is a part of the cloud that has remained under the sky." Then a group of people from `Umar bin Sa`ad's army attacked him and martyred him.

Some relate that when Imām al Ḥusain (a.s.) came to him, his blood was yet flowing. Imām (a.s.) said, "Your mother did not err when she named you Ḥurr (freeman). You are a freeman in the world and a freeman in the hereafter."¹

¹ When Shāh Ismā`il al Ṣafawī (d.930) visited Karbalā' al Mu`allā, first he went to pay his visits to Imām al Ḥusain (a.s.), then Abul Fadhlil `Abbās (s.a.), followed by the other Martyrs (r.a.). However, he refused to visit the grave of Ḥurr, who was buried some miles away from Imām (a.s.). People asked him the reason and he replied, "If his repentance would have been accepted, he would not be (buried) far away from Imām (a.s.)." They explained to him that, "O King! Since Ḥurr was previously one of the commanders in Yazīd's army and had acquaintances among them, after his Martyrdom, in the Path of Truth and defence of Imām al Ḥusain (a.s.), they searched for his body, and after much insistence, took it from the battlefield and buried him at this place." Shāh said, "I shall go to visit him on a condition that I shall order his grave to be reopened and look inside it. If he were indeed included among the Martyrs, his body would not be decomposed. Then I shall personally erect a Mausoleum for him, if not, I shall order his grave to be desecrated." After this decision, he went to the grave of Ḥurr, accompanied by a group of Scholars, commanders of his army and other dignitaries of the state, and ordered the grave to be dug open. When the grave was opened, everyone was dumbfounded, since they saw Ḥurr's blood-smeared body lying afresh, even after a passage of one thousand years! He had several wounds upon his body, as if he had just received them, while a handkerchief, that Imām al Ḥusain (a.s.) had tied upon his crown, was still intact. Seeing this, Shāh Ismā`il said, "This handkerchief of Imām al Ḥusain (a.s.) shall be a source of abundance and victory for us, as well as be beneficial to cure the sick." Saying this, he unfastened the handkerchief and tied another one in its place. However, as soon as he unfastened the handkerchief, blood started to flow out, and as much as they tried to stop it, it proved no avail. Therefore Shāh Ismā`il was forced to retie

Then he (a.s.) recited the following verses, "The best of the free men is Ḥurr, from the tribe of Riyāḥ. He is the best of men, when it comes to dealing with spears coming and going around him. Ḥurr is the best of men who called out to Ḥusain (a.s.), and gave away his life at the time of morning (or at the time of calling out to Ḥusain)."

Martyrdom of Burayr bin Khudhayr (r.a.)

Burayr bin Kudhayr stepped into the battlefield, while he was an ascetic and devout person and was bestowed the title of Sayyidul Qurrā' (the Master among the reciters of Qur'ān). He was also among the notables of Kūfah and from the clan of the Banī Hamdān. He was the maternal uncle of Abū Ishāq `Amrū bin `Abdullāh al Subay`ī al Kūfī (d.127), a Tābe`ī, regarding whom it is said that for forty years he performed the Fajr Prayers with the ablutions (Wudhū') of `Īshā Prayers. He completed recitation of one Qur'ān each night, while there was no other person more devout than him in his age. While there was no other person who was more trustworthy than him, near the Shī`ah and the Ahlul Sunnah, with regards to narrating Aḥādīth. And he was also among the reliable ones near (Imām) `Alī Ibnul Ḥusain (Zainul `Ābidīn) (a.s.). When Burayr came into the battlefield, Yazīd bin Ma`qal came to face him from the opposite side. They consented among one another that they would imprecate and invoke Allāh (s.w.t.) that the one among them who would be upon falsehood, should be killed at the hands of his adversary. They agreed and attacked one another. Yazīd struck at Burayr that went waste. However, when Burayr struck at him, it split his helmet into two and reached his brain, while he fell down upon the earth, similar to the one falling down from a great height.

When Radhīyy bin Munqid al `Abadī saw this, he attacked Burayr and they fought with one another for an hour until Burayr threw him upon the earth and sat upon his chest. Radhīyy raised an alarm calling his companions to rescue him. Hearing this, Ka`ab bin Jābir attacked and thrust his lance into the back of Burayr. When Burayr felt the lance, and since he was yet sitting upon the chest of Radhīyy, he threw himself upon his face, bit his nose and cut it off. Since

the handkerchief back upon the crown of Ḥurr and took a piece of it as blessings, while the blood stopped flowing. Later he ordered a Mausoleum to be erected and called people to visit him. (Sayyid Ne`matullāh al Jazā'erī, "Anwārul Nu`māniyyah"; Shaikh Muḥammad Sharīf al Rāzī, "Karāmāte Ṣāleḥīn") (translator)

there was no obstacle for Ka`ab, he forced his lance into Burayr's back with such force, until he backed off Radhiyy's chest. He constantly struck Burayr with his sword until he killed him.

The narrator says that Radhiyy arose from the earth, shaking the mud off his cassock. Then he told Ka`ab, "O brother! You have favoured me such, that I shall never forget until I am alive." When Ka`ab bin Jābir returned back, his wife or sister (Nawār bin Jābir), told him, "You have killed the Master among the reciters of Qur'ān? Indeed, you came up with something great. By Allāh (s.w.t.)! I shall never ever speak to you."

Martyrdom of Wahab (r.a.)

Wahab bin `Abdullāh bin Ḥabbāb al Kalbī, who had joined Imām al Ḥusain (a.s.), along with his mother and wife, stepped for battle, motivated by his mother. He galloped his horse into the battlefield, while reciting Epos (Rajaz), "If you know me not, then I am the son of Kalb. Soon you will see me, and will see my blows and my attacks and my fearless deeds in the battle. I seek my revenge after the revenge of my companions. I will repel the distress and throw it in front of distress. My fighting in the battle is not a play sport." He fought bravely and put many enemies to sword. Then he returned back from the battlefield and came to his mother and wife. He asked his mother whether she was pleased with him and she replied, "I shall not be pleased until you are killed for Ḥusain (a.s.)." Then his wife said, "I request you in the name of Allāh (s.w.t.) not be make me a widow and aggrieve me by your loss." Hearing this, his mother said, "O son! Ignore the words of your wife, step into the battlefield and sacrifice your life in defence of Ḥusain (a.s.), so that you may obtain the intercession (Shafā`ah) of his grandfather (s.a.w.a.) in Qiyāmah."

Wahab returned to the battlefield while saying, "Concerning the thrusting of the lance at times, and at times the striking of the sword of a youth who believes in the Lord." Then he killed nineteen horsemen and twelve foot-soldiers. He fought for some time until they severed both his arms. Seeing this, his mother lifted a peg of tent and ran into the battlefield, saying, "O Wahab! May my father and mother be ransom upon you! Fight as much as you can and defend the family of the Messenger of Allāh (s.a.w.a.) from their enemies." Wahab tried to return her back, when she caught the side of his garment and said, "I shall not return back until I am smeared in my blood along with you." When Imām al Ḥusain (a.s.)

saw this, he called out, saying, "May you be rewarded fairly on behalf my family. Return back to the ladies' tents, may Allāh (s.w.t.) have mercy upon you." Hearing this, the woman returned back to the honourable ladies' tents and Wahab fought continuously until he was martyred.

The narrator says that when the wife of Wahab saw him martyred, she ran towards him impatiently and placed her face upon his. When Shimr saw this, he ordered his slave to struck upon her head with a mace and join her with her husband. While she was the first lady in the army of Imām al Ḥusain (a.s.) to be martyred.

Thereafter, `Amrū bin Khālīd al Azdī al Asadī al Ṣaydāwī prepared to step into the battlefield. He came up to Imām al Ḥusain (a.s.) and said, "May I be your ransom O Abā `Abdillāh! I desire to join the Martyrs among your companions, and detest to remain alive and see you alone and killed. Then please permit me." Imām al Ḥusain (a.s.) permitted him to depart and said, "We too shall join you after a while." This felicitous man stepped into the battlefield, while reciting Epos (Rajaz), "O Soul! Today you shall receive glad tidings of happiness and bounty from the Beneficent Lord. Today you will receive the recompense of the goodness (done by you)." He fought until he met with Martyrdom.

Following him, his son Khālīd bin `Amrū came out reciting Epos (Rajaz), "O the children of Qaḥṭān! Have patience over death, lest you may be deprived from the satisfaction of the Beneficent. O my father! You have already entered Paradise, in a palace made up of pearls and which has such beautiful foundations." He too fought and was martyred.

He was followed by Sa`ad bin Ḥanzalah al Tamīmī, who was among the eminent personalities in the army of Imām al Ḥusain (a.s.). He was reciting Epos (Rajaz), "Be patient over the wounds, incurred by the swords and the lances. Be patient upon them, so that you may enter Paradise and meet the soft and the goodly Houries . O my Soul! Strive so that you may attain comfort and involve yourself in seeking goodness." He attacked the enemies, fought bravely until he was killed.

Then `Umayr bin `Abdullāh al Maḍ-ḥajī went into the battlefield, while reciting Epos (Rajaz), "Sa`ad and the tribe of Maḍḥij are aware, that at the time of battles, I become such a fierce lion who does not turn away from the battle. With my sword, I am able to overcome even an armoured fighter in the battle.

And in combat, I leave my opponent as a prey to the limping hyena (rendering the opponent totally immobile and injured).” He fought and killed numerous ones until Muslim al Dhabābī and `Abdullāh al Bajalī killed him.

Combat of Nāfe` bin Hilāl (r.a.) and Martyrdom of Muslim bin `Awsajah (r.a.)

Nāfe` bin Hilāl al Jamalī stepped out for combat, while reciting Epos (Rajaz), “I am the son of Hilāl al Jamalī, I am upon the Religion of `Alī.” Muzāḥim bin Ḥurayth came to face him, while saying, “I am upon the Religion of `Uthmān (bin `Affān).” Hearing this, Nāfe` said, “You are upon the Religion of Shayṭān.” Saying this, he attacked him and killed him.

When `Amrū bin Al Ḥajjāj witnessed their courage, he called out to his army, saying, “O foolish men! Do you know whom you fight? Indeed, these are the knights of Egypt (Miṣr); they have consumed milk from the breasts of valour and are desirous of death. Now none should face them in one to one combat, or else he will have put himself to perdition. Indeed, the quantity of this group is less and very soon they shall be killed. By Allāh (s.w.t.)! Then if you attack them together, they shall be killed even if you do not do anything else, except throw stones at them.” Hearing this, `Umar bin Sa`ad said, “Your proposal is reasonable.” Saying this, he dispatched his messenger to his army to call out that, “There is no permission for anyone to step into the battlefield for one to one combat.”

Then `Amrū bin Ḥajjāj attacked the right wing of Imām al Ḥusain (a.s.), along with his army that was stationed near the Euphrates (Furāt). He was instigating the hypocrites to kill the companions of Imām al Ḥusain (a.s.), while saying, “O people of Kūfah! Impose your obedience and your group and do not be doubtful in killing the one who has left the Religion and opposed the Imām.” May Allāh (s.w.t.) fill the mouth of `Amrū bin Ḥajjāj with fire (of hell) for the words uttered by him that proved very severe upon Imām al Ḥusain (a.s.) and he was immensely effected. Then the two armies fought one another for some time.

Muslim bin `Awsajah al Asadī fell down upon earth due to excessive wounds in the heat of the battle. The army of `Umar bin Sa`ad held back and returned to their camps. When the dust settled, Muslim was seen lying upon the earth. Imām al Ḥusain (a.s.) rushed to him, while he was heaving his last breath. Imām (a.s.) told him, “May Allāh (s.w.t.) have mercy upon you, O Muslim!” Then he

recited the following verses, **"Of the believers are the men who are true to what they covenanted with Allāh; of them is he who has fulfilled his vow and of them is he who awaits (its fulfilment); and they have changed not in the least."**¹ Then Ḥabīb bin Muẓāhir, who had accompanied Imām (a.s.), neared Muslim and said, "Your death is heavy upon me O Muslim! Have glad tidings of Paradise." Muslim replied to him in a very feeble voice, "May Allāh (s.w.t.) bestow glad tidings of goodness to you." Then Ḥabīb said, "If I had not known that I too shall be killed, I would have loved for you to bequeath to me whatever you desire." Hearing this, Muslim replied, "I bequeath you regarding him." Saying this, he pointed towards Imām al Ḥusain (a.s.) and said, "You should die in his defence." Ḥabīb replied, "I shall do so, by the Lord of the Ka`bah!" Muslim breathed his last, while his body was upon the hands. When he was lifted and kept near the other Martyrs, the voice of his maid arose saying, "O son of `Awsajah! O Master!"

Muslim bin `Awsajah was among the valorous ones in his age, while Shabath bin Rib`ī had witnessed his valour at Āḍarbāyjān and recollected it.² When Muslim bin `Aqīl went to Kūfah, Muslim bin `Awsajah was his agent in gathering wealth, buying weapons and obtaining allegiance (Bay`ah). Apart from this, he was counted among the devout ones in his age and was always seen sitting below a pillar in Masjid al Kūfah, engrossed in worship and Prayers, as stated in the book *Al Akhbārul Ṭiwāl* (of Abū Ḥanīfah al Dīnawarī). The biographers include him among the foremost companions of Imām al Ḥusain (a.s.). His words on the night of the tenth of Muḥarram (`Āshūrā') has already been quoted. He fought severely at Karbalā', while reciting these Epos (Rajaz), "If you ask about me,

¹ Holy Qur'ān, Sūratul Aḥzāb: 23

² In the twenty second Hijrah, the army stood at the gates of Āḍarbāyjān, which was at the farthest border of the Muslim empire during that time. Muslim bin `Awsajah was at the forefront of the army that demolished the forts of polytheism. History recorded his incredible prowess to such an extent, that some of the people of Kūfah, who were present with him then and witnessed this incident, bore witness for his invincible valor on the tenth of Muḥarram. When Shabath bin Rib`ī saw him killed, he addressed some of those near him, saying, "May your mothers' mourn you! Verily you have killed yourselves with your own hands and have humiliated yourselves for the sake of others. And you rejoice that you killed the similar of Muslim bin `Awsajah? By Allāh (s.w.t.)! I found him a generous one among the Muslims. In the heat of the battle of Āḍarbāyjān, I saw him kill six polytheists before the horses of the Muslims were finished. Then if a one similar to him is killed among you, would you rejoice?" (Abū Mikhnaf, "Maqatalul Ḥusain") (translator)

then I am a lion from the highest branch of the tribe of the children of Asad. Thus whoever revolts against us, then indeed he has turned away from guidance." His agnomen was Abū Juḥl, as pointed out by Kumayt al Asadī in his verses, "And verily Abā Jahl, little Mujahḥal." While Juḥl means elder honeybees and Mujahḥal means the one thrown to the ground. His killers were Muslim al Dhubābī and `Abdul Raḥmān al Bajalī.

Both the armies assaulted one another once again and Shimr bin Ḍiljawshān attacked the left wing of Imām al Ḥusain (a.s.). The felicitous ones (companions) fought against the wretched ones with steadfastness, while the lances and swords of both sides collided with one another. The army of Ibn Sa`ad surrounded Imām al Ḥusain (a.s.) and his companions from all sides, while the companions faced them bravely displaying complete valour. Imām (a.s.) had thirty two cavalrymen, who attacked them similar to a roaring flame, and scattered them to the left and right.

When `Urwah bin Qays, who was one of the commanders in the army of `Umar bin Sa`ad, saw this valour and bravery of the companions of Imām al Ḥusain (a.s.), he sent a message to `Umar bin Sa`ad, saying, "O son of Sa`ad! Do you not see what my army has to face at the hands of this little group? Command the archers to shoot arrows at them." Hearing this, `Umar immediately ordered the archers to shoot arrows.

The narrator says, that the companions of Imām al Ḥusain (a.s.) fought valiantly until it was noon. When Ḥusayn bin Tamīm, who was in charge of the archers, saw the steadfastness of the companions of Imām al Ḥusain (a.s.), he ordered his archers, that numbered five hundred, to shoot arrows at them. The hypocrites carried out the instructions of their commander, shot arrows at them and subsequently wounded the horses and their riders.

The narrator says that the companions of Imām al Ḥusain (a.s.) faced the army of `Umar bin Sa`ad with immense courage until it was noon. The army of `Umar bin Sa`ad could not attack them except from one side, since they had tied the tents with one another and had kept them (the tents) behind their backs or on their right and left sides. Seeing this, `Umar bin Sa`ad ordered the tents to be uprooted so they could surround them. When the companions of Imām al Ḥusain (a.s.) realized this, they stood in between the tents in groups of three or four. When the oppressors desired to uproot the tents, they attacked them, killed anyone whom they found or shot arrows at them and wounded them. When

ʿUmar bin Saʿad saw this, he shouted, "Burn the tents but do not enter therein." When they brought fire to burn the tents, Imām al Ḥusain (a.s.) told his companions, "Let them set fire to the tents, since they would not be able to reach you if they burn them." And it happened as Imām (a.s.) said.

The narrator says that Shimr bin Ḍiljawshan attacked the tents of Imām al Ḥusain (a.s.) and entered his lance into them saying, "Bring me fire, so that I may put them to flames, along with their occupants." The narrator says, hearing this, the women shrieked and ran out of the tents. Seeing this, Imām al Ḥusain (a.s.) called out to Shimr saying, "O son of Ḍiljawshan! You order fire to be brought to set them on fire along with my family? May Allāh (s.w.t.) burn you in the fire of hell." Ḥumayd bin Muslim says that I told Shimr, "Glory be to Allāh (s.w.t.)! It is not appropriate for you to combine two (evil) traits in you, first punishing them with the punishment of Allāh (s.w.t.), that is burning them; and second killing the children and women. It is enough to please your commander by killing the men." Shimr asked me who I was and I replied, "I shall not tell you who I am." I said this since I feared that he would complain to the commander regarding me. Just then Shabath bin Ribʿī came to him and said, "I have not heard a more evil speech than yours', and have not seen a position more ugly than yours'. Have you landed in such a position to frighten the women?"¹ I (the

¹ Such clemency cannot be expected from a scoundrel and hypocrite similar to Shabath bin Ribʿī. If one refers to his ominous life, one can conclude that he resorted to double standards at various time. It is related that initially he believed in the (false) Prophet hood of Sajāh bint al Ḥārith and then repented and accepted Islām. He revolted against ʿUthmān bin ʿAffān and after he was killed, he repented. He entered the ranks of the companions of Amīrul Muʾminīn (a.s.) and fought alongside him in the battle of Ṣiffin against Muʿāwiyah. However, he opposed him (a.s.) during the battle of Nahrawān and joined the Khawārij and fought against him. When Imām (a.s.) was informed of this, he told him and ʿAmrū bin Ḥurayth, "By swear, you two shall kill my son Ḥusain." He was among those hypocrites, who were allured by Muʿāwiyah to kill Imām al Ḥasan (a.s.). Once during the course of Prayers, a Khārījī shot an arrow towards him (a.s.), but since he had worn an armour, it went wasted. He was one of those who wrote letters to Imām al Ḥusain (a.s.) inviting him to come to Kūfah and promised to assist him. Later he became one of the commanders in the army of ʿUbaydullāh bin Ziyād and fought against Imām al Ḥusain (a.s.), and even renovated a Masjid in Kūfah in thanksgiving upon his murder. Amīrul Muʾminīn (a.s.) had stopped the believers from performing Prayers in five Masājid in Kūfah, among them Masjid Shabath bin Ribʿī. When Mukhtār bin Abī ʿUbaydah al Thaqaḥī arose to avenge the blood of Imām al Ḥusain (a.s.), he joined him and later deserted him also and joined Muṣʿab bin Zubayr in killing him. To sum it up, he possessed a dubious and hypocritical personality and his above

narrator) bear witness, that hearing this, Shimr was ashamed and tried to return back, when Zuhayr bin Qayn attacked him and his companions along with ten of his men, and pushed them away from the tents. They even killed Abā `Azzah al Dhabābī, who was among the companions of Shimr. When the army of `Umar bin Sa`ad saw this, they lay assault. And since the number of Imām al Ḥusain (a.s.)'s army was quite less, even if one person among them was killed, it was easily evident; and if a hundred men from the army of `Umar bin Sa`ad were killed, it was not visible. Thus, battle heated and numerous ones were killed or wounded, until it was noon.

Abū Thumāmah reminds for Prayers and the Martyrdom of Ḥabīb bin Muẓāhir (r.a.)

When Abū Thumāmah al Ṣaydāwī (or Al Ṣā'idī), whose name was `Amrū bin `Abdullāh, saw that it was the time of Zawāl, he hastened to Imām al Ḥusain (a.s.) and said, "O Abā `Abdillāh! May my life be ransom upon you! I see that this army has come close to fight you. But, by Allāh (s.w.t.)! You shall not be killed until I am killed in your presence and get drenched in my own blood. I desire to offer the Ṣuḥr Prayers in your lead and then proceed to meet my Lord (s.w.t.)." Hearing this, Imām (a.s.) lifted his head towards the heavens and said, "You reminded Prayers, may Allāh (s.w.t.) include you among those who offer Prayers. Yes, this is its best time." Then Imām (a.s.) said, "Tell this group to stop battle so that we may offer Prayers." When Ḥuṣayn bin Tamīm heard this, he shouted, "Your Prayers are not accepted in the presence of Allāh (s.w.t.)." Hearing this, Ḥabīb bin Muẓāhir said, "O Ass! You presume that the Prayers of the progeny of the Messenger of Allāh (s.a.w.a.) are not accepted while yours' are accepted?"

Ḥuṣayn attacked Ḥabīb and he too pounced upon him, similar to a Lion, and struck at him with his sword, that landed upon his horse's face. Ḥuṣayn fell down from his horse and his companions hastened and rescued him from the clutches of Ḥabīb. Ḥabīb recited Epos (Rajaz), "I swear by Allāh, that had we been equal in number to you or even half of you, you would have turned back on your shoulders (fled away). O the worst of the people in lineage and manners." And

remark cannot be the result of his mercy towards the Ahl al-bait (a.s.). May Allāh (s.w.t.)'s eternal curse be upon him and his likes. (Al Balāḍurī, "Ansābul Ashrāf"; Muḥammad Bāqir al Majlisī, "Biḥārul Anwār"; `Abdullāh al Māmaqānī, "Tanqīḥul Maqāl"; etc. (translator)

he was even saying, "I am Ḥabīb, and my father is Muẓāhir. I am a valiant warrior when it comes to the heat of the battle. You are more in number, but certainly we are far more faithful and patient than you. We are higher in argument, and more evident in truth, and we are far more pious than you and we have a better excuse (reason) than you." Ḥabīb fought bravely until he killed sixty-two men according to a report. At that moment, a man from Banī Tamīm, named Budayl bin Ṣuraym, attacked him and struck his sword upon Ḥabīb's head. Then another man from Banī Tamīm attacked him with his lance and he fell upon the earth. Ḥabīb tried to stand up, when Ḥuṣayn bin Tamīm struck at his head with his sword and killed him. The man from Banī Tamīm proceeded further and beheaded him. Ḥuṣayn bin Tamīm told him, "I am your partner in killing him. Then give me his head so that I may hang it in the neck of my horse and parade around, so that people may know that I am partner in his killing. Then take it back and go to `Ubaydullāh bin Ziyād for reward." Saying this, he took the head of Ḥabīb, hung it in the neck of his horse and paraded around, then he returned it back to him.

When the army proceeded towards Kūfah, the man from Banī Tamīm had hung the head of Ḥabīb in the neck of his horse and proceeded towards the palace of Ibn Ziyād. When Qāsim, the son of Ḥabīb, who was nearing adolescence, saw the head of his father, he followed the man and did not part from him. When the man entered the palace, he followed him; and when he came out, he followed him. Seeing this, the man turned doubtful and asked him, "O son! Why do you follow me and do not part from me?" The child replied that it was nothing. The man said, "This is not without any reason, then tell me." The child said, "The head that you possess, belongs to my father. Will you hand it over to me so I may bury it?" He replied, "O son! The commander would not be pleased to bury it. And I too desire to get hold of a grand reward from the commander for killing him." The child said, "But Allāh (s.w.t.) shall not bestow any recompense upon you, except an evil recompense. By Allāh (s.w.t.)! You killed him, while he was better than you." He said this and wept. He always remained in pursuit of seeking revenge until the time of Muṣ`ab bin Zubayr, when he killed him.¹

¹ It is related that Qāsim had no other motive, except to seek vengeance for his father's blood. When he grew up, he joined the army of Muṣ`ab bin Zubayr bin Al `Awwām at Bā Jamīrah. He remained in pursuit of his father's killer, until one afternoon he found him sleeping in his tent. He pounced upon him and killed him with his sword. (Al Ṭabarī, "Tārīkh al Rusul wal

Abū Mikhnaf relates from Muḥammad bin Qays, that when Ḥabīb was martyred, Imām al Ḥusain (a.s.) was broken through his death. In this condition, he (a.s.) said, "I leave my accounting, and that of my defending companions, upon Allāh (s.w.t.)!" In some books of Martyrdom, he (a.s.) said, "Upon Allāh (s.w.t) is the yield for you O Ḥabīb! You were a meritorious one. You would complete (reciting) the Qur'ān in one night."

It should be borne in the mind that Ḥabīb was the possessor of the knowledge of Ahl al-bait (a.s.) and was included among the distinguished companions of Amīr al Mu'minīn (a.s.).

It is related that when he met Mītham al Tammār, they spoke for a long time with one another. Then Ḥabīb said, "It is as if I see an old man, who is bald, possessing a huge belly, who sells melons at Dār al Rizq. I see him upon the gallows due to his love for Ahl al-bait (a.s.) and his stomach shall be punctured upon the gallows." And he meant Mitham and whatever he said came true.¹ And at the end of the report it is mentioned that Ḥabīb was one of those seventy men, who assisted the oppressed Imām (a.s.), and stood facing the iron mountains and used their chests as shields against a thousand swords and arrows. They offered them refuge and promised them abundant wealth, but they refused saying, "Our eyes may move (we remain alive) and the oppressed Martyr gets killed? Then we shall have no excuse in the Audience of Allāh (s.w.t.)." Ultimately, all of them sacrificed their lives for Imām (a.s.) and fell around him as Martyrs. May Allāh (s.w.t.)'s Mercy and Blessings be upon them all! We have already quoted the words of Ḥabīb, following that of `Ābis, in the incident regarding Muslim bin `Aqīl.

Kumayt al Asadī points out to the Martyrdom of Ḥabīb in his verses, "Except the group which has in it Ḥabīb, the one who fulfilled his promise and now lies with his face full of dust, and also Al Kāhilī who lies rolling amongst dust and blood." By Al Kāhilī he means Anas bin Al Ḥarth al Asadī al Kāhilī, who is included among the eminent companions (of the Messenger of Allāh [s.a.w.a.]). The Ahlul Sunnah write regarding him, that once he heard the Messenger of Allāh (s.a.w.a.) say, when Imām al Ḥusain (a.s.) was beside him, "Indeed, this son of mine shall be killed at a land, among the lands of `Irāq. Then the one who sees

Mulūk") (translator)

¹ While the entire incident has been quoted in this book in the section dealing with the life of Mītham al Tammār among companions of Amīr al Mu'minīn (a.s.) (translator)

him, should hasten to assist him." Thus Anas remained alive until he was martyred in the assistance of Imām al Ḥusain (a.s.) at Karbalā'.

We (the Author), say, that some are of the opinion, that Ḥabīb bin Muẓāhir, Muslim bin `Awsajah, Hanī bin `Urwah and `Abdullāh bin Yaqtūr were also among the companions of the Messenger of Allāh (s.a.w.a.).

In the interpretation of the Qaṣīdah (Verses) of Ibn Firās, it is stated that on the day of the tenth of Muḥarram (`Āshūrā'), Jābir bin `Urwah al Gifārī, who was an old person, accompanied the Messenger of Allāh (s.a.w.a.) and took part in the battles of Badr and Ḥunayn, came out to assist Imām al Ḥusain (a.s.). He had fastened his turban firmly upon his back and had pulled by his eyebrows, which had fallen upon his eyes due to old age, upon his forehead and tied it with a kerchief. Imām al Ḥusain (a.s.) was beholding him and saying, "May Allāh thank your endeavour O Sheikh!" He fought continuously until he killed sixty people and then fell a Martyr.

Martyrdom of Sa`īd bin `Abdullāh al Ḥanafī (r.a.)

It is related that Imām al Ḥusain (a.s.) told Zuhayr bin Qayn and Sa`īd bin `Abdullāh to stand in front of him, so that he may perform the Ḍuhr Prayers. They did as directed and used themselves as shield against the lances and arrows. Imām (a.s.) lead the Prayer of fear (Ṣalatul Khawf) with half of his companions, while the other half stood in defence of the enemies' attack.

It is related that Sa`īd bin `Abdullāh al Ḥanafī stood in front of Imām al Ḥusain (a.s.) and used himself as a shield for the arrows. Whenever Imām (a.s.) turned towards the right or left (in Prayers), he too moved along with him, until he fell down upon the earth, while saying, "O Allāh (s.w.t.)! Dispatch Your curse upon this nation, the curse of the people of `Ād and Thamūd. O My Lord (s.w.t.)! Convey my salutations to Your Prophet (s.a.w.a.) and inform him (s.a.w.a.) what befell me, regarding the wounds that I received in defence of the progeny (a.s.) of Your Prophet (s.a.w.a.)." Saying this, he breathed his last. Thirteen arrows had pierced his body, apart from the wounds of swords and lances.

Shaikh Ibn Nimā relates that it is said that Imām al Ḥusain (a.s.) recited the Prayers individually with signs.

We (the Author) say that Sa`īd bin `Abdullāh was among the eminent Shī`ah personalities of Kūfah, was valorous and a devout person. As we have quoted

earlier, that the people of Kufāh had dispatched him and Hānī bin Hānī al Subay`ī with letters to Imām al Ḥusain (a.s.), inviting him to leave Makkah and come to Kūfah. While they were the last messengers sent by the people of Kūfah. His words on the night of the tenth of Muḥarram (`Āshūrā) is quoted the reliable books of Martyrdom and is preserved in the Salutations (Ziyārah) of the Martyrs of Karbalā'.¹ The following verses of `Ubaydullāh bin `Amrū al Baddī al Kindī points towards him, as well as the aide of Ḥurr with Zuhayr bin Qayn, "Do not forget Sa`id bin `Abdullāh nor Ḥurr, who consoled Zuhayr at the time of constraint. Even if strong mountains were present at that time, they would have been razed and scattered and they would have dashed against one another. Then remember the one who was standing in the face of arrows and the one who was in front of him and taking the lances on his chest. May Allāh gather us with them among the Martyrs and grant us their company in the loftiest of places."

Martyrdom of Zuhayr bin Qayn (r.a.)

The narrator says that Zuhayr bin Qayn fought fiercely and was reciting the following Epos (Rajaz), "I am Zuhayr and I am the son of Qayn! I will drive you away with my sword from Ḥusain. Certainly Ḥusain (a.s.) is from among the grandsons [of the Prophet (s.a.w.a.)]. I will strike you all and I see no disgrace in this (defending Ḥusain from you)." He threw himself upon the wicked men, similar to a raging lightening, and killed numerous among their valiant men. He dispatched one hundred and twenty hypocrites to hell according to the narrative of Muḥammad bin Abī Ṭālib (al Mūsawī). Then, Kathīr bin `Abdullāh al Sha`bī attacked with the assistance of Muhājir bin Aws al Tamīmī and killed him. When Zuhayr fell upon the earth, Imām al Ḥusain (a.s.) said, "May Allāh (s.w.t.) not

¹ The wordings of the Salutations (Ziyārah) being: Peace be upon Sa`id bin `Abdullāh al Ḥanafī, who told Ḥusain (a.s.), while he had permitted him to leave, "No, by Allāh (s.w.t.). We shall not leave you until Allāh (s.w.t.) knows that we safeguarded the absence of the Messenger of Allāh (s.a.w.a.) in you. By Allāh (s.w.t.)! If I know that I shall be killed, then brought to life and then carried away by the wind, moreover, this is done to me seventy times, yet I shall not leave you until I meet my death in your path. And why should I not do so, when death or killing is only once, following which there is distinction that shall never ever expire." Thus, you met your death, consoled your Imām (a.s.) and obtained distinction from Allāh (s.w.t.) in the Abode of (lofty) Position. May Allāh (s.w.t.) arise us along with you among the Martyrs, and may He bestow us the fortune of your companionship in Highest of the High (status)." (Ziyāratul Nāhiyyah al Muqaddasah) (translator)

distance you from His Presence. And may He curse your murderers, as he cursed the group of the astray ones and turned them into apes and swine."¹

We (the Author) say that Zuhayr bin Qayn possessed such numerous eminences that cannot be quoted here, while it is enough proof of his eminence that Imām al Ḥusain (a.s.) appointed him in charge of the right wing (of his army) on the tenth of Muḥarram (ʿĀshūrā'). During the time of Ṣuḥr Prayers, Imām (a.s.) told him and Saʿīd bin ʿAbdullāh to stand in front of him and shield him (while he offered Prayers). His remonstrations with the enemies has already been quoted before, as well as his valour and bravery along with Ḥurr.

Martyrdom of Nāfe' bin Hilāl bin Nāfe' bin Jamal (r.a.)

Nāfe' bin Hilāl was one of the valorous ones among the army of Imām al Ḥusain (a.s.). He possessed poisoned arrows and had written his name upon its heads. He started to shoot arrows at the enemies, while reciting Epos (Rajaz), "I am shooting these arrows which have marks on their heads. These are poisoned such that when they hit the enemies, the enemies start falling on to the ground. Even the weakest of the arrows will fill the ground and fear does not benefit the self." He continuously shot arrows until they were exhausted. Then he placed his hand upon his sword and started to fight, while saying, "I am a Yamanī youth from the tribe of Jamal. My religion is on the religion of Ḥusain the son of ʿAlī. If I am killed today, then indeed this is my wish. This is my belief and I shall reach it by my action." He killed twelve men from the army of Ibn Saʿad, and according to a report seventy men, apart from those whom he wounded. Seeing this, the army attacked him, arrested him and bound his arms firmly.

The narrator says that Shimr bin Ḍiljawshān caught hold of him and took him to ʿUmar bin Saʿad, along with his accomplices, while blood was flowing upon his beard. When ʿUmar bin Saʿad saw him, he said, "Woe be to you O Nāfe'! What happened to you that you did not pity yourself and landed yourself in this state?" Nāfe' replied, "My Allāh (s.w.t.) knows what I intended and I will not rebuke myself for laxity in fighting against you. And if I had aide and helpers, I would

¹ Refer to the Qurʾānic Verse, **"Say (O Our Apostle): shall I inform you of worse than this in retribution with Allāh? (Worse is he) Whom Allāh had cursed and brought (His) wrath upon (him) and of whom He transformed (into) apes and swine, and he who worshipped the devil, they are worse in place and far more astray from the (right) path."** (Sūratul Mā'idah: 60) (translator)

not be arrested." Hearing this, Shimr told Ibn Sa`ad, "Kill him, may Allāh (s.w.t.) amend you." Ibn Sa`ad replied, "You have brought him, then kill him if you wish." When Shimr raised his sword to kill him, Nāfe` said, "By Allāh (s.w.t.)! If you had been among the Muslims, you would have hated to meet Allāh (s.w.t.) with our blood. Then all Praise be to Allāh (s.w.t.), Who caused our deaths at the hands of the most evil among His creatures." Then Shimr killed him.

It should be known that in some books, his name has been mentioned as Hilāl bin Nāfe` and I presume that his first name Nāfe has been obliterated (by mistake) due to repetition of the name Nāfe`. He was very valorous, sagacious and possessed an honourable and eminent position. As has been quoted earlier, he left Kūfah through an unfamiliar path to assist Imām al Ḥusain (a.s.), while Ṭirmāh (bin `Adiyy) was his guide. He joined Imām (a.s.) on the way, along with Mujamma` bin `Abdullāh (al `Āḍī) and others, while they were following his horse named Kāmil.

Al Ṭabarī relates, that when water was stopped upon Imām al Ḥusain (a.s.) and his companions at Karbalā', severe thirst prevailed upon them. Imām al Ḥusain (a.s.) dispatched Abul Fadhlil `Abbās (s.a.), along with thirty horsemen and twenty foot soldiers with twenty water skins to fetch water. Nāfe` bin Hilāl lifted the standard and proceeded further. Seeing this, `Amrū bin Ḥajjāj, who was positioned upon the banks of Euphrates (Furāt), asked him who he was. He replied, "I am Nāfe` bin Hilāl." `Amrū said, "Welcome to you brother, what brings you here?" Nāfe` replied, "I have come to drink the water that you have stopped us from consuming." `Amrū said, "Drink it, may it be pleasant for you." Nāfe` said, "By Allāh (s.w.t.)! I shall not consume even a drop from it until my Master Ḥusain (a.s.) and these companions drink." At that moment, his companions came and seeing them, `Amrū bin Ḥajjāj said, "It is not possible that this group may partake water, since we have been positioned here to stop access to them." Hearing this, Nāfe` told the foot soldiers, "Do not care about them and fill your water skins." Seeing this, `Amrū bin Ḥajjāj and his companions attacked them and Abul Fadhlil `Abbās and Nāfe` scattered them. Then they came to the foot soldiers and told them to return back. They continuously defended them until they reached the water to the tents of Imām al Ḥusain (a.s.).

Among the words of Nāfe` bin Hilāl addressed to Imām al Ḥusain (a.s.) are, "And we are upon our determinations and our insights. We shall love those who

love you and shall bear enmity with those who bear enmity with you."

Martyrdom of the two brothers, `Abdullāh and `Abdul Raḥmān al Gifārī (r.a.)

When the companions of Imām al Ḥusain (a.s.) saw that numerous among their companions were martyred and they did not have the power to stop them, `Abdullāh and `Abdul Raḥmān, the sons of `Urwah al Gifārī, who were among the brave ones and noblemen of Kūfah, came to Imām (a.s.) and said, "O Abā `Abdillāh! Peace be upon you! The enemies have seized us while our quantity has lessened and we cannot stop them. Ultimately, they have exceeded us and reached you. We befriend to defend you from the enemies and die in your defence." Hearing this, Imām (a.s.) said, "Welcome to you! Then proceed further." They moved ahead of him, fought close to him, while `Abdul Raḥmān was reciting Epos (Rajaz), "Surely the Banī Ghifār and after Bani Nizār, Khindif also knows that we kill and cut the sinful and debaucherous people. O people of noble descent! Thwart off the enemy with swords and lances." They fought until they were martyred.

The narrator says the Jabirī youth came forward, who were Sayf bin Al Ḥārith bin Suray`a al Jābirī and Mālik bin `Abd bin Suray`a al Jābirī. They were paternal cousins and brothers from the same mother. They came to the presence of Imām al Ḥusain (a.s.) weeping and he (a.s.) asked them, "O sons of my brother! What makes you weep? By Allāh (s.w.t.)! I desire that very soon your eyes shall be delighted." They replied, "May Allāh (s.w.t.) ransom us upon you! By Allāh (s.w.t.), we do not weep for our lives, rather we weep upon you, since the enemies have surrounded you and we cannot stop them even to the extent of sacrificing our lives." Hearing this, Imām al Ḥusain (a.s.) said, "May Allāh reward you, O sons of my brother, on your grief upon me, and upon your consolation for me, the best reward of the pious ones." Thus, they bade farewell to him (a.s.), proceeded to the battlefield and fought until they were martyred.

Martyrdom of Ḥaṇṣalah bin As`ad al Shibāmī (r.a.)

Ḥaṇṣalah bin As`ad displayed valour, proceeded further and stood in front of Imām al Ḥusain (a.s.). He used himself as a shield to protect him (a.s.) from the arrows and lances and took every wound upon his body that was intended for him (a.s.). He was calling out, "O people! I fear for you the curse similar to the

day of Aḥzāb, the plight of the nation of Nūḥ (a.s.), `Ād, Thamūd and those following them. And Allāh (s.w.t.) does not desire oppression for the creation.

And O my people! I fear for you the day of calling out (each other). The day on which you shall be turned back (from the judgement unto the hell), (when) for you there shall not be any saviour from (the wrath of) Allāh.¹ Do not kill Ḥusain (a.s.) **Woe unto you! Forge you not a lie against Allāh; lest He destroys you by a sorcery. And fails he who forges a lie.**"²

He advised them with similar words of counsel from the believer of Āl Fir`awn to his community.

According to some books of Martyrdom (Maqṭal), Imām al Ḥusain (a.s.) told him, "O son of As`ad! May Allāh (s.w.t.) have mercy upon you! They became worthy of punishment (from Allāh) when they refused to accept from you your invitation towards truth and they rose up to defile you and your companions. Then what now for them when they have killed your righteous brothers." Ḥanẓalah said, "You have spoken the truth, may I be your ransom! You are most knowledgeable than me and more worthy. Then shouldn't I proceed to the hereafter and join my brothers?" Imām (a.s.) replied, "Then proceed towards that what is best for you than the world and what it contains, and towards the kingdom that decays not."

Then he said, "Peace be upon you O Abā `Abdillāh! May Allāh (s.w.t.)'s salutations be upon you and upon your family, and may He (s.w.t.) establish acquaintance between us and you in His Paradise." Then he said, "Āmīn, Āmīn." Saying this, he proceeded to combat the hypocrites, fought valiantly with them, bore the severities patiently until they attacked him and united him with his brothers (in Paradise).

We (the Author) say that Ḥanẓalah was included among the eminent ones of the Shī`ah, valorous and eloquent ones. He was referred to as Al Shibāmī since his ancestry reached Shibām, while Banī Shibām was a branch of Banī Hamdān.

Martyrdom of Shawḍab (r.a.) and `Ābis (r.a.)

When `Ābis bin Abī Shabīb al Shakirī al Hamdānī, made up his mind for Martyrdom, he turned to his companion Shawḍab, the retainer of Shākir, who

¹ Holy Qur`ān, Sūratul Gāfir: 32-33

² Holy Qur`ān, Sūrat Tāhā: 61

was among the ancient Shī`ah, memorizer of Ḥadīth and its narrator and a possessor of eminence. Rather, some quote that he would organize gatherings, attended by the Shī`ah and they would seek knowledge from him, while he, may Allāh's Mercy be upon him, was an eminent personality among them. Thus, `Ābis told him, "O Shawḍab! What do you intend to do today?" He replied, "What do I intend to do? I desire to fight along with you in defence of the son of the daughter of the Messenger of Allāh (s.a.w.a.) and be killed." Hearing this `Ābis said, "I too had presumed the same for you. Then now proceed to Abā `Abdillāh so that he may reckon you, as he reckoned others among his companions, rather I may also reckon you. For, we should try our best to obtain reward today, since there shall be no action after this day, and there shall only be accounting."

Shawḍab came to the presence of Imām al Ḥusain (a.s.), saluted him and bade him farewell. He stepped into the battlefield and fought until he was martyred.

The narrator says that following him, `Ābis came up to Imām al Ḥusain (a.s.), saluted him and said, "O Abā `Abdillāh! By Allāh (s.w.t.)! There is none upon the face of the earth, near or far, more respectable and more lovable in my eyes than you. If only I could defend you from injury and killing with anything else, that would be more honourable to me than my life and my blood. Peace be upon you O Abā `Abdillāh! I hold Allāh (s.w.t.) as Witness that I am upon your guidance and guidance of your father (a.s.)." Saying this, he stepped into the battlefield, similar to a ferocious lion, while a stroke (of sword) was upon his forehead.

Rabī` bin Tamīm, who was in the army of `Umar bin Sa`ad says that I saw `Ābis step into the battlefield, I recognized him, while I had known him before and witnessed his prowess in battles, and not seen a more valorous man than him. I turned to the army and said, "O people! He is a lion among lions. He is the son of Abī Shabīb al Shākiri. None among you should go to face him." `Ābis paraded around the battlefield, similar to a flash of lightening and was constantly calling, "Is there a man to combat a man?" None had the courage to confront him. It was quite hard upon `Umar bin Sa`ad to see this and hence he told his companions to throw stones at him. They started to hurl stones at him from all sides, and when he saw this, he threw away his armour and helmet and pounced upon them. It is as if Ḥassān bin Thābit said for him, "He meets the splitting spears with his throat and he positioned his head in the place of an helmet. Even

when the spears make continuous holes in his body, he does not wish to adorn any armour except his pure body. He says to his noble steed, be patient over the height of the spears for surely if you are not injured, you will surely destroy the pillar of glory and greatness."

Rabī` continues to say that by Allāh (s.w.t.), I saw that whenever he turned to a side, more than two hundred men would scatter away from him and fall upon one another. He fought in the same manner, when they surrounded him from all sides and he fell down due to several wounds of stones and injuries by swords and lances. Then they beheaded him. I saw his head in the hands of several people, each one claiming to kill him. At that moment, `Umar bin Sa`ad came to them and said, "Do not quarrel among yourselves. No single lance (person) has killed him (rather together)." These words scattered them away.

It is said that `Ābis was among the Shī`ah personalities, a chief, valorous person, orator, devout and performer of nightly Prayers. His words addressed to Muslim bin `Aqīl, during his arrival to Kūfah, has already been quoted before.

Al Ṭabarī relates that when the people of Kūfah swore allegiance (Bay`ah) to Muslim bin `Aqīl, he sent a letter written to Imām al Ḥusain (a.s.) along with `Ābis, inviting him to come there.

Martyrdom of Abil Sha`thā' al Bahdalī al Kindī (r.a.)

The narrator says that Yazīd bin Ziyād al Bahdalī, renowned as Abil Sha`thā', was a valorous archer. He sat on his knees in front of Imām al Ḥusain (a.s.) and shot a hundred arrows at his enemies that did not go waste, except five. Every arrow that he shot, he would say, "I am the son of Bahdalah, a knight among the horsemen." Imām al Ḥusain (a.s.) would say, "O Allāh (s.w.t.)! Let his arrow reach its goal and allot Paradise as his recompense." His Epos (Rajaz) on that day was, "I am Yazīd and my father is Muḥāṣir. I am more valiant than a lurking lion. O my Lord! I am a helper to Ḥusain and I have forsaken and gone away from the son of Sa`ad." He fought until he was martyred.

Al Firūzābādī¹ says that Yazīd bin (Ziyād bin) Muḥāṣir was among the traditionists.

¹ Abū Ṭāhir Majduddīn Muḥammad bin Ya`qūb bin Muḥammad bin Ibrāhīm al Shīrāzī al Firūzābādī, a Lexicologist of the ninth Century Hijrah. (translator)

Martyrdom of a group of companions of Imām al Ḥusain (a.s.)

It is related that during the first assault, `Amrū bin Khālīd al Ṣaydāwī, Jābir bin Ḥārith al Salmānī, Sa`ad the retainer of `Amrū bin Khālīd and Mujamme` bin `Abdullāh al `Ā`edī attacked the army of `Umar bin Sa`ad with their swords. When they entered their midst, they surrounded them from all sides and separated them from their companions. Abul Fadhlil `Abbās (a.s.) attacked the army and rescued them from their clutches, while they were wounded. When the army turned to them for the second time, they went to meet their challenge and fought until all of them were martyred at the same spot.

Mihrān al Kābūlī relates that I saw a man in Karbalā' fight valiantly. He did not attack a group, except that he scattered them away. Whenever he would complete his attack, he would come to the presence of Imām al Ḥusain (a.s.) and say, "Glad tidings be to you O the son of Aḥmad! You have guided to the right conduct. You indeed have a very lofty place in Paradise." I asked someone who he was and he replied that he was Abū `Amrah al Ḥanzālī. `Āmri bin Nahshal al Taymī killed and beheaded him.

We (the Author) say that the name of Abū `Amrah was Ziyād bin Garīb, his father was among the companions of the Messenger of Allāh (s.a.w.a.). He too had seen him (s.a.w.a.), while he was a valorous and devout person, remained awake at nights for Prayers. He was renowned for his worship and excessive Prayers.

Martyrdom of Jawn (r.a.)

Jawn (bin Ḥawīyy), the retainer of Abū Ḍarr al Gifārī, was in the army of Imām al Ḥusain (a.s.), while he was a black slave. He was desirous of Martyrdom and therefore came to the presence of Imām al Ḥusain (a.s.) and asked his permission. Imām (a.s.) told him, "You are at liberty. Since you have followed us seeking welfare, then do not put yourself in trouble in our path." Hearing this, Jawn replied, "O son of the Messenger of Allāh (s.a.w.a.)! I derived benefit during the days of your prosperity, then should I leave you during the days of your severity? By Allāh (s.w.t.)! Indeed, my smell is bad; my lineage is low and my colour is black. Then let me enter Paradise, so that my smell may turn fragrant, my lineage may turn noble and my face may glow. No, by Allāh (s.w.t.), I shall not leave you until this black blood mixes with your (pure) blood."

He said this, obtained permission from Imām (a.s.) and stepped into the battlefield, reciting the following Epos (Rajaz), "How do the unbelievers see the hitting of the sword by a black man? I protect the children of Muḥammad (s.a.w.a.) and keep the enemies away from them through his tongue and his hands. On this account, I am hopeful of Paradise on the Day of Judgement." He killed twenty-five men until he was martyred.

It is stated in some reports that Imām al Ḥusain (a.s.) came and stood near his body and prayed, "O Allāh (s.w.t.)! Whiten his countenance, fragrant his smell, raise him along with Muḥammad (s.a.w.a.) and let there be acquaintance between him and Āl Muḥammad (a.s.)."

It is related that when the people gathered to bury the Martyrs of Karbalā' (r.a.), they found the body of Jawn after ten days, while it was emitting a fragrance of Musk.

Ḥajjāj bin Masrūq, the Prayer caller (Mu`aḍḍin) of Imām al Ḥusain (a.s.) stepped into the battlefield, while reciting Epos (Rajaz), "Attack O Ḥusain! For you are the guide and the guided one. Today you will meet your grandfather the Prophet (s.a.w.a.) and then your generous father `Aī, whom we recognise as the Vicegerent (of the Prophet)." He killed twenty-five men until he was martyred.

Martyrdom of a youth (r.a.) whose father was martyred

There was a youth in the army of Imām al Ḥusain (a.s.), whose father was killed by the Kūfans in battle, while his mother had accompanied him. She told him, "O my son! Go away from near me and fight in front of the son of the Messenger of Allāh (s.a.w.a.). The youth was motivated by his mother and stepped into the battlefield. When Imām al Ḥusain (a.s.)'s sight fell upon him, he said, "The father of this son has been killed. Perhaps his Martyrdom might be hard upon his mother." The youth said, "May my parents be ransom upon you. My mother has herself sent me for battle." He stepped into the battlefield and recited Epos (Rajaz), "Ḥusain is my leader and he is the best leader. He is the source of comfort for the heart of the giver of glad tidings and the warner (Prophet). His parents are `Alī and Fāṭemah. Do you know of anyone like him? His face shines like the shining sun and his forehead gleams like the radiant moon." He fought and was ultimately martyred.

The Kūfans beheaded him and threw his head near the camps of Imām al Ḥusain

(a.s.). His mother lifted up his head, pressed it to her chest and said, "Well done O my son! O delight of my heart! O coolness of my eyes!" Saying this, she threw the head angrily towards a man, among the enemies, and killed him. Then she lifted a peg of the tent and attacked them, saying, "I am an old and weak maid of my Master. I am empty handed, frail and fragile. I will hit with a strong hitting while defending the children of the honourable Fāṭemah (s.a.)." She killed two men among the enemies. Seeing this, Imām al Ḥusain (a.s.) ordered her to return back to the tents and prayed for her.

Martyrdom of a Turkish slave (r.a.)

It is related that Imām al Ḥusain (a.s.) had a Turkish slave¹, who was very virtuous and was a reciter of the Qur'ān. On the day of the tenth of Muḥarram, this devout Turkish slave attacked the ranks of the enemies, while reciting Epos (Rajaz), "The sea becomes enflamed by my swordsmanship and my skill in hitting lances. The air becomes filled with my arrows. When my sword gleams in my right hand, it renders the hearts of the envious and the revered ones." He attacked and killed numerous enemies, and some say that he killed seventy. Ultimately, he fell upon the earth. Imām al Ḥusain (a.s.) came up to him and wept. Then he placed his blessed cheek upon his. He opened his eyes, and when his sight fell upon Imām al Ḥusain (a.s.), he smiled and passed away.²

Martyrdom of `Amrū bin Qarāzah bin Ka`ab al Anṣārī al Khazrajī (r.a.)

`Amrū bin Qarāzah proceeded for Jihād and came to the presence of Imām al Ḥusain (a.s.) and obtained permission from him. He stepped into the battlefield, while reciting Epos (Rajaz), "The army of the Anṣār knows that I defend and protect my honour. My hitting is the hitting of the youth who does not retreat and is a valiant fighter. May my life and my household be sacrificed for Ḥusain." He fought with complete zeal and ardour, until he had killed a group from among the army of Ibn Ziyād. He took upon himself every arrow and sword that was intended for Imām al Ḥusain (a.s.) and until he was alive, no injury came upon him (a.s.). He was weighed down by several wounds, then turned to Imām al

¹ His name is mentioned as Aslam bin `Amrū (translator)

² In some narrations it is mentioned that his last words were, "Who is similar to me? And the son of the Messenger of Allāh (s.a.w.a.) placed his cheek upon my cheek!" (translator)

Ḥusain (a.s.) and said, "O son of the Messenger of Allāh (s.a.w.a.)! Have I fulfilled my promise?" Imām (a.s.) replied, "Yes, you shall proceed to Paradise before me. Reach my salutations to the Messenger of Allāh (s.a.w.a.) and inform him that I too shall follow suit." Thus, he fought valiantly until he was martyred.

We (the Author) say that Qarazah, the father of `Amrū, was among the eminent companions of the Messenger of Allāh (s.a.w.a.) and Amīrul Mu'minīn (a.s.). He was a valorous person and conquered Rayy in twenty-four Hijrah along with Abū Mūsā al Ash`arī. Amīrul Mu'minīn (a.s.) handed over the standard of the people of Madīnah (Anṣār) to him in the battle of Ṣiffīn. He passed away in fifty-one Hijrah and had another son, apart from `Amrū, named `Alī, who was present in Karbalā' in the army of `Umar bin Sa`ad. When his brother `Amrū was killed, he called out to Imām al Ḥusain (a.s.), saying, "O Ḥusain (a.s.)! O liar and son of a liar (Allāh forbid)! You misguided my brother, betrayed and killed him." Imām (a.s.) replied to him, saying, "Verily Allāh (s.w.t.) did not misguide your brother, rather He guided him and misguided you." The accursed one said, "May Allāh (s.w.t.) kill me if I do not kill you." Saying this, he proceeded towards Imām (a.s.) and Nāfe` bin Hilāl struck at him with his lance and threw him upon the earth. The army of `Umar bin Sa`ad attacked and rescued him. Later he was treated and gained cure.

Previously, Imām al Ḥusain (a.s.) had dispatched `Amrū bin Qarazah to `Umar bin Sa`ad, with a message to meet him at night. It is said that when they met, Imām (a.s.) invited him to assist him, but `Umar refused saying, "My house shall be destroyed." Imām (a.s.) said, "I shall build it for you." `Umar said, "My property shall be seized." Imām (a.s.) again said, "I shall give you better than that from my property in Hijāz." Yet, `Umar refused. Therefore, in his above Epos (Rajaz), he ridiculed `Umar bin Sa`ad, who refused to assist Imām al Ḥusain (a.s.) on the pretext that his house would be ruined. However, he (`Amrū) said, "My life and house be sacrificed for Ḥusain (a.s.)."

Martyrdom of Suwayd bin `Amrū bin Abil Muṭā` al Khath`amī (r.a.)

Suwayd bin `Amrū desired battle, while he possessed a noble lineage, was virtuous and very devout. He attacked similar to a ferocious lion and bore several wounds of swords and lances. He received wounds to such an extent, that his organs became weak and he fell down amidst the Martyrs. He remained in that

position until he heard that Imām al Ḥusain (a.s.) was martyred. He could not control himself any further and found a knife near him. He removed it out and fought with it with much difficulty and severity, until he was martyred. His murderers were `Urwah bin Bakkār al Taglibī and Zayd bin Waraqā'. While he was the last among the companions of Imām al Ḥusain (a.s.) to be martyred. May Allāh (s.w.t.)'s Blessings and Paradise descend upon them all and may we be included among them O Allāh! Amīn.

The authors of Martyrdom (Maqātil) write that the companions of Imām al Ḥusain (a.s.) possessed a distinguished character, whenever anyone among them intended to go for battle, he would come to the presence of the Imām (a.s.) and say, "Peace be upon you O son of the Messenger of Allāh (s.a.w.a.)!" Imām al Ḥusain (a.s.) would reciprocate their salutations and say, "We too shall follow you", and would recite the following verse (Āyah), **"Of them is he who has fulfilled his vow and of them is he who awaits (its fulfilment); and they have changed not in the least."**¹

On the day of the tenth of Muḥarram (`Āshūrā'), when none remained among the companions of Imām al Ḥusain (a.s.), except that they were martyred, it was the turn for the youth of Banī Hāshim. Thus, the sons of Amīrul Mu'minīn (a.s.), Ja'far (bin Abī Ṭālib), `Aqīl (bin Abī Ṭālib), Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.) prepared for battle and bade farewell to one another.

Verses, "If you were present at the time of our separation, then you would have seen how they were repeatedly bidding farewell to each other. You would have believed that the tears do speak and you would have known that tears is one of the modes of talking."

Martyrdom of Abul Ḥasan `Alī bin Al Ḥusain al Akbar (s.a.)

His mother was Laylā bint Abī Murrah bin `Urwah bin Mas'ūd al Thaqafī, while `Urwah bin Mas'ūd was one of the four Chiefs in Islām² and the renowned eminent ones. He was said to be similar to the Ṣāḥib Yāsīn³ and resembled Nabī

¹ Holy Qur'ān, Sūratul Aḥzāb: 23

² The other three being, Bashīr bin Hilāl al `Abadī, `Adīyy bin Ḥātim al Ṭā'ī and Surāqah bin Mālik al Madlajī (translator)

³ When the people of the city disbelieved and rejected the message from Nabī `Īsā (a.s.), a man from the outskirts of the city, i.e. Ḥabīb al Najjār (Ḥabīb, the carpenter), who is popularly known as 'Mu'min Āl Yāsīn', came running and exhorted his people to believe in

ʿĪsā (a.s.) the most among men.

While ʿAlī al Akbar was a handsome youth, and bore great resemblance to the Messenger of Allāh (s.a.w.a.) among all men, with regards to physical appearance, character and eloquence of tongue. He had obtained valour as inheritance from Amīrul Muʿminīn (a.s.) and was renowned in all merits.

Abul Faraj al Iṣfahānī relates from Mugayrah, that one day Muʿawīyah asked people, "Who is more rightful for the Caliphate?" People replied saying, "We do not know anyone else rightful for it than you." He said, "No, it is not so. Rather the most rightful for Caliphate is ʿAlī bin al Ḥusain bin ʿAlī (a.s.), whose grandfather is the Messenger of Allāh (s.a.w.a.). He combines himself the valour of Banī Hāshim, the generosity of Banī Umayyah and splendour of Banī Thaḳīf."¹

ʿAlī resolved to go to the battlefield, came to his father (a.s.) for him permission and he permitted him. When ʿAlī al Akbar proceeded towards the battlefield, his merciful father (a.s.) cast a dejected look at him and wept. He then raised his blessed beard towards the heavens and said, "O Allāh (s.w.t.), be a Witness upon this nation. Now proceeds towards them a youth who resembles the most to Your Messenger Muḥammad (s.a.w.a.) among all men, with regards to physical appearance, character and eloquence of tongue. And whenever we desired looking at the countenance of Your Messenger (s.a.w.a.), we would look at him. O Allāh (s.w.t.)! Refrain them from the abundances of the earth, scatter them in divisions, tear them apart, split them into different paths and do not let the rulers ever be pleased with them. Since they invited us to assist us, then

the message of the 'Selfless Ones' (the Messengers). For his words, refer verses 20 to 32 of Surat Yāsīn. The Roman name of the man is Theofelus i.e. Ḥabībullāh. There is a Ḥadīth that the Messenger of Allāh (s.a.w.a.) said that, "There are three persons who responded to the call of their Prophets without hesitation, and they never bowed to any one besides Allāh even for the twinkling of an eye, viz. Ḥabīb al Najjār, the believer of Āl Yāsīn; Izeḳiel, the believer from the people of Firʿaun, and ʿAlī bin Abī Ṭālib (a.s.), who is superior among all of them. (Muḥammad bin Yūsuf al Ganjī al Shāfeʿī, "Kifāyatul Ṭālib"; Ibn Ḥajar al Haythamī, "Ṣawāʾiqul Muḥriqah"; Jalāluddīn al Suyūṭī, "Tafsīr Durrul Manthūr"; Muḥammad al Shawkānī al Yamanī, "Fathul Qadīr"; etc.) (translator)

¹ ʿAlī al Akbar was related to the Banī Umayyah family through his mother Laylā, who was the daughter of Maymūnah, the daughter of Abū Sufyān. Here Muʿawīyah slyly tries to associate his lofty character with that of his own family (Banī Umayyah), while in reality ʿAlī al Akbar had inherited all the outstanding merits and excellent character from the Banī Hāshim. (translator)

they prepared to fight us.” Then Imām (a.s.) called `Umar bin Sa`ad, saying, “What do you want O son of Sa`ad? May Allāh (s.w.t.) cut off your progeny, and may Allāh (s.w.t.) not bestow abundance in your affair and may He (s.w.t.) appoint someone, who would kill you upon your bed after me, as you have cut off my progeny, and did not consider my relationship with the Messenger of Allāh (s.a.w.a.).” Then Imām (a.s.) raised his voice and recited this verse (Āyah), **“Verily Allāh did choose Ādam and Nūḥ and the descendants of Ibrāhīm and the descendants of `Imrān above all the worlds. Offspring, one from the other; and verily Allāh is All-Hearing, All-Knowing.”**¹

Here, `Alī al Akbar shone in the battlefield, similar to a full moon in the heavens, and enlightened the arena with the light of his countenance, inherited from the beauty of the Messenger of Allāh (s.a.w.a.).

Verses: “Seeing the grandeur of his face, they remembered the Prophet (s.a.w.a.). Then they proclaimed, ‘There is no other Deity except Allāh’ and ‘Allāh is the Greatest’ when he emerged from the midst of the rows in the battle. Those who saw his were mesmerised by his beauty. Fingers would be pointed towards him (people would be showing him to each other) and the eyes would be fixated at him.”

Then he attacked them and his valour resembled `Alī (a.s.) and left a mark among them. He was reciting Epos (Rajaz), “I am `Ali, the son of Ḥusain, the son of `Alī. I swear by the House of Allāh (Ka`bah) that we are the closest to the Prophet (s.a.w.a.). I will hit you with the sword until it becomes crooked. This is the hitting of the Hāshimī `Alawī youth. Today I will keep defending my father. I swear by Allāh that we will not allow the rule of the son of the illegitimate over us.” He continuously attacked them and made the evil ones taste the rage of his sword. Whenever he turned to any side, he managed to throw a group of them upon the earth, until the sounds of their lament and whimper arose.

It is related in some reports that he killed one hundred and twenty men. At that time, he was wearied by the heat of the sun, severity of thirst, abundance of wounds and the weight of weapons. `Alī al Akbar returned back from the battlefield, went to his father (a.s.) and said, “O father! Thirst kills me, while the load of iron (weapons) exhausts me. Is there a chance for a drink of water that

¹ Holy Qur`ān, Sūrat Āl `Imrān: 33-34

could make me strong upon the enemies?" Hearing this, Imām al Ḥusain (a.s.) wept and then said, "O my son! Fight for some time for very soon you shall meet your grandfather Muḥammad (s.a.w.a.), who shall feed you from his overflowing cup, after which you shall never ever feel thirsty."

In another report it is mentioned that Imām (a.s.) said, "O my son! Place your tongue into my mouth." Saying this, he took his tongue and sucked it. Then he handed him his ring and said, "Take this ring and place it in your mouth and return to your enemies. And I desire that very soon your grandfather (s.a.w.a.) shall feed you from his overflowing cup, after which you shall never ever feel thirsty."

Thus, `Ali al Akbar proceeded towards the battlefield with reliance upon Allāh (s.w.t.), while reciting Epos (Rajaz). Then he threw himself in the midst of the enemies and attacked them from the right and left, until he put eighty men to sword. At that moment, Murrah bin Munqid al `Abadi found a chance and struck a blow upon his blessed head, that split apart and he fell down.

According to another report, when Murrah bin Munqid saw that `Alī al Akbar was attacking and reciting Epos (Rajaz), he said, "May the sins of `Arab be upon me, if this youth passes me and I do not aggrieve his father by his death." At that moment, while `Alī al Akbar was attacking, he passed by Murrah, who hit him with a lance and threw him down.

According to the previous report, the other cavalrymen also struck at him with their swords until he lost his strength, placed his hands in his horse's neck and released its reins. The horse dragged him here and there among the enemies, and whenever he passed from anyone, he struck at him with his sword, until they cut him to pieces with their swords.

Abul Faraj (al Iṣfahānī) relates that they attacked him violently and shot arrows at him, until an arrow struck his throat and punctured it and he rolled in his blood. He gathered his strength and when his spirit reached his throat, he raised his voice, saying, "O father! My salutations upon you! This is my grandfather, the Messenger of Allāh (s.a.w.a.), telling you to hasten towards him." According to another report, he said, "O father! This is my grandfather, the Messenger of Allāh (s.a.w.a.), who has fed me a drink with his overflowing cup, after which there is no thirst ever after. And he (s.a.w.a.) tells you: Hasten, a cup is reserved for you that you shall drink now." Hearing this, Imām al Ḥusain (a.s.)

came to his body, and according to the report of Sayyid Ibn Ṭāwūs, placed his blessed face upon his face. Tears flowed down from his eyes and he said, "May Allāh kill the group who killed you. What made them audacious that they did not fear Allāh (s.w.t.) and the Messenger of Allāh (s.a.w.a.)? And they ruptured the veil of the sanctity of the Messenger of Allāh (s.a.w.a.)." Saying this, tears flowed from his eyes and he said, "Dust upon the world after you O my son!"

Shaikh al Mufid relates that at that moment Zaynab (s.a.) stepped out of the tent in a distressed state and hastened towards the body of `Alī al Akbar. She was wailing upon her nephew, until she reached him and threw herself upon him. Imām (a.s.) lifted her up from his son's body and returned her to the tent. Then he (a.s.) called out to the youth of Banī Hāshim, saying, "Lift your brother." They lifted him up and placed him in the tent, facing which he had fought.¹

We (the Author) say that there are two differences of opinions regarding `Alī al Akbar, the one being the moment of his Martyrdom. Shaikh al Mufid, Sayyid Ibn Ṭāwūs, Al Ṭabarī, Ibn Athīr al Jazarī, Abul Faraj al Iṣfahānī and others consider him to be the first Martyr among the Ahlulbait (a.s.), and this confirms to the words of the renowned Salutations (Ziyāratul Naḥīyyah) of the Martyrs, that say, "Peace be upon you O the first Martyr from the progeny of the best scion." However, some of the authors of Martyrdom (Maqṭal) are of the opinion that the first Martyr among the Ahlulbait (a.s.) was `Abdullāh bin Muslim (bin `Aqīl) and quote his (`Alī al Akbar) Martyrdom in the end.

The second difference of opinion is regarding his age, whether he was eighteen or nineteen years old at the time of his Martyrdom and was younger than Imām

¹ Abū Mikhnaḥ relates that then Imām al Ḥusain (a.s.) took his son into his fold and started to clean the blood from his teeth and kissed him, saying, "But you have gained tranquility from the affliction of the world and its grief and its severities and proceeded towards rest and happiness. Your father has remained behind and very soon we too shall join you" (Muḥammad Bāqir al Behbahānī, "Al Dam`atul Sakibah fī Aḥwāl al Nabī (s.a.w.a.) wal `Itratil Ṭāhirah [a.s.]") Al Qandūzī says, that Imām al Ḥusain (a.s.) said, "May Allāh (s.w.t.)'s curse be upon the nation that killed you O son. What severe is their audacity upon Allāh (s.w.t.) and their violation (of sanctity) of the family of the Messenger of Allāh (s.a.w.a.)." Saying this, his eyes became full of tears, while the women wailed aloud and Imām (a.s.) consoled them. (Sulaymān al Qandūzī, "Yanābī`ul Mawaddah"). Then he (a.s.) told them (the women), "Control yourselves, for you have to weep (more) soon." In another report, it is stated that when Imām (a.s.)'s sight fell upon his son, he called out, "O fruit of the heart! O coolness of the eyes!" (Mīrzā Muḥammad Taqī Sip-hir, "Nāsikhul Tawārikh") (translator)

`Alī Zainul `Ābidīn (a.s.), or that he was elder than him and was twenty five years old. There is difference among the Scholars in this matter, while we have quoted at an appropriate place regarding this difference and our choice in this matter. In any case, no matter how much time he spent of his age in this world, he dedicated it in worship of Allāh (s.w.t.), abstinence, distributing food to the destitute, respecting others, excellence in character and generosity. These merits were such prevalent in him, as has been quoted in verses, "No eye has seen the like of him neither from those who walk barefooted nor those who walk with sandals."

It is quoted in his salutations, "May Allāh (s.w.t.)'s salutations be upon you, O most truthful one, and the venerable Martyr, and the foremost master, who lived a felicitous life, and died a Martyr, and left as a deceased one. Then, you did not take pleasure from this world, except (through) good deeds; and did not engage yourself, except as a profitable trader."

And how could this not be expected from a youth, bearing most resemblance among men to the Messenger of Allāh (s.a.w.a.) and who had obtained etiquettes from the two Masters of the Youth of Paradise. And this fact is apparent from the wordings of his reliable salutations, "Peace be upon you O the son of Al Ḥasan and Al Ḥusain!"

There is also difference whether his mother Laylā was present in Karbalā' or no. It is verified that she was not present and I have not found anything regarding her presence in the reliable books. However, whatever is renowned that after `Alī al Akbar went to the battlefield, Imām al Ḥusain (a.s.) went to his mother Laylā and said, "Arise and go and pray in reclusion for your son. Since I have heard my grandfather (s.a.w.a.) say, that the Prayers of a mother for a son is answered All this, according to our teacher (Mīrzā Ḥusain al Nūrī), is false.¹

¹ There is difference of opinion among the historians regarding her presence in Karbalā'. Some opine that she had passed away before the tragedy of Karbalā', but according to some researchers, there is no textual references to verify this claim. Rather there are some reports that verify her presence; we quote two such references hereunder. `Alī bin al Ḥazūr says that I heard Laylā say, "I heard the genie weep upon Ḥusain bin `Alī (a.s.), while saying" She then related the verses recited by them. (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār") After the Martyrdom of `Alī al Akbar, Imām al Ḥusain (a.s.) said, "O Son! Your separation is hard upon me." Saying this, he took him near the Martyrs, while his mother was wide-awake, looking at him and weeping. Zaynab (s.a.) cried out, "O dear! O son of my brother!"

Martyrdom of `Abdullāh bin Muslim bin `Aqīl (r.a.)

Muḥammad bin Abī Ṭālib (al Mūsawī) writes that the first one to step out into the battlefield, among the Ahl al-bait (a.s.), was `Abdullāh bin Muslim bin `Aqīl. He recited Epos (Rajaz), "Today I will meet Muslim who is my father and I will also meet those brave hearted ones who remained steadfast on the religion of the Prophet (s.a.w.a.). They are not from the group who are recognised by their lies. Rather they are the best and from the noblest lineage of the Hāshimī leaders." He fought until he killed ninety-eight men in three attacks. Then `Amrū bin Ṣubayḥ killed him.

Abul Faraj (al Iṣfahānī) says that his mother was Ruqayyah, the daughter of Amīr al Mu'minīn (a.s.). Shaikh al Mufīd and Al Ṭabarī relate that `Amrū bin Ṣubayḥ shot at arrow at him, `Abdullāh shielded his forehead with his palm. The arrow pierced his palm and fixed it upon his forehead. `Abdullāh could not separate his hand, when an oppressor pierced a lance into his heart and killed him.

Ibn Athīr (al Jazarī) relates that Mukhtār (bin Abī `Ubaydah) sent a group to arrest Zayd bin Ruqād. Zayd said that I shot an arrow at a youth among the Ahl al-bait (a.s.) of Ḥusain (a.s.), named `Abdullāh bin Muslim, whose hand was upon his forehead. When I shot an arrow at him, I heard him say, "O Allāh (s.w.t.)! This group has considered us less and degraded. O Allāh (s.w.t.)! Then kill them as they have killed us." Then another arrow was shot at him. When I went near him, I found that he had already passed away. Then I pulled the arrow that I had shot into his heart. Thereafter I tried to pull out the arrow from his forehead, but it did not come out. I shook it repeatedly until it came out. When I looked, I found that the head of the arrow remained in his head, while its body had come out.

The companions of Mukhtār came to search Zayd bin Ruqād and he came to meet them with his unshielded sword. Ibn Kāmil, the commander of Mukhtār's army, told them, "Do not attack him with swords or lances. Rather shoot arrows and throw stones at him." Numerous arrows and stones were thrown at him, until he fell upon the ground. Then they burnt him alive.

Some of the historians relate that after the Martyrdom of `Abdullāh bin Muslim,

Ḥusain (a.s.) took both of them and entered them into the tent. (Abī Ishāq al Isfarāyīnī, "Nūṛul `Ayn fī Mash-hadul Ḥusain"). And Allāh (s.w.t.) is the Best Knower! (translator)

the family of (ʿAqīl bin) Abī Ṭālib, attacked the army all together. When Imām al Ḥusain (a.s.) saw this, he called out to them, saying, "Forbearance upon death, O sons of my uncles." They had not yet returned from the battlefield, when Muḥammad bin Muslim (bin ʿAqīl) fell upon the earth and gained Martyrdom. His murderer was Abū Marham al Azdī and Laqīṭ bin Iyās al Juhnī.

Martyrdom of Muḥammad bin ʿAbdullāh bin Jaʿfar (r.a.)

Then, Muḥammad bin ʿAbdullāh bin Jaʿfar (al Ṭayyār) came into the battlefield, while reciting Epos (Rajaz), "I complain to Allāh against the enemies whose actions lead to destruction. They are blind. They have altered the teachings of Qurʾān and the clear Qurʾānic revelations and teachings. They have manifested disbelief alongside their rebellion." He killed ten people and was martyred by ʿĀmir bin Nah-shal al Tamīmī. Abul Faraj writes that his mother was Khawṣā bint Ḥafṣ, from (the clan of) Banī Bakr bin Wāʿil. Sulaymān bin Qattah points out to his Martyrdom in his elegies, "The one with the same name of the Prophet (s.a.w.a.) was deceived by them. They overcame him with sharpened swords. So if I cry, O my eyes, you cry profusely with such a crying that flows along every way."

Martyrdom of ʿAwn bin ʿAbdullāh bin Jaʿfar (r.a.)

Al Ṭabarī relates that the people surrounded them from all sides and ʿAbdullāh bin Quṭnah al Ṭāʾī al Nab-hānī attacked ʿAwn bin ʿAbdullāh bin Jaʿfar bin Abī Ṭālib.

It is written in Al Manāqib (of Ibn Shahr Āshūb), that ʿAwn stepped out into the battlefield and started fighting while reciting Epos (Rajaz), "If you do not recognise me, then I am the son of Jaʿfar, the martyred, the truthful one who is in Paradise. The one who is bright faced and who flies in Paradise with green wings. These attributes are sufficient to attain honour on the day of gathering." He fought and killed three cavalymen and eighteen infantry. Ultimately, he was martyred by ʿAbdullāh bin Quṭnah.

Abul Faraj (al Iṣfahānī) writes that his mother was Zaynab (s.a.), the daughter of Amīrul Muʾminīn (a.s.) and Fāṭemah (s.a.). Sulaymān bin Qattah points out to him in his verses, "If you intend to cry, then cry on ʿAwn, his brother, who will not leave you in times of difficulties. I swear by my life, then the close ones of the Prophet (s.a.w.a.) are embroiled in difficulties. Then crying is on these

lengthy difficulties and afflictions.”

Sayyid Murtadhā `Alamul Hudā quotes his salutations (Ziyārah), “Peace be upon you O `Awn bin `Abdullāh bin Ja`far bin Abī Ṭālib. Peace be upon you O the son of the one who was brought up in the lap of the Messenger of Allāh (s.a.w.a.) and followed the character of the Messenger of Allāh (s.a.w.a.) (his father `Abdullāh bin Ja`far). Who sacrificed himself in his childhood upon the sanctity of the Messenger of Allāh (s.a.w.a.) and defended the family of the Messenger of Allāh (s.a.w.a.). One who played with death, struggled with the sword before his body had gained strength (of youth), and (before) his bones had become strong and (before) he reached adolescence. You proceeded further and marched, while death neared (you). And your self was at solace and delighted. You met the advancing arrows upon your face and stopped the swords upon your head, until you met Allāh (s.w.t.) with the best of deeds.”

Martyrdom of `Abdul Raḥmān bin `Aqīl (r.a.)

Another Martyr among the Ahlulbait (a.s.) was `Abdul Raḥmān bin `Aqīl (bin Abī Ṭālib), who came out to fight, while reciting Epos (Rajaz), “My father is `Aqīl. Recognise my status among the children of Hāshim. The children of Hāshim are my brothers whose elders are truthful and the leaders of their companions. This Ḥusain is from the loftiest of the roots who is the leader not only of the youth but also of the old ones.” He killed seventeen cavalymen and was ultimately martyred by `Uthmān bin Khālīd al Juhnī.

Al Ṭabarī relates that Mukhtār (bin Abī `Ubaydah) arrested two men from the desert, who had taken part in killing `Abdul Raḥmān bin `Aqīl and in laying him bare. He beheaded them and then burnt their ominous bodies.

Martyrdom of Ja`far bin `Aqīl (r.a.)

Then, Ja`far bin `Aqīl (bin Abī Ṭālib) came out reciting Epos (Rajaz), “I am Abṭaḥī (Makkī) and Ṭālibī youth from the community of Hāshim who is from Gālib. The truth is that we are the leaders of the highest stature. This Ḥusain is the purest among the pure ones.” He killed two men, while according to another report fifteen cavalymen. He was martyred by Bushr bin Sawṭ al Hamdānī.

Martyrdom of `Abdullāh al Akbar bin `Aqīl (r.a.)

`Abdullāh al Akbar bin `Aqīl (bin Abī Ṭālib) was killed by `Uthmān bin Khālīd and

another man from (the clan of) Hamdān.

Martyrdom of Muḥammad bin Muslim bin `Aqīl (r.a.)

Muḥammad bin Muslim bin `Aqīl (bin Abī Ṭālib) was martyred by Abū Marham al Azdī and Laqīṭ bin Iyās al Juhnī.

Martyrdom of Muḥammad bin Abī Sa`īd bin `Aqīl (r.a.)

Laqīṭ bin Yāsir (or Iyās) al Juhnī shot an arrow at Muḥammad bin Abī Sa`īd bin `Aqīl (bin Abī Ṭālib) and killed him.

We (the Author) say that we have quoted regarding the Martyrdom of `Abdullāh bin Muslim bin `Aqīl after that of `Alī al Akbar (s.a.). According to the reliable reports, the number of the ones among the progeny of `Aqīl, along with Muslim, who were martyred in defence of Imām al Ḥusain (a.s.), number seven. Sulaymān bin Qattah also mentions their number to be seven in the elegies upon Imām al Ḥusain (a.s.), "O eyes. Weep profusely and lament loudly for. If you intend to cry then cry for the progeny of the Messenger (s.a.w.a.) for six of them were martyred from the loins of `Alī and seven from the progeny of `Aqīl."

Martyrdom of Qāsim bin (Imām) Al Ḥasan (r.a.)

Qāsim bin (Imām) Ḥasan resolved to step into the battlefield.¹ When Imām al Ḥusain (a.s.)'s sight fell upon his nephew that he intended to die, he hastened further, put his hands into the neck of Qāsim and embraced him. It is quoted that both of them wept to such an extent, that both of them became unconscious. Then Qāsim asked permission for battle while weeping and Imām (a.s.) refused. Qāsim wept and to kissed the hands and feet of his uncle, until he received permission from him.² Qāsim stepped into the battlefield, while tears

¹ It is related that on the night of the tenth of Muḥarram, when Imām al Ḥusain (a.s.) gathered his companions, Qāsim bin Al Ḥasan (s.a.) asked him, "And am I the one also to be killed?" Imām (a.s.) turned to him and asked, "O my son! How is death near you?" He replied, "O uncle! It is sweeter than honey." Hearing this, Imām al Ḥusain (a.s.) said, "Yes, by Allāh (s.w.t.), may your uncle be ransom upon you. You are one of those men who shall be killed along with me, after being tested by a great trial, as also my son `Abdullāh." (Sayyid Hāshim al Baḥrānī, "Madinatul Ma`ājiz") (translator)

² It is stated in some books, that when Qāsim requested permission from Imām al Ḥusain (a.s.), he replied, "O my nephew! You are a remnant from my brother, I desire you remain back so I may find solace in you." Hearing this, Qāsim sat down in a corner in a sad and

were rolling down his eyes, and was saying, "If you know me not, then I am the son of Ḥasan, who is the grand son of the chosen and the trusted Prophet (s.a.w.a.). This is Ḥusain who is like a pledged prisoner among the people who do not deserve to be quenched by rain water even." Then he fought bravely, and in spite of young age, he killed thirty-five men.

Ḥumayd bin Muslim says that I was in the army of `Umar bin Sa`ad, when I saw a boy step into the battlefield, whose face resembled a moon. He had worn a shirt and trousers, and shoes in his feet, a strap of one of which was broken, and I (still) do not forget that it was the left one. Seeing him. `Amrū bin Sa`ad al Azdī said, "By Allāh (s.w.t.)! I shall attack this boy and kill him." Hearing this, I said, "Glory be to Allāh (s.w.t.)! What do you intend? This group that has surrounded him is sufficient for him. Then why do you need to be a partner in his blood?" He replied, "By Allāh (s.w.t.)! I shall not turn back on my view." Saying this, he galloped his horse and did not turn back until he struck at his crown with his sword and split in. Qāsim fell down upon his face and called out, "O uncle!" When the voice of Qāsim reached the ears of Imām al Ḥusain (a.s.),

depressed mood and aggrieved heart, while with tears flowed from his eyes. Imām al Ḥusain (a.s.) had permitted his brothers to fight, except him, therefore he was very sorrowful and sat with his head upon his knees. Suddenly he remembered that his father, Imām al Ḥasan (a.s.), had tied an amulet upon his right arm and said, "If you are afflicted with pain and grief, you should open and read it. Then understand its meaning and act upon whatever is written in it." Qāsim said to himself, "Years have passed by, while I have never been afflicted with such grief." Then he opened the amulet and saw written in it, "O my son Qāsim! I testify that if you behold your uncle Ḥusain (a.s.) in Karbalā', surrounded by enemies, then do not refrain from fighting the enemies of Allāh (s.w.t.) and the enemies of the messenger of Allāh (s.a.w.a.). And do not act stingy in defending him with your life. And whenever he stops you from going to battle, show this to him, so he may permit you, ultimately you may obtain eternal felicity." Immediately Qāsim arose and handed the amulet to Imām al Ḥusain (a.s.) and informed him what his father (a.s.) had written. When Imām al Ḥusain (a.s.) read it, he wept profusely and sighed deeply. Then he (a.s.) said, "O my nephew! This is a testimony of your father for you, while I have another testimony from him for you, and we should certainly fulfill it." Saying this, he took the hand of Qāsim and entered him into the tent. Then he (a.s.) asked his mother, "Do you not have a new dress for Qāsim?" And she replied in the negative. Then Imām (a.s.) told his sister Zaynab (s.a.) to hand him over a chest. She brought it for him and Imām (a.s.) opened it and took out a cassock of Imām al Ḥasan (a.s.) and made Qāsim wear it. And placed the turban (`Amāmah) of Imām al Ḥasan (a.s.) upon his head. (Fakhruddīn al Ṭurayhī, "Al Muntakhab fī Jam`il Marāthī wal Khuṭab"; Sayyid Hāshim al Baḥrānī, "Madīnatul Ma`ājiz") (translator)

he hastened, similar to a falcon that comes down (hastily) from a height. He split the ranks and attacked them, similar to a ferocious lion, and reached `Amrū bin Sa`ad, his killer. Then he struck at him with his sword. The accursed stretched forth his hand and Imām (a.s.) severed it until his elbow and he gave out a loud shriek. Hearing his voice, the army of Kūfah came into motion and attacked to save him from Imām (a.s.)'s clutches. However, in the attack, his body was trampled under the horses' hooves and he died.

When the earth settled down, Imām al Ḥusain (a.s.) was seen sitting at the head of Qāsim, while he was in his last moments. He was rubbing his feet upon the earth and was ready to leave the world. Imām (a.s.) was saying, "By Allāh (s.w.t.)! It is hard upon your uncle that you called him and he did not reply to you. Or, if he replied to you he could not aid you. Or, if he aided you it could not benefit you. Far be (from the Mercy of Allāh) the nation that has killed you. This is the day, by Allāh (s.w.t.), when his foes have increased and his defenders have lessened", saying this, he lifted him up. It is as if I see the feet of the boy making marks upon the earth, while Imām (a.s.) had placed his chest upon his own. I thought to myself what he would do next. Then he brought him and placed him near his son `Alī (al Akbar), along with the other Martyrs among his family. Then he (a.s.) said, "O Allāh (s.w.t.)! You are a Witness that this group invited us to assist us, but now they lifted their hands off their assistance and united with our enemies. O Allāh (s.w.t.)! Lessen their numbers, kill them, do not leave even one of them, and do not ever forgive them. Patience, O sons of my uncle!¹ Patience, O my family! And you shall never ever see disgrace after this day."

It should be borne in mind, that the incident of the marriage of Qāsim in Karbalā' with Fāṭemah, the daughter of Imām al Ḥusain (a.s.), has no basis and is not found in any reliable books. In addition, Imām al Ḥusain (a.s.) had two daughters, as quoted in reliable books. One Sakīnah, regarding whom Shaikh al Ṭabarsī said that Imām al Ḥusain (a.s.) had already chosen her for `Abdullāh (bin Imām Ḥasan), but before the marriage, `Abdullāh was martyred. Second was Fāṭemah, who was married to Ḥasan al Muthannā (bin Imām Ḥasan), who was also present in Karbalā', and we have already pointed out to this in the life of Imām al Ḥasan (a.s.). And if one relies on non-reliable books and says that

¹ The sons of his uncle were from the progeny of `Aqīl, Muslim (bin `Aqīl), progeny of Ja`far and `Abdullāh bin Ja`far. (Author)

Imām al Ḥusain (a.s.) had another daughter by the name of Fāṭemah. We say that she was Fāṭemah al Ṣugrā (the younger), who was in Madīnah and could not be married to Qāsim bin Ḥasan. And Allāh (s.w.t.) is the Best Knower!¹

The Eminent Sheikh, the Expert Traditionist and the Trustworthy Authority of Islām, Mīrzā Ḥusain al Nūrī, may Allāh (s.w.t.) enlighten his grave, writes in his book Lu'lu' wa Marjān, that according to all the ancient reliable books authored in the science of Ḥadīth, genealogy (Ansāb) and biographies (Sīrah), no daughter of Imām al Ḥusain (a.s.) is found of marriage age without being married, so that the occurrence of this incident can be verified by disregarding it's reliability or unreliability. While the incident of Zubaydah, Shahrībānū and Qāsim al Thānī, buried in Rayy² and its vicinity, that is renowned among men, are false opinions, and is befitting to write them on the back of the book Rumūze Ḥamzah and other fictitious books. There are many evidences to prove its fallacy, while all the genealogists unanimously agree that Qāsim bin (Imām) al Ḥasan had no progeny.

Martyrdom of `Abdullāh bin (Imām) Al Ḥasan (r.a.)

It is written in some books of Martyrdom (Maqṭal), that after Qāsim, (his

¹ There is a difference of opinion among the Scholars and Researchers (past and present) regarding the marriage of Qāsim. Some claim that Imām al Ḥusain solemnized his marriage with one of his daughters, in fulfillment of Imām al Ḥasan (a.s.)'s testimony. Yet, others (including the Eminent Author) refute this claim and say that Imām (a.s.) had no daughter of marriage age present in Karbalā' and that Qāsim too had not yet attained adolescence. The first group asserts that Imām al Ḥusain (a.s.) had a daughter named Zubaydah, whom he (a.s.) married to Qāsim. And we shall quote regarding her in the next note. And Allāh (s.w.t.) is the Best Knower! (translator)

² Certain Mausoleums are situated at Rayy (Tehrān) attributed to Sayyidah Shahrībānū, wife of Imām al Ḥusain (a.s.) and mother of Imām Zainul `Ābidīn (a.s.); her daughter Zubaydah and her son Qāsim al Thānī. According to some reports, this Zubaydah was married to Qāsim bin (Imām) al Ḥasan and gave birth to his son Qāsim al Thānī (the second Qāsim). Zubaydah migrated to Rayy, Tehrān, accompanied by her mother and son. This claim is refuted by some Scholars (including the Esteemed Author), who say that Sayyidah Shahrībānū was not alive in Karbalā' and had passed away during the birth of Imām Zainul `Ābidīn (a.s.). Secondly, since Qāsim bin (Imām) al Ḥasan's age during his Martyrdom is stated as thirteen or fourteen years and he had not yet attained adolescence, the question of his son does not arise. This and similar contradictions exists regarding his marriage. And Allāh (s.w.t.) is the Best Knower! (translator)

brother) `Abdullāh came into the battlefield, while reciting Epos (Rajaz), "If you do not know me then I am the son of the valiant lion (Ḥaydar). He was a violent wind upon the enemies. I will measure you with my sword just as a huge balance measures." He attacked until he had killed fourteen men. Hānī bin Thubayt al Ḥadhramī attacked and killed him, while his (Hānī's) face turned black.

Abul Faraj (al Iṣfahānī) relates from Abū Ja`far Imām al Bāqir (a.s.), that Ḥarmalah bin Kāhil al Asadī killed him.

We (the Author) say that we shall quote the Martyrdom of `Abdullāh in the section dealing with the Martyrdom of Imām al Ḥusain (a.s.), Allāh (s.w.t.) willing.

Martyrdom of Abū Bakr bin (Imām) Al Ḥasan (r.a.)

Abū Bakr bin (Imām) al Ḥasan (a.s.), whose mother was a slave-girl,¹ was the real brother of Qāsim. `Abdullāh bin `Uqbah al Ganawī killed him. Imām Muḥammad al Bāqir (a.s.) relates, that `Uqbah al Ganawī killed him. Sulaymān bin Qattah points to him in his verses, "One drop of our blood is with the Ganawī tribe and the tribe of Asad has the other drop as is accounted and mentioned."

We (the Author) say that we have seen in some genealogical trees that Abū Bakr bin Ḥasan bin `Alī bin Abī Ṭālib was martyred in Karbalā', while he had no issues. Imām al Ḥusain married his daughter Sakīnah to him and his blood remained with the Banī Ganīyy.

Martyrdom of the sons of Amīrul Mu'minīn `Alī (a.s.)

When Abul Fadhlil `Abbās (s.a.) saw that most of the family were martyred, he turned to his brothers, `Abdullāh, Ja`far and `Uthmān, the sons of Amīrul Mu'minīn (a.s.) through Ummul Banīn, and said, "May my life be ransom upon you! Proceed further and defend your Master, until you die in his path." All of them proceeded and stood in front of Imām al Ḥusain (a.s.), defended him and took upon their faces and necks every stroke that came upon him. Hānī bin Thubayt al Ḥadhramī attacked `Abdullāh bin `Alī and killed him. Then he attacked Ja`far bin `Alī and killed him too. Yazīd al Aṣḥabī shot an arrow at `Uthmān and killed him. Then he proceeded further and beheaded him. `Abbās

¹ She was addressed as Umm Abī Bakr, while her name was Ramlah. (Author)

stood in front of Imām al Ḥusain (a.s.), fighting alongside him and leaned whenever he leaned and was martyred.

We (the Author) say that these few lines that we have quoted regarding the Martyrdom of the sons of Amīrul Mu'minīn (a.s.), have been taken from the book (Al Akhbārul Ṭiwāl) of Abū Ḥanīfah al Dīnawarī, written a thousand years back. However, it is stated in other books of Martyrdom (Maqṭal), that `Abdullāh bin `Alī proceeded further, while reciting Epos (Rajaz), "I am the son of the brave and the virtuous and that refers to `Alī, the one who performed great achievements. He was the sword of the Messenger of Allāh (s.a.w.a.), seeking revenge for him. Everyday, there would be terror manifested by the sword." He fought fiercely until Hānī bin Thubayt al Ḥadhramī killed him after an exchange of several strokes between them. Abul Faraj (al Iṣfahānī) writes that his age on that day was twenty-five years.

Thereafter, Ja'far bin `Alī (a.s.) came out into the battlefield, reciting Epos (Rajaz), "Certainly I am Ja'far, the possessor of loftiness, the son of Alī, the best of forgivers. My lineage is that of my uncle Ja'far and my maternal uncle. I support Ḥusain who is the possessor of generosity and virtues." Hānī bin Thubayt attacked him and killed him too. Ibn Shahr Āshūb relates that Khawlī al Aṣbahī shot an arrow at him that pierced his head or his eye. Abul Faraj (al Iṣfahānī) relates from Imām Muḥammad al Bāqir (a.s.), that Khawlī killed Ja'far.

After him, `Uthmān bin `Alī came out and recited Epos (Rajaz), "Certainly I am `Uthmān, the possessor of pride. My father is `Alī, the one who has performed great feats, the pure. This is Ḥusain, the leader of the best of people, who is the leader of the young ones and the elders too." He fought until Khawlī al Aṣbahī shot an arrow upon his flank and he fell down from his horse. Seeing this, a man from Banī Dārīm rushed towards him, killed him and beheaded him. It is related that his age on that day was twenty-one years. It is related that when he was born, Amīrul Mu'minīn (a.s.) said, "I have named him (`Uthmān) upon the name of my brother, `Uthmān bin Maz'ūn."

We (the Author) say that `Uthmān bin Maz'ūn was noble among the eminent companions and the distinguished ones of the Messenger of Allāh (s.a.w.a.). He (s.a.w.a.) befriended him much, while he possessed a very lofty person, was devout and abstinent to such an extent, that he fasted during the days and remained awake at nights in worship. He possessed abundant eminence that cannot be quoted. He passed away in Madīnatul Munawwarah in the month of

Dilhijjah, in the second Hijrah. It is said that he was the first one to be buried in (the cemetery of) Al Baqī'. It is also related that after his death, the Messenger of Allāh (s.a.w.a.) kissed him. When Ibrāhīm, the son of the Messenger of Allāh (s.a.w.a.) passed away, he (s.a.w.a.) said, "Join your ancient virtuous one, `Uthmān bin Maz`ūn."

Al Sayyid al Samhūdī writes in his Tārīkhul Madīnah, that it is seems that the daughters of the Messenger of Allāh (s.a.w.a.) all lie buried near `Uthmān bin Ma`zūn. Since, during the burial of `Uthmān bin Maz`ūn, he (s.a.w.a.) placed a stone as a mark near the head of his grave and said, "I mark the grave of my brother with this stone, and I shall bury near him any of my child who passes away."

Martyrdom of Abū Bakr bin (Imām) `Alī (r.a.)

His name is not known,¹ but his mother was Laylā bint Mas`ūd bin Khālid (al Dārmīyyah). It is quoted in Al Manāqib (of Ibn Shahr Āshūb), that he stepped into the battlefield, while reciting Epos (Rajaz), "My elder is `Alī, the one who has performed great boastful things. He is from the son of Hāshim who is the best, the noble and the virtuous. This is Ḥusain, the son of the the Prophet (s.a.w.a.). We support him with our shining swords. May my life be sacrificed for him, who is an honoured brother." He continuously fought until Zajr bin Badr (al Nakha`ī), or according to a report `Uqbah al Ganawī, killed him.

Al Madā'enī relates that he was found lying dead in a canal and it was not known who killed him.

Sayyid Ibn Ṭāwūs relates, that on the day of `Āshūrā', Ḥasan al Muthannā (bin Imām al Ḥasan) fought alongside his uncle Imām al Ḥusain (a.s.). He killed seventeen men from among the enemies and fell upon the ground after receiving eighteen wounds upon his body. Asmā' bin Khārijah, one of his maternal relations, took him to Kūfah and treated him until he was cured, then sent him to Madīnah.

¹ The esteemed author writes this perhaps due to oversight, since in the section dealing with the children of Amīrul Mu'mīnīn (a.s.), he quotes his name as Muḥammad al Aṣḡar (the younger) with the agnomen (Kunīyyah) of Abū Bakr. (translator)

Martyrdom of a child from among the family of Imām al Ḥusain (a.s.)

The authors of Martyrdom (Maq̄tal) write, that a child stepped out of the tents of Imām al Ḥusain (a.s.), who had worn two pearl earrings. He was looking at the right and left due to intense fright, and was in a state of such fear and confusion, that his earrings were trembling due to the shaking of his head and body. At that moment, the savage Hānī bin Thubayt al Ḥadhramī attacked and killed him. It is said that during his death, Shahr̄bānū looked at him in an unconscious state and did not possess the courage to speak or move. However, it should be borne in mind that this Shahr̄bānū was not the mother of Imām Zainul `Ābidīn (a.s.), since she had already passed away during childbirth.

Abū Ja`far al Ṭabarī has quoted the child's Martyrdom in a very simple way, and we quote below his report. Abū Ja`far al Ṭabarī relates from Hishām al Kalbī, who says that reported to me Abū Huḍayl, a man from Al Sakūn, from Hānī bin Thubayt al Ḥadhramī. He (Abū Huḍayl) says that I saw him (Hānī) seated in the gathering of the Ḥadhramī people, during the time of Khālīd bin `Abdullāh, while he had turned old. I heard him say, "I was one of those who witnessed the Martyrdom of Ḥusain (a.s.). By Allāh (s.w.t.)! I was among the ten men upon the horse back; we were parading and dispersing them from one another. Suddenly I saw a child from the family of Ḥusain (a.s.) come out, while holding a stick of the tent. He was wearing a shirt and trousers. He was terrified and was looking at his left and right. It is as if I can see his earrings shaking, as and when he moved his head. Suddenly a man came to him, riding a horse, and cut him with his sword." Hishām (al Kalbī) says that Al Sakūnī (Abū Huḍayl) said, that Hānī bin Thubayt himself killed the child, but when he was reprimanded for it, he made up this story.

Martyrdom of Abul Fadhlil `Abbās (s.a.)

`Abbās was the eldest son of Ummul Banīn and the fourth son of Amīrul Mu'minīn (a.s.). His agnomen (Kunīyyah) was Abul Fadhl and was bestowed the title of Saqqā (water bearer), while he was the standard-bearer of Imām al Ḥusain (a.s.). He possessed such beauty and a radiant countenance, that he was named Qamar Banī Hāshim (the Moon of the Banī Hāshim). He was such robust and tall, that when he sat upon a strong and corpulent horse, his feet would drag upon the earth. He had three real brothers, none of whom had any issues.

Abul Fadhlil `Abbās (s.a.) sent them for battle so he could witness their Martyrdom with his eyes and obtain reward in lieu of their sorrow.

As written by some authors of Martyrdom (Maqtal), that after their Martyrdom, when he witnessed the loneliness of his brother Imām al Ḥusain (a.s.), he came to him and said, "O brother! Do you permit me to sacrifice my life for you?" Hearing his words, Imām (a.s.) wept bitterly and said, "O brother! You are my standard-bearer, if you do not remain with me, my army shall be scattered." Abul Fadhl replied, "My chest constricts, I am tired of life and desire to seek revenge from these hypocrites." Hearing this, Imām al Ḥusain (a.s.) said, "Now when you are determined to undertake the last journey, then seek some water for these children." Therefore, `Abbās went to them and counselled them and warned them, but it was of no avail. He returned back to Imām (a.s.) and informed him and heard the cries of the children, "O thirst! O thirst!"

Hearing this, `Abbās mounted his horse, took his lance and water-skin and galloped towards the Euphrates (Furāt). Four thousand men, who were positioned to guard the Euphrates, surrounded him from all sides and shot arrows at him. `Abbās pounced upon them, similar to a ferocious lion, while reciting Epos (Rajaz), "I do not fear death when it shrieks until I immerse myself and disappear amongst the armed warriors in the battle. May my soul be sacrificed for the pure soul of Al Muṣṭafā (s.a.w.a.). I am `Abbās who will take the water to the tents. I do not fear the calamity on the day of battle." And whatever side he turned, he scattered them away, until, according to a report, he killed eighty men among the enemies. When he entered the river, severe thirst prevailed upon him; he filled his palm with water and tried to take it to his lips, when he remembered the thirst of Imām al Ḥusain (a.s.) and his family and threw away the water. He filled the water-skin and placed it upon his right shoulder. He hastened towards the tents to quench the thirst of the children.

When the army saw this, they surrounded him from all sides and he attacked them, similar to a ferocious lion, making way for himself. Suddenly Nawfal al Azraq, or according to a report Zayd bin Waraqā', came up to him from behind a palm-tree, while Ḥakīm bin Ṭufayl assisted and incited him, and he struck at his right arm and severed it. Seeing this, Abul Fadhl hastily placed the water-skin on his left shoulder, took the sword in his left hand and attacked the enemies while reciting Epos (Rajaz), "I swear by Allah that even if you cut my right hand, I will continue for ever to support and defend my religion and my Imām who is the

truthful in certitude. He is the son of the pure and the trustworthy Prophet (s.a.w.a.)." He fought until he was exhausted, again Nawfal, and according to a report Ḥakīm bin Ṭufayl, sprung up from behind the palm-tree and struck at his left hand and severed it too. Seeing this, `Abbās said, "O Soul! Fear not the disbelievers. Glad tidings be to you for receiving the Mercy of the Supreme Lord alongside the Prophet (s.a.w.a.) who is the leader and the chosen one. They have unjustly cut off my left hand. O my Lord! You put them in the heat of the fire of hell."

`Abbās clenched the water-skin with his teeth and tried hard to reach it to the thirsty ones, when suddenly an arrow pierced the water-skin and water flowed away. Another arrow pierced his heart and he fell down from the horse.

Verses: "They unfolded him with arrows and drenched spears and swords that split from the head to the feet. Then he fell on the earth, his both hands being cut off. However his stature and glory remain intact."

He called out, saying, "O brother! O Abā `Abdillāh! Come to my aid." According to the report of Al Manāqib (of Ibn Shahr Āshūb), an accursed one struck an iron club upon his head.

When Imām al Ḥusain (a.s.) heard his voice, he rushed to him and saw him lying on the bank of the Euphrates, with body cut asunder and arms severed. He (a.s.) wept and said, "Now my back has broken, and my manoeuvre has lessened and my enemies have rejoice upon me." According to a report, he composed these verses, "O the worse of people! You have certainly transgressed in your wrongdoing and have opposed the religion of Prophet Muḥammad (s.a.w.a.). Did not the Best among the Prophet (s.a.w.a.) advise you regarding goodness to us? Are we not from the progeny of the Prophet (s.a.w.a.)? Is not Zahrā' my mother among you? Is not my grandfather Aḥmād (s.a.w.a.) the best of men? May you be cursed and disgraced on account of the oppression committed by you. Soon you will meet the heat of the burning fire and will be burnt in it."

It is related from Imām `Alī Zainul `Ābidīn (a.s.) that, "May Allāh (s.w.t.)'s Mercy be upon my uncle `Abbās, he gave preference (to his brother upon himself) and bore trials, he sacrificed himself for his brother until his arms were cut off. Allāh (s.w.t.) replaced them with two wings and he flies with it along with the Angels, as bestowed to Ja`far bin Abī Ṭālib. Verily `Abbās possesses such a status near

Allāh (s.w.t.), that all the Martyrs shall envy him on the day of Qiyāmah.”

It is related that `Abbās was thirty four years old at the time of his Martyrdom. His mother Ummul Banīn went out of Madīnah to (the cemetery of) Al Baqī` to mourn him and his brothers, and wept and wailed upon them to such an extent, that every passer-by wept due to it. It is not surprising when friends weep, but a sworn enemy of Ahlalbait (a.s.), similar to Marwān bin Ḥakam, also wept upon hearing her words.

Her elegies upon Abul Fadhil `Abbās and her others sons are, “Whoever has seen the courageous advances of `Abbās, and along with him were the brave sons of Ḥaydar, all of whom were lions. I heard that he lost his arms, and his head was wounded. My lamentation upon my cub who was hit upon his head with a club. Were it that he had a sword, no one would have dared approach him.” “Don’t call me the mother of sons (Ummul Banīn) anymor, this title reminds me of those Ḥaydarī lions. As long as my sons were alive, I was Ummul Banīn. Now that I have lost them, this title doesn’t suit me. Those four sons of mine were like four lions, the ones who sleep in the desert after giving their heads. Whoever faced them in the midst of the battlefield surely would have fallen to the ground like rain. How I wish someone had come and informed me that the arms of my `Abbās were brutally severed.”

We shall later quote, Allāh (s.w.t.) willing, some verses in elegies of Abul Fadhil `Abbās (s.a.), it is appropriate that we quote some here also, “He was always fighting in the war against the tyrants to the extent that the desire was braided over the highland. They surely shot arrows at him and extended the distance between him and the water, which he had filled. So he called out O Ḥusain totally neglecting the blood flowing out from his body, O my brother! Certainly I failed in what I had hoped to do. May the peace of Allāh be on you, O the son of Muḥammad (s.a.w.a.) despite the tribulation that has afflicted me, O brother! When the grandson (Ḥusain) saw him fallen on the ground totally neglecting the difficulties of death and tears, he came to him with a wounded heart and called out to him with a heart full of grief. O brother! You were my help in all my affairs. O Abal Fadhil! O the one who sacrificed his life for me. It is indeed very difficult for me to see you fallen on the ground and your face being sprinkled with sand. May you receive thousand greetings from the Beneficent, for surely your stature near me, O my brother, has indeed been elevated now. So glad tidings be to you regarding Paradise on the morrow, and being in the company

of the Houries, and the young slaves and success and loftiness."

Battle of Imām al Ḥusain (a.s.) and his heart-rending Martyrdom

It is quoted by some authors of the books of Martyrdom (Maqatal), that when Imām al Ḥusain (a.s.) saw seventy two men, among his companions and relatives, fallen down martyred upon the earth, he resolved to go for battle. He went to the tents of the ladies to bid them farewell and called out to them saying, "O Sakīnah! O Fāṭimah! O Zaynab! O Umm Kulthūm! Salutations upon you from me!"

Verses, "The ladies stood up and shed tears lamenting and settled at the farthest level of wailing and sobbing. Where is the son of Muṣṭafā (s.a.w.a.), the cistern in the darkness? O the sanctuary of the people of the household in the times of turbulence. How we wish we would have died and not witnessed all that we saw. And how we wished we were not examined by being alive. Then who is there for the orphans once their support is pulled down and who is there to take care of the maidens when the guardians are missing."

At that moment, Sakīnah said, "O father! Have to submitted to death?" Imām al Ḥusain (a.s.) replied, "How can he not submit to death who does not possess any companions or supporters?" She said, "Then return us back to the land (Madīnah) of our Grandfather (s.a.w.a.)." Imām recited these verses, "If the Sand grouse are left (alone) at night, they shall sleep (in peace)." He meant to say that, "This army shall not allow me to take you away to any place." Hearing this, the women started to weep and Imām (a.s.) consoled them. It is said that then he turned to his sister Umm Kulthūm and said, "O my sister! I testify goodness to you regarding yourself, for verily I proceed towards this nation (for battle)."

We (the Author) say that all the sufferings of Imām al Ḥusain (a.s.) scorches the hearts and makes the eyes shed tears, but the sorrow of his final departure has a deep effect, especially when his own children and that of those martyred before him, who were similar to his own, surrounded him from all sides and wept. It is related that when Imām al Ḥusain (a.s.) reached Qaṣr Banī Muqāṭil, he saw the tent of `Ubaydullāh bin Ḥurr al Ju`fī. Imām (a.s.) sent Ḥajjāj bin Masrūq to him to call him, but he refused to come and Imām (a.s.) himself left to meet him. `Ubaydullāh relates that Ḥusain (a.s.) entered my tent, while his

beard was (dyed) black, similar to the wings of a crow. I did not find anyone more handsome than him, or anyone similar to him who would enlighten the eyes. I did not pity anyone as I pitied him when I saw him walking, while his children had surrounded him.

To support the above, an incident has been quoted by Mīrzā Yahyā al Ab-harī, that once he saw `Allāmah Muḥammad Bāqir al Majlisī in a dream, seated in the sacred courtyard of the Mausoleum of Imām al Ḥusain (a.s.), near the arch at his blessed feet, delivering lectures. He started to counsel and when he prepared to recite the sufferings, a man came to him and said, "Sayyidah Fāṭemah (s.a.) tells you: Recite the sufferings relating to the final departure of my martyred son." Therefore, `Allāmah al Majlisī recited the suffering of the final departure, while a large crowd gathered around him and wept bitterly, the similarity of which I had never witnessed in my life. Also Imām al Ḥusain (a.s.) gave him (Mīrzā Ab-harī) glad-tidings in the dream, saying, "Tell our friends and our confidantes to make efforts in holding our sufferings (gatherings)."

Imām Muḥammad al Bāqir (a.s.) relates that on the day of his Martyrdom, Imām al Ḥusain (a.s.) called his elder daughter Fāṭemah, and handed her a wrapped book and an evident testimony. Imām `Alī Ibnul Ḥusain (Zainul `Ābidīn) was ill and (later) Fāṭemah handed it over to him, then the book came to us.

It is quoted in the book Ithbātul Waṣīyyah (of Al Mas`ūdī), that Imām al Ḥusain (a.s.) summoned his son `Alī (a.s.), while he was ill. He (a.s.) bestowed him with Ismul A`āzam (the Greatest Name of Allāh) and the legacies of the Prophets (a.s.). He (a.s.) informed him (a.s.) that the (hidden) knowledge, texts, books and weapons, that were among the legacies of the Prophets (a.s.), were with Umm Salmah, and he had told her to return it back to Imām Zainul `Ābidīn (a.s.) once he returned back (to Madīnah).

It is related in the book Al Da`wāt of Quṭubuddīn al Rawāndī from Imām `Alī Zainul `Ābidīn (a.s.), that my father (a.s.) embraced me and pressed me to his chest on the day in which he was martyred, while blood was flowing through him. He (a.s.) told me, "O my son! Memorize a supplication (Du`ā') from me, taught to me by Fāṭemah (s.a.), taught to her by the Messenger of Allāh (s.a.w.a.), taught to him by Jibra'īl, for (fulfilment of) desires, in important (matters), sorrows, during descent of afflictions and grave serious matters. Then recite: Bī Ḥaqqi Yā Sīn wal Qur`ānil Ḥakīm; wa Bī Ḥaqqi Ṭāhā wal Qur`ānil `Āzīm; Yā Man Yaqdiru `alā Ḥawā'ejil Sā'ilīn; Yā Man Ya'lamu mā fil Dhamīr; Yā

Munaffisu `anil Makrūbīn; Yā Mufarriju `anil Magmūmīn; Yā Rāḥimal Shaykhil Kabīr; Yā Rāziqal Ṭiflil Ṣagīr; Yā Man lā Yaḥtāju ilal Tafsīr; Ṣalli `alā Muḥammadin wa Āli Muḥammad; Wa If`al bī mā Anta Ahluh. (By the Right of Yāsīn and the Wise Qur`ān. And by the Right of Ṭāhā and the Great Qur`ān. O the One Who is Potent upon (fulfilling) the desires of the destitute. O the One Who knows what lies (concealed) inside the heart. O the One Who discharges the distress ones. O the One Who relieves the grievous ones. O Merciful upon the old man. O Sustainer of the small infant. O the One Who is not dependent of (any) interpretation. Send Your Blessings upon Muḥammad (s.a.w.a.) and the Progeny of Muḥammad (s.a.w.a.) and do what You are competent of).

It is related in Al Kāfī (of Shaikh al Kulaynī), that during his death, Imām `Alī Zainul `Ābidīn (a.s.) pressed his son Imām Muḥammad al Bāqir (a.s.) to his chest and said, "O dear son! I testify to you, similar to my father (Imām al Ḥusain) when his end drew near, who said that his father (Amīrul Mu`minīn) had testified to him, saying: O my son! Be careful of oppressing the one who has no aide upon you, except Allāh (s.w.t.)."

The narrators say that thereafter Imām al Ḥusain (a.s.) himself proceeded for battle. When Imām `Alī Zainul `Ābidīn (a.s.) saw his father alone and without any aide, and in spite of not possessing the power to lift a sword (due to illness), he proceeded towards the battlefield. Umm Kulthūm (s.a.) called out from behind his back, "O light of my eyes! Return back." Imām (a.s.) replied, "O aunt! Leave me and let me go so that I may fight in defence of the son of the Messenger of Allāh (s.a.w.a.)." Seeing this, Imām al Ḥusain (a.s.) told Umm Kulthūm, "Stop him, lest he be killed and the earth may be vacant of the progeny of Muḥammad (s.a.w.a.)."

Even at this moment, Imām al Ḥusain (a.s.) did not forsake his love for the nation, and constantly desired that some of them would revert back to the path of guidance and forsake the misguided ones. Thus, he called out, "Is there anyone who would ward off the evil of the enemies from the family of the Messenger of Allāh (s.a.w.a.)? Is there a monotheist who would fear Allāh (s.w.t.) regarding us? Is there an aide who would desire (reward) from Allāh (s.w.t.) in lieu of our aid?" Hearing this, the voices of weeping from the women arose.¹

¹ It is quoted in the book Ḥadā'eql Wardīyyah (of Murtadhā bin Zayd al Maḥaṭṭarī), that on

Martyrdom of the suckling child (`Alī al Aṣḡar) (r.a.)

Imām al Ḥusain (a.s.) came to the door of the tent and called out to his sister Zaynab (s.a.), saying, "Bring my child to me, so that I may bid him farewell." He took the child and neared his face to kiss him, when Ḥarmalah bin Kāhil al Asadī shot an arrow at the neck of the child and killed him.

He then handed back the child to his sister Zaynab (s.a.). When she lifted him up, Imām (a.s.) filled his palms with his blood and threw it towards the heavens, saying, "Everything (trials) that descends upon me is easy, when Allāh (s.w.t.) beholds."

Sibṭ Ibnul Jawzī writes in his Taḍkirah Khawāṣul Ummah from Hishām bin Muḥammad al Kalbī, that when Imām al Ḥusain (a.s.) saw the determination of the nation to kill him, he took the Qur'ān, opened it, placed it upon his head and called out to them, saying, "The Book of Allāh (s.w.t.) and my Grandfather Muḥammad (s.a.w.a.), the Messenger of Allāh, is between me and you. O nation! Why do you consider shedding my blood to be lawful? Am I not the son of the daughter of your Prophet (s.a.w.a.)? Has not the words of my grandfather (s.a.w.a.) reached you regarding me and my brother Ḥasan (a.s.) that: Both of these are the Masters of the youth of paradise?" While he was addressing the nation, his sight fell upon his child, who was weeping due to intense thirst. He (a.s.) lifted up the child and said, "O nation! If you do not pity me, (at least) pity this child." Hearing this, a man from among them shot an arrow at him and slaughtered him. Seeing this, Imām al Ḥusain (a.s.) wept and then said, "O Allāh (s.w.t.)! Judge between us and the nation who invited us to assist us, however they killed us." At that moment, a voice sounded from the heavens, "Leave him O Ḥusain! That a wet-nurse awaits him in paradise."

It is related in the book Al Iḥtijāj (of Shaikh al Ṭabarsī), that then Imām (a.s.) alighted from his horse and dug a grave with the sheath of his sword. He

the day of the tenth of Muḥarram (`Āshūrā'), when the companions of Imām al Ḥusain (a.s.) attained Martyrdom, he (a.s.) called out, "Is there an aide who could assist us"? When the women and children heard his words, they began to weep and wail. When Sa`ad bin al Ḥarth al `Ajalānī and his brother Abul Ḥatūf, who were in the army of `Umar bin Sa`ad, heard these words and the voices of weeping of his children, they turned to him. They continuously fought in his defence and killed and wounded a group among his enemies. Ultimately, they attained Martyrdom. May Allāh's Mercy be upon them both. (Author)

smears the child with his blood and buried him.¹

Al Ṭabarī relates from Abū Ja'far Imām Muḥammad al Bāqir (a.s.), that an arrow landed upon the neck of the child, who was besides Imām al Ḥusain (a.s.). Imām (a.s.) was wiping the blood upon him and saying, "O Allāh (s.w.t.)! Judge between us and the nation who invited us to assist us, however they killed us." Then he ordered a Yemeni garment to be brought. He tore it and wore it, then he went towards the battlefield with sword in hand.

When Imām al Ḥusain (a.s.) completed the rites of his child, he mounted his horse, turned towards the hypocrites and said, "This group has become believers. Since long, they had turned their faces away from the reward of Allāh, the Lord of the humans and the genie. They killed `Alī and his virtuous son Ḥasan, born out of noble parents on account of their anger for them and have said gather people towards the war with Ḥusain."

Then he stood facing the nation, while he had unsheathed his sword. He shut the doors of the life of this world (upon himself), submitted to Martyrdom and meeting Allāh (s.w.t.), and then recited these verses, "I am the son of `Alī, the pure one from the children of Hāshim. This is sufficient for my pride. My

¹ It is also related that Zaynab (s.a.) brought the infant child to Imām al Ḥusain (a.s.) and handing him over to him, said, "O brother! Take your child." Imām (a.s.) held him in his fold and kissed him, while saying, "Away with this nation if your grandfather Al Muṣṭafā (s.a.w.a.) is enraged (with them)." Then he (a.s.) brought him to the people and asked water for the child, saying, "O nation! Verily you killed my brothers, my children and my companions. And there is none left (with me), except this child. He is raging due to (intense) thirst without any guilt. Then feed him a drink of water." Hearing this, differences arose among the army, some of them said, "If the elders are guilty, what is the sin of this child?" While still some said, "Kill him, and do not let anyone remain among this family." When `Umar bin Sa'ad witnessed this (commotion), he shouted to Ḥarmalah, saying, "Woe be to you O Ḥarmalah! Cut off the discord of the community." He asked what he should do and Ibn Sa'ad replied, "Shoot an arrow at the child." Ḥarmalah says that, I saw his shining neck upon the upper arm of his father Ḥusain (a.s.). I shot an arrow at him and I slaughtered him vein to vein. When the child felt the heat of the arrow, he removed his hands from the cloth, embraced his father and fluttered similar to a slaughtered bird. Imām al Ḥusain (a.s.) filled his palm with the child's blood and threw it towards the heavens, saying, "O Lord! This is not easy upon You than the (slaughter) of the young (weaned) camel of the nation of Ṣāleḥ (a.s.)." (Sayyid `Abdul Razzāq al Muqarram, "Maqṭalul Ḥusain"; Shaikh Muḥammad Mahdī al Māzandarānī, "Mā `āliyyul Sibṭayn"; etc.) Imām Ja'far al Ṣādiq (a.s.) says, "If a drop of it (the blood) would have fallen upon the earth, the wrath (of Allāh) would descend." (translator)

grandfather, the Messenger of Allāh (s.a.w.a.) was the noblest of men to have traversed the earth. We are the radiant lamp of Allāh amongst His creation. My mother Fāṭemah is from the loins of the Aḥmad (s.a.w.a.). My uncle Ja`far is called as the possessor of two wings. The Qur`an was truly revealed in our midst. Guidance and revelation is mentioned with goodness amongst us. We are the security of Allāh for all the people. We mention this secretly and openly to the people. We are the Masters of the Pond (of Kawthar) from where we will quench our friends from the goblet of the Messenger of Allāh (s.a.w.a.). This is such that it cannot be denied. Our Shī`ah (adherents) are the best of adherents. Our enemies will be in loss on the Day of Judgement."

He (a.s.) called for combat and whoever came to face the son of "the Lion of Allāh", he killed him. He fought valorously and dispatched numerous valiant ones to hell, while none dared to confront him. Imām (a.s.) then attacked the right wing, while saying, "Death is better than undertaking disgrace; while disgrace is worthy than entering hell." Then he (a.s.) assaulted the left wing, while saying, "I am Ḥusain the son of `Alī, I have sworn not to retreat. I shall defend the children of my father, I shall traverse upon the Religion of the Prophet (s.a.w.a.)."

Some narrators say that, "By Allāh (s.w.t.)! We have never seen a man, who is surrounded by a large army from all sides, whose companions and sons have all been killed, and whose family have been besieged and driven to extremities, more valorous and resolute than Ḥusain (a.s.). All these sufferings gathered in his self, apart from intense thirst, immense heat and abundance of wounds. Yet, no sign of restlessness and constraint was found in his venerated self and no amount of anxiety was visible in his personality. Even under such circumstances, he attacked and killed (his enemies). And when he was attacked by some valorous ones, he would pounce upon them such, that they would scatter from the son of the Lion of Allāh, similar to cattle that run away after seeing a wolf. Again, the (scattered) army would gather, that numbered thirty thousand, and stick their backs to one another and proceed to fight him. Again, he would attack this large army and they would scatter and flee away from him, similar to locusts. His surrounding would become empty of any troops for some time. Then he returned from the middle of the army towards his encampment while saying, "*There is no might and no power except with Allāh.*"

It is appropriate that we quote here the words of James Corne, an Indian

Author¹ regarding the (extraordinary) valour of Imām al Ḥusain (a.s.). Mīrẓā Ḥusain al Nūrī writes in his Lu'lu' wa Marjān that the above personality authored a book dealing with the history of China in the Urdū language, that is a standard language of India presently and has been printed therein. While discussing valour on page 111 in the second volume of his book, he writes, "The valour and bravery of Rustam is renowned in the world, yet his name cannot stand in comparison to some passed valorous men. However, Ḥusain bin `Alī (a.s.), whose valour has gained precedence upon all the valorous ones, since a man who displays manliness on the red-hot sand of Karbalā' in the state of hunger and thirst, he can be compared to Rustam only by a person who is ignorant of historical facts. Does the pen possess the strength to note down the state of Ḥusain (a.s.) and does the tongue possess the power to praise the determination of the seventy two men against thirty thousand blood thirsty army of Shām and Kūfah, and also Martyrdom of each one among them? How can an imperfect mind ever perceive the state of their mind and heart upon what befell them, from the time `Umar bin Sa`ad surrounded them from all sides, along with ten thousand men, until the time Shimr severed the sacred head. There is a renowned proverb that a single man cannot complete a task until a second one assists him. Ḥusain (a.s.) and his companions faced eight kinds of enemies. On the four sides, ten thousand army of Yazīd was their enemy, that were ceaselessly raining arrows and lances upon them, yet they remained resolute. The fifth foe was the sun of Arabia that was scorching the bodies, while there is no equal to it upon the earth. The sixth foe was the desert of Karbalā', the sands of which were scorching like a heated furnace. The sun was spitting fire, rather was a raging river (of fire), whose bubbles gave rise to blisters upon the feet of the sons of Fāṭemah (s.a.). The seventh and eighth foes, that were the most oppressive among all, were the overpowering hunger and the unbearable thirst. Therefore, bravado has ended upon the names of those who fought with thousands of infidels in such conditions. While no gallant (hero) can ever have pre-eminence upon them."

Ibn Shahr Āshūb and others relate that Imām al Ḥusain (a.s.) dispatched one thousand nine hundred and fifty men to hell, apart from the wounded ones.

¹ He was actually a British Author of the thirteenth Century, probably residing in India during British rule. His above words are quoted in his book "History of China" that was even translated into Urdū and Fārsī. (translator)

Seeing this, Ibn Sa`ad realized that in the entire vast creation, none possessed the power and ability to confront Ḥusain (a.s.). And if it continued in the same manner, Ḥusain (a.s.) would make each and every one among his army taste the rage of his sword. Therefore he called out to his army, saying, "Woe be upon you! Do you know whom you fight with and which valorous one you combat? He is the son of Anza`ul Batīn¹, the vanquisher upon all vanquishers, `Alī bin Abī Ṭālib (a.s.). He is the son of a father who defeated the `Arab warriors and the valiant ones in his age. Then unite with one another and attack him from all sides."

"He did not give them any way out except that they should fight with him. Then when they pondered, they considered it correct that they should fight against him from four aspects viz. sword, arrows, spears and stones."

Then, the immense army attacked him (a.s.) from all sides, while the archers, that numbered four thousand, fixed their arrows in their bows and shot at him. They surrounded the oppressed one from all sides, stood in between him and the tents of his family and some of them turned to them. When Imām (a.s.) saw this, he called out to them, saying, "Woe be upon you O adherents of the family of Abū Sufyān! If you do not possess Religion and do not fear the day of return (Qiyāmah), (at least) be freemen in this world of yours'. Then return back to your genealogies if you are `Arab, as you presume." Hearing this, the accursed Shimr said, "What do you say O Ḥusain?" Imām (a.s.) replied, "I say that I am the one who fights you, then fight me. While the women are not at fault. Then

¹ Literally Al Anza` refers to a person with scanty frontal hair upon his scalp, while Al Batīn refers to a person with a bloated stomach. However, the true interpretation is that Al Anza` is used as a metaphor to refer to a person stripped of the filth of polytheism (Shirk), while al Batīn is used as a metaphor for abundance knowledge, faith and belief. There are numerous reports in the Shī`ah and Ahlul Sunnah books to prove this. Among them, the Ḥadīth of the Messenger of Allāh (s.a.w.a.) addressed to Amīrul Mu`minīn (a.s.), "O `Alī! Allāh (s.w.t.) forgave you, your progeny, your adherents (Shī`ah), the beloved ones of your adherents (Shī`ah) and the beloved ones of the beloved ones of your adherents (Shī`ah). Then have glad tidings, that you are Anza`ul Batīn, stripped off polytheism (Shirk), replete with (abundant) knowledge." (Al Ḥamawī al Juwaynī, "Farā'idul Simṭayn"; Ibnul Magāzilī, "Manāqib"; etc.) However, Mu`āwiyah and his accomplices used this title in its literal meaning, to demean the eminent status of Amīrul Mu`minīn (a.s.) and spread misconception among the common Muslim that `Alī (a.s.) had scanty frontal hair upon his scalp and had a bloated stomach, thus concealing its real meaning. (translator)

stop your haughty ones, your despots and ignorant ones from disturbing my family until I am alive." Shimr replied, "So be it O son of Fāṭemah (s.a.)." Then he called out to his accomplices, saying, "Leave the family of the man and turn to him. For, by my life, he is a merciful match!"

Hearing this, the troops attacked him and he proceeded towards them, similar to a ferocious lion, and struck them with his sword. He threw the large group of troops upon the ground, similar to the leaves of the trees falling by the gush of wind. The troops ran away from whichever side he turned. He turned to the Euphrates (Furāt) due to extreme thirst. The Kūfans realized that if Imām (a.s.) drank water, he would attack them ten times more fiercely and kill them. Therefore, they stood in ranks upon the bank of the river and obstructed water from him. And whenever Imām (a.s.) desired to near the river, they attacked him and turned him back. At that moment, A`awar al Salamī and `Amrū bin Ḥajjāj, who were positioned to guard the river, along with four thousand archers, called out to the army, saying, "Do not let Ḥusain (a.s.) reach the river." Imām (a.s.) attacked them, similar to a raging lion, split open the ranks of the armies and entered his horse into the Euphrates (Furāt). He (a.s.) was extremely thirsty and also his horse, who placed his head upon the water. Imām al Ḥusain (a.s.) told the horse, "You are thirsty and so am I. By Allāh (s.w.t.)! I shall not drink until you do so." It is as if the horse spoke to Imām (a.s.) and lifted his head up from the water, as if saying, "I shall not take precedence upon you in drinking water." Imām (a.s.) told him, "Drink water and I too shall do so." Saying this, he extended his hand and filled his palm with water so that the animal may drink. Suddenly, a horse man called out, "O Ḥusain (a.s.)! You drink water while the army has proceeded towards your tents and dishonoured your sanctity?"

When the epitome of ardour and zeal heard this, he threw away the water from his palms and came out of the river. He attacked the army until he reached the tents, however, he saw that none had disturbed them and the one who informed him (regarding this), had deceived him. Once again he bade farewell to his family. His family all gathered around him in a disturbed and tired state with scorched and broken hearts. None can imagine their state, nor relate or write down their condition.

Imām al Ḥusain (a.s.) bade them farewell and testified to them regarding patience and forbearance. He advised them to wear their veils and prepare for the army of troubles and trials. Then he (a.s.) said, "May Allāh (s.w.t.) protect

you, relieve you from the evil of your enemies and may He (s.w.t.) end your matter with fairness. May He (s.w.t.) engulf your enemies in various types of punishments and trials, and may He (s.w.t.) reward you with various types of bounties and blessings. Then do not open your mouths to complain and do not utter such words that would decrease your (grand) position and status.” He (a.s.) said similar words and then proceeded towards the battlefield.¹

Then he (a.s.) turned the reigns of his mount towards the battlefield and attacked the ranks of the opponents. In spite of being thirsty and extremely tired, he piled the dead bodies, scattered the heads of the hypocrites upon the earth, similar to a striking lightening, and spilled the blood of the evil and lewd ones with his striking sword. The army started to shoot arrows at him from all sides, while he (a.s.) welcomed them in the way of truth, upon his face, neck and chest. His blessed chest resembled the back of a hedgehog due to the abundance of arrows that pierced the holes of his armour.

According to the narrative by Imām Muḥammad al Bāqir (a.s.), he (a.s.) received more than three hundred and twenty wounds upon his body, while some say even more. While all these wounds were upon the front side of his body. Imām (a.s.) stopped to take some rest due to numerous wounds, intense thirst and immense weakness and fatigue, when an oppressor threw a stone at him. The stone landed upon the crown of his blessed forehead and blood flowed down upon his face. Imām (a.s.) lifted his shirt to wipe the blood off his eyes and face, when a poisoned and three-pronged arrow came and entered his chest, while according to another report his heart, and its head came out from the other side. Imām (a.s.) recited, “In the Name of Allāh, and by Allāh, and upon the nation of the Messenger of Allāh (s.a.w.a.).”

Imām (a.s.) then raised his head towards the heavens and said, “O my Allāh (s.w.t.)! You know that this group kills a man, besides whom there is no other son of the Prophet (s.a.w.a.) upon the earth.” Saying this, he extended his hand and pulled out the arrow from his back. Blood started to flow from the wound of this poisoned arrow, similar to spout, and Imām (a.s.) placed his palm below it. When it became full of blood, he threw it towards the heavens and not a drop from it fell back. Again he filled his palm with the blood and smeared it upon his head, face and beard, and said, “By Allāh (s.w.t.)! I shall be in this state until I

¹ Here the Esteemed Author quotes some verses in Fārsi that we forgo. (translator)

meet my grandfather, the Messenger of Allāh (s.a.w.a.), dyed with my blood. Then I shall reveal to him the names of my killers."¹

We (the Author) say that the author of Mi`rājul Maḥabbah (‘Alī al Tehrānī) has composed this tragedy into verses and it is appropriate that we quote them here.²

Verses, "I have left the entire creation in pursuit of Your love. I have orphaned my children so that I may acquire Your proximity. Even if I was cut into pieces on account of Your love, my heart would not have inclined to anyone else except You."

Thereafter extreme (physical) weakness and fatigue prevailed upon Imām al Ḥusain (a.s.) and he stopped fighting. Whoever came near to (kill) him, stepped aside due to fear or shame and retreated back. At that moment, a man from Banī Kindah, whose ill-omened name was Mālik bin Yasr (or Mālik bin Sinān), came up to Imām (a.s.) and started to abuse him. Saying this, he dealt a blow with his sword upon the head of Imām (a.s.). The cap that was upon the head of Imām (a.s.) cut off and the stroke landed upon his sacred head. Blood started to flow until the cap became full of blood. Imām (a.s.) invoked curse upon him, saying, "You shall not be able to eat or drink with this hand. May Allāh (s.w.t.) arise you along with the oppressors." Imām (a.s.) removed the blood-smeared

¹ It is mentioned in numerous Shī`ah and Ahlul Sunnah sources, including Maqṭalul Ḥusain of Abil Mu`ayyid Akḥṭab al Khwārizmī, that Imām al Ḥusain (a.s.) said, "O Messenger of Allāh (s.a.w.a.)! Abū Bakr and `Umar killed me." However, whatever is found in later printed version of this book is, "O Messenger of Allāh (s.a.w.a.)! So and so killed me", instead of their names. This is done intentionally to hide their guilt. In addition, although both of them were not directly involved in the killing of Imām al Ḥusain (a.s.), yet they were actually the ones who laid the foundation of usurping the rights of Ahlulbait (a.s.), while others followed their example even until today. To this effect, there are numerous Aḥādīth in their vilification. Imām Ja`far al Ṣādiq (a.s.) was questioned regarding them and he replied, "By Allāh (s.w.t.)! They are the first ones to usurp our rights, prevail the people upon us and sit at a place (position of Khilāfah) for which we were more rightful. May Allāh (s.w.t.) not forgive this guilt from them." (Ibn Shahr Āshūb al Māzandarānī, "Manāqib Āl Abī Ṭālib") Thus, we recite in Ziyārah `Āshūrā', "O Allāh! Curse the first tyrant who usurped the right of Muḥammad (s.a.w.a.) and the progeny of Muḥammad, and the next person who followed him on this path. O Allāh! Curse the group who fought against Ḥusain, and those who followed them, and supported them and assisted them in killing him. O Allāh! Curse all of them." (translator)

² Thereafter the Esteemed Author quotes verses by him in Fārsī that we forgo. (translator)

cap from his head, called for a kerchief and tied his wound with it. Then wore another helmet and tied a turban (‘Amāmah) upon it.

Mālik bin Yasr took away the silken blood-smeared cap. Later he took the cap to his house and desired to wash the stain of blood from it. When his wife, Umm ‘Abdullāh bint al Ḥurr al Baddī realized what he did, she shouted at him, saying, “You have brought a plundered cloth of the son of the Prophet (s.a.w.a.) into my house? Get out of my house, may Allāh (s.w.t.) fill your grave with fire!” The accursed always remained indigent and poor, while due to the imprecation of Imām al Ḥusain (a.s.), both his hands petrified, while in winter blood oozed out of them and in summer they turned like dry wax as if they were chopsticks. He remained in this accursed state until he died.

According to the narration of Sayyid Ibn Ṭawūs and Shaikh al Mufīd, the army stopped fighting Imām al Ḥusain (a.s.) for some time and then came to him and surrounded him from all sides. At that moment, ‘Abdullāh bin (Imām) al Ḥasan, who was in the tents and was a young lad who had not yet attained adolescence, saw his honourable uncle in this state, he could not control himself, ran out of the tents and reached him. Seeing this, Zaynab (s.a.) ran after him and caught him, while Imām (a.s.) also called out to her, saying, “O sister! Take care of ‘Abdullāh and do not let him come into the battlefield to become a target of arrows and lances of the merciless ones.” Zaynab (s.a.) tried her best to stop him, but it did not prove fruitful. ‘Abdullāh refused to return back to the tents, saying, “By Allāh (s.w.t.)! I shall not part with my uncle.” Saying this, he released himself from the clutches of his aunt and ran hastily towards his uncle. At that moment, Abḥar bin Ka‘ab (or Baḥr bin Ka‘ab) had lifted his sword to strike upon Imām al Ḥusain (a.s.), when the lad came and told him, “Woe be upon you O son of an evil woman! Do you intend to kill my uncle?” When the accursed struck his sword, the lad extended his hands to shield. The sword severed his hands and the sound of cutting arose. His hands cut off such, that they remained suspended from the skin. The child gave a cry, “O father! O uncle!” Imām (a.s.) took him into his fold, pressed him to his chest and said, “O my nephew! Forbear upon what befalls you and consider it to be fair. Since (very soon) Allāh (s.w.t.) shall unite you with your virtuous forefathers.” At that moment, Ḥarmalah shot an arrow at the child and killed him in his uncle’s fold.

Ḥumayd bin Muslim says that I heard Ḥusain (a.s.) saying this at that time, “O Allāh (s.w.t.)! Hold back the rains of the heavens and the abundance of the

earth from them. O Allāh! Then if you give them some more life, then dispel them, and take You among them, then make the rulers to be ever displeased with them. For they invited us to render assistance and then rebelled against us and killed us."

Shaikh al Mufid writes that thereafter the infantry attacked the remaining ones along with Imām al Ḥusain (a.s.) from the right and left side and killed them, until none remained along with him, except three or four men.

Sayyid Ibn Ṭāwūs and others relate that Imām al Ḥusain (a.s.) then said, "Bring me a dress that none would be inclined to it, so that I may wear it below my clothes. Since when I am killed and my clothes be plundered, none would take it away from my body." A dress was brought for him, but since it was small for him, he did not wear it and said, "This is a dress of the disgraceful ones. Bring a larger dress for me." A larger dress was brought for him and he wore it. According to the report of Sayyid Ibn Ṭāwūs, a worn-out dress was brought for him and Imām tore some parts of it until it remained of no cost. He wore it below his own dress, however, when he was martyred, they plundered it off him too.

Shaikh al Mufid relates that when none remained with Imām al Ḥusain (a.s.), except three men among his retainers, he turned towards his enemies and fought with them, while his retainers defended him until they were all killed and he (a.s.) was left alone. He had turned weary due to abundance of wounds upon his head and body, in spite of this, he unsheathed his sword in their face and scattered them to the left and right. When Shimr, who was an embodiment of every evil, saw this, he ordered the cavalry to stand in rows behind the foot soldiers, and then commanded the archers to shoot arrows at the him (a.s.) They shot arrows at the oppressed one to such an extent, that his blessed body looked like the back of a hedgehog. Then Imām (a.s.) stopped fighting, while the enemies also stopped. When his sister Zaynab (s.a.) saw this, she came up to the door of the tent and called out to `Umar bin Sa`ad, saying, "Woe be upon you O `Umar! Will Abū `Abdillāh be killed while you watch him?" However, `Umar bin Sa`ad did not reply to her. According to Al Ṭabarī, hearing this, tears flowed down his face and ill-omened beard and he turned his face away from her. Then Zaynab (a.s.) turned to the army men and said, "Woe be upon you! Is there not a Muslim among you"? However, none replied to her.

Sayyid Ibn Ṭāwūs relates that Imām (a.s.)'s limbs weakened due to abundance

of wounds, while the strength to fight against the enemies departed from him. His body was full of arrows, similar to a hedgehog. At that moment, Ṣāleḥ bin Wahab al Muznī considered this an opportunity and came to his side. He struck his lance at Imām (a.s.)'s flank with such force, that he fell face downwards from his horse towards his right side. Imām (a.s.) said, "In the Name of Allāh, and by Allāh, and upon the nation of the Messenger of Allāh (s.a.w.a.)." Then he arose and stood. And when the saddle of the horse became empty of the edifice of Revelation (Waḥī) and Descension (Tanzīl), while the heaven of the Honourable King fell upon the earth; he started to fight on foot and sat the enemies down (in defeat). (Their) Shoulders trembled (with fright), the intelligence of the `Arab warriors fell astounded (due to his extraordinary valour), while their power of reasoning left them. Seeing this, Zaynab (s.a.) stepped out of the tent, calling out, "O brother! O Master! O Ahlalbait! May the heavens (fall and) cover up the earth and may the mountains crumble upon the plains."

The narrators say that then Shimr shouted to his army, saying, "Why are you standing and for what are you waiting? Why do you not finish the matter of Ḥusain (a.s.)?" Hearing this, they assaulted him together from all sides. Ḥuṣayn bin Tamīm shot an arrow upon his mouth and Abū Ayyūb al Ganawī shot another upon his throat. Zar`ah bin Sharīf struck at his left hand and severed it, while another tyrant struck at his shoulder and he fell face downwards. He was overcome with weakness to such an extent, that he would stand up sometimes with much difficulty, but since he lacked the strength to do so, he would fall down upon his face. At that moment, Sinān entered his lance into his throat and then pulled it out, and again entered it into the bones of his chest. He was not content with this and took a bow and shot an arrow at his neck and he fell down.

According to the report of Ibn Shahr Āshūb, the arrow entered his chest and he fell upon the earth. He collected his blood into his palms and threw it upon his head some times. Then `Umar bin Sa`ad commanded a man who was his right side, "Alight from your horse, then go to Ḥusain (a.s.) and relieve him." When Khawlī bin Yazīd heard this, he took precedence in killing Imām (a.s.) and ran to him. When he dismounted and desired to behead him, extreme fright and trembling overcame him and could not do so. Seeing this, the accursed Shimr shouted at him, saying, "May Allāh (s.w.t.) amputate your hands! Why do you tremble?" Saying this, he (Shimr) himself beheaded him.

Sayyid Ibn Ṭāwūs says that Sinān bin Anas dismounted and came to the Imām (a.s.). He struck his sword upon Imām (a.s.)'s neck, saying, "By Allāh (s.w.t.)! I shall behead you when I know that you are the son of the Prophet (s.a.w.a.). And you are the best among all men with regards to father and mother." Saying this, he beheaded him.

Verses, "Such a calamity that if I intend to write a brief mention of it for the mindful, my tears start to flow and they form a barrier between my eyelids and the tablet (on which I write)."

At that moment, severe black and dark sand appeared in the horizon, red storm started to blow, while the horizon turned dark to such an extent, that none could see each other. People awaited punishment (of Allāh to descend), when after an hour, the horizon lightened up and darkness departed away.

Ibn Qawlawayh al Qummī relates from Imām Ja'far al Ṣādiq (a.s.), that when Imām al Ḥusain (a.s.) was martyred, people saw a man weeping and wailing. They asked him, "Enough O man! Why all this weeping and wailing?" He replied, "How should I not wail and cry, since I see the Messenger of Allāh (s.a.w.a.) standing. Sometimes he looks at the heavens and sometimes towards the battlefield. I fear lest he imprecates in the Audience of Allāh (s.w.t.) and all those upon the earth may perish, while I too might perish along with them." Some of the people in the army told one another, "This man is insane and utters shallow words." While some people among them, who were named repentant (Tawwābīn), became cautious on hearing these words and said, "By Allāh (s.w.t.)! We have inflicted ourselves with a great oppression and killed the Master of the Youth of Paradise to gain the pleasure of the son of Sumayyah." Saying this, they repented at that very moment and later rebelled against Ibn Ziyād. The narrator asked them who was the one who wept and wailed, and they replied, "We do not know him to be anyone else except Jibra'īl."

Shaikh al Mufid writes in his Al Irshād that Imām al Ḥusain (a.s.) left this world on Saturday, the tenth of the month of Muḥarram in the sixty-one Hijrah, after the Ṣuhr Prayers. He was martyred in a state of oppression and thirst and patience upon trials, as explained earlier. His age was fifty seven years, seven years spent along with his grandfather, the Messenger of Allāh (s.a.w.a.); thirty seven years with his father, Amīrul Mu'minīn (a.s.) and forty seven years alongside his brother, Imām al Ḥasan (a.s.). The period of his Imāmah, after his brother Al Ḥasan (a.s.), was eleven years. He would dye with Henna and Al

Katam (a type of black dye). When he was martyred, the dye came off his blessed cheeks.

Numerous reports are quoted in excellence of visiting his sacred grave, rather obligation of visiting it. It is related from Imām Ja`far al Ṣādiq (a.s.) that, "The visitation to Ḥusain (a.s.) is obligatory upon the one who acknowledges his Imāmah (authorized) from Allāh (s.w.t.)." He (a.s.) also said, "The visitation to Ḥusain (a.s.) is equal to a hundred valid Ḥajj Pilgrimages and a hundred accepted Lesser Pilgrimages (ʿUmrah)."

The Messenger of Allāh (s.a.w.a.) said, "One who visits Ḥusain (a.s.) after his Martyrdom, Paradise becomes obligatory upon him." There are numerous excellences regarding visiting (Ziyārah) of Imām al Ḥusain (a.s.), while we have quoted some of them in our book Manāsikul Mazār.

4. Events following the Martyrdom of Imām al Ḥusain (a.s.)

When Imām al Ḥusain (a.s.) achieved the lofty status of Martyrdom, his horse soaked itself in his blood, dipped its head and forelocks in his blood, wailed in a loud voice and galloped towards the tents. After it reached the tents, it gave a cry and hit its head upon the earth and died.¹ When the daughters of Imām (a.s.) heard the voice of the horse, they ran out of the tents and saw the horse without its rider, smeared in blood. They realized that Imām (a.s.) had attained Martyrdom and started to weep and wail, saying, "O Ḥusain! O Imām!"

Verses, "The steed of the grandson went towards his women folk wailing and giving the news of the death of the thirsty one who was on the sand. The daughters of the Messenger (s.a.w.a.) came out bare-headed. They saw that his steed and saddle was without the rider. They started to bleed their cheeks by their slaps on account of missing the bereaved Martyr, and they poured out tears for the heat of it would certainly not abate."

Then, Umm Kulthūm placed her hand upon her head and wept aloud, saying, "O Muḥammad (s.a.w.a.)! O grandfather! O Prophet! O Abal Qāsim! O `Alī! O Ja`far! O Ḥamzah! O Ḥasan! This is Ḥusain (lying) bare upon the earth at Karbalā'! His head severed from the neck! Plundered of (his) turban and cloak!" She wept and wailed to such an extent, that she fell unconscious. The other family members were in a similar state. Allāh (s.w.t.) only knows their state at that moment and none has the strength to imagine, relate or write it down.

It is stated in the renowned Salutations Ziyāratul Nāḥiyyah, "At that time your

¹ It is related that when Imām al Ḥusain (a.s.) was martyred, his horse circumambulated him and dipped its forelocks in his blood. Seeing this, Ibn Sa`ad shouted to his men, saying, "Among you is the horse", while it was among the mounts of the Messenger of Allāh (s.a.w.a.). They surrounded the horse and it leapt upon them, hit them with his legs and killed forty infantry and ten cavalymen among them. Again Ibn Sa`ad shouted, "Leave it, we may see what it does." Then it proceeded towards Ḥusain (a.s.), dipped its forelocks in his blood, smelt him and gave a loud cry. Imām Muḥammad al Bāqir (a.s.) says that the horse said, "Injustice, injustice from the nation that killed the son of their Prophet (s.a.w.a.)." Then it turned to the tents and neighed. (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār") It is also reported that after the Martyrdom of Imām (a.s.), his horse wandered away, jumped into the Euphrates (Furāt) and disappeared. (Ḥabībullah Sharīf al Kāshānī, "Taḍkiratul Shuhadā"). (translator)

horse galloped towards your camp, weeping and neighing. When your women saw your rider-less horse and the saddle that had slipped downwards, they turned restless and came out of the tents. Their hair awry, they slapped their own faces, wailed, and lamented. They were calling their elders and ancestors in a dejected state after having been so much respected. They all headed towards the place of your slaughter. What a pity! At that time the accursed Shimr was astride your chest and was moving his sword upon your neck as he held your hair in his hand. And was slaughtering you in this way with his sword. You had become motionless and your breathing was about to stop. Till the time you were beheaded and your head was raised up on the lance.”

The narrators says that when the accursed army killed Imām al Ḥusain (a.s.), they greedily hastened to plunder the clothes off his blessed body. His shirt was taken by Ishāq bin Ḥawīyyah al Ḥadhramī. He wore it and developed leprosy, while the hair of his head and face fell off. The shirt contained more than one hundred and ten cuts of arrows, lances and swords. His turban was plundered by Akhnas bin Marthad, or according to another report, Jābir bin Yazīd al Azdī. When he tied it upon his head, he lost his mind or became leprous. Aswad bin Khālid took away his slippers, while Baḥdal bin Salīm took away his ring after severing his finger. Later Mukhtār (bin Abī `Ubaydah) ordered his hands and feet to be cut in punishment of this act, and let him smear in his blood until he hastened to hell. His silken gown was snatched away by Qays bin Ash`ath and he was therefore called Qaysul Qaṭifah (the Qays of the gown). It is related that he developed leprosy and his family kept away from him and threw him into a dump. He was yet alive when the dogs tore his flesh apart.

As regards the armour of Imām al Ḥusain (a.s.), `Umar bin Sa`ad robbed it and when Mukhtār killed him, he presented it to his killer Abū `Umrah. It seems that Imām (a.s.) had two armours, since it is said that the other one was taken by Mālīk bin Yasr and later he lost his senses. His sword was plundered by Jumay`a bin al Khalq al Awdī, and according to another report, Aswad bin Ḥanzalah al Tamīmī, yet another report Falāfis al Nahshalī. This sword was other than Ḍulfiqār, that was among the legacies of Prophets (a.s.) and A`immah (a.s.), and was preserved and protected.

We (the Author) say that it is not mentioned in the books of Martyrdom (Maqṭal) regarding the plundering of the other Martyrs' clothes and weapons, but whatever is apparent is that the ruffians of Kūfah did not leave anything and

even robbed whatever was there upon their sacred bodies.

Ibn Nimā writes that Ḥakīm bin Ṭufayl robbed the clothes and weapons of Abul Fadhlil `Abbās (s.a.). In the salutations (Ziyārah) related by Imām Ja`far al Ṣādiq (a.s.), it is mentioned, "They looted you for the sake of the son of Sumayyah (Ibn Ziyād) and the son of the liver eater (Hind)." As we have earlier quoted in the Martyrdom of `Abdullāh bin Muslim (bin `Aqīl), that when his killer shot an arrow into his forehead, it could not be removed and he forcefully pulled it out. If a person does not even leave an arrow, how can one imagine that he would leave the clothes and weapons from the body of the one whom he killed. It is related in a reliable Ḥadīth from Zā'idah that Imām `Alī Zainul `Ābidīn (a.s.) said, "How should I not grieve and panic, when I saw my Master, my brothers, my uncles, my cousins and my family killed, smeared in their blood, plundered in the open. They are neither shrouded, nor buried."

5. Looting of the ladies' tents by the miscreants

The narrators says that then the group of people proceeded to plunder the tents of the progeny of the Messenger of Allāh (s.a.w.a.) and the coolness of the eyes of Fāṭemah (s.a.). When the army completed the matter of Imām al Ḥusain (a.s.), they turned towards the tents of the pure family (of the Prophet), and took lead upon one another in doing so. When they reached the tents, they became engrossed in plundering it and looting whatever provisions came into their hands. They snatched away the veils with force and overbearingly, and did not leave any jewellery or any other things behind. They even took away horses, camels and cattle that came into their hands, while (the shameless) details of this incident is not worth quoting.

Seeing this, the women started to weep and wail however, no one among those stone-hearted people pitied them, except a woman from the tribe of Banī Bakr bin Wā'el, who had accompanied her husband in the army of `Umar bin Sa`ad. When she saw that the miscreants had turned to the daughters of the Messenger of Allāh (s.a.w.a.) and plundered their belongings, her heart scorched for them. She lifted a sword, turned to the tents and called out, "O family of Bakr bin Wā'el! Will the daughters of the Messenger of Allāh (s.a.w.a.) be plundered?" Then she turned to the army, in defence of Ahl al-bait (a.s.) and shouted, "There is no command, except with Allāh (s.w.t.)! Revenge for the Messenger of Allāh (s.a.w.a.)!" When her husband saw this, he grasped her hand and took her back.

The narrator says that then the women were removed from the tents and they were set on fire. Thus they came out unveiled, in a plundered state, bare-feet, weeping and were paving the way, captivated in disgrace.¹

Ḥumayd bin Muslim says that we passed by the tents, along with Shimr bin Ḍiljawshan, until we reached `Alī bin al Ḥusain (a.s.). We saw that he was lying in a state of severe illness and sorrow. Shimr was accompanied by a group of infantry, who asked him, "Should we kill this sick one?" Hearing this, I said, "Glory be to Allāh (s.w.t.)! What merciless people are you? You wish to kill this helpless youth too? This ailment is sufficient to kill him." Saying this, I managed

¹ Thereafter the Esteemed Author quotes some elegies of the author of Mi`rāj al Maḥabbah (of `Alī al Tehrānī) in Fārsī, while we forgo them. (translator)

to turn their evil off him.¹ However, the ruthless ones grabbed the sheet from beneath him and took it away, throwing him upon the earth.

At the moment `Umar bin Sa`ad arrived, and seeing him, the women of Ahl al-bait (a.s.) came up to him, wept and wailed severely in front of him. The rascal pitied their state and ordered his army, saying, "None should henceforth enter the tents of the ladies and not disturb the ailing youth." When the women saw that Ibn Sa`ad had pitied them, they said, "Order your army to return back what they plundered from us, so that we may veil ourselves." Ibn Sa`ad told his army to return back whatever they had plundered, but, by Allāh (s.w.t.), none obeyed his words and did not return anything back. Then Ibn Sa`ad ordered a group to keep guard upon the tents so that none of the ladies could come out of them and none would disturb them.

Then he returned to his tent and called out to his army, saying, "Who is it that could trample Ḥusain (beneath the horses' hooves)?" Ten illegitimate men volunteered to do so.² They sat upon their horses, galloped upon his sacred body and crushed the bones of his chest, back and flanks. When they reached Kūfah, they went to meet Ibn Ziyād. Usayd bin Mālik, who was one of them, desired to gain reward in lieu of the act, thus he arrogantly recited these verses, "We trampled the chests after trampling the backs, with the help of every able and galloping horse." Ibn Ziyād asked who they were. They replied, "O commander! We are those who served the commander in a good way. We

¹ The author of Rawdhatal Ṣafā (Mir Khwānd) writes, that in some report it is mentioned that `Umar bin Sa`ad caught both the hands of Shimr and said, "Do you not feel ashamed in the Audience of Allāh (s.w.t.), that you proceed to kill this ailing youth?" Shimr replied, "The order of `Ubaydullāh has come forth that I should kill all the sons of Ḥusain (a.s.)." `Umar opposed him in this regard and Shimr held back his hand from performing this shameful act and atrocious act. Then he ordered the tents of the Prophet (s.a.w.a.)'s family to be set on fire. (Author)

² Names of the ten accursed men being, Ishāq bin Ḥawīyyah, who had looted the shirt of Imām al Ḥusain (a.s.); Akhnas bin Marthad, who had plundered his (a.s.)'s turban; Ḥakīm bin Ṭufayl al Sunbusī, who assisted Zayd bin Waraqā' in severing the right arm of Abul Fadhlil `Abbās (s.a.) and plundered his clothes and weapons; `Amrū bin Ṣubayḥ al Ṣaydāwī, the killer of `Abdullāh bin Muslim bin `Aqīl; Rajā' bin Munqid al `Abadī; Sālim bin Khaythamah al Ju'fī; Wāḥiz bin Nā'im; Ṣāleḥ bin Wahab al Ju'fī; Hānī bin Thubayṭ al Ḥadhramī, the killer of `Abdullāh bin Imām al Ḥasan, `Abdullāh bin Imām `Alī, Ja'far bin Imām `Alī and a child from the family of Imām al Ḥusain (a.s.) and Usayd bin Mālik. (translator)

galloped the horses upon the body of Ḥusain (a.s.) until we crushed the bones of his chest under the hooves, similar to flour.” Ibn Ziyād did not pay heed to them and gave them little reward.

Abū `Amrū al Zāhid¹ says that when we studied the lineage of these ten men, we found them all to be illegitimate ones. Mukhtār bin Abī` Ubaydah al Thaqaḥī ordered their hands and feet to be bound to spikes and buried in the earth. Then he ordered the horses to trample their bodies until they were crushed and hastened to the hell-fire. May Allāh (s.w.t.)’s curse be upon all of them.

It should be borne in mind, that there is difference of opinion among the reporters and authors regarding the number of the Martyrs, while we have pointed out to this earlier in the section dealing with the number of Imām al Ḥusain (a.s.)’s army. There are also different reports regarding the number of Martyrs in Banī Hāshim, while some say that they were twenty-seven. Abul Faraj (al Iṣfahānī) writes that those persons among the progeny of Abū Ṭālib, whose Martyrdom is known, number twenty-two. Ibn Nimā relates from Imām Muḥammad al Bāqir (a.s.), that seventeen persons, among the progeny of Fāṭemah bint Asad, were martyred upon the plains of Karbalā’.

As we have quoted earlier from Rayyān bin Shabīb (from Imām `Alī al Ridhā) that, “He (a.s.) was martyred along with eighteen people from among his family, who were unparalleled.” The Salutations (Ziyārah) as related by Sayyid Ibn Ṭāwūs, renowned as Ziyārah al Nāḥiyyah, the names of the Martyrs are mentioned as, `Alī (al Akbar) and `Abdullāh (`Alī al Aṣḡar), among the children of Imām al Ḥusain (a.s.). Among the sons of Amīrul Mu’minīn (a.s.) are `Abdullāh, `Abbās, Ja`far, `Uthmān and Muḥammad (Abū Bakr). Among the sons of Imām al Ḥasan (a.s.) are Abū Bakr, `Abdullāh and Qāsim. `Awn and Muḥammad, the sons of `Abdullāh bin Ja`far (bin Abī Ṭālib). Among the sons of `Aqīl (bin Abī Ṭālib), Ja`far, `Abdul Raḥmān, Muḥammad bin Abī Sa`īd bin `Aqīl and `Abdullāh and Abī `Abdullāh the sons of Muslim bin `Aqīl. The number of those (Banī Hāshim) martyred along with Imām al Ḥusain (a.s.) are eighteen; while sixty four others among the Martyrs are named in the Salutations (Ziyārah).

Shaikh al Ṭūsī relates in his book Miṣbāḥul Mutahajjid from `Abdullāh bin Sinān,

¹ Abū `Amrū Muḥammad bin `Abdul Wāḥid bin Abī Hāshim al Bagdādī, renowned as Gulām Tha`lab, a Master in languages and Grammarian (d.345). (translator)

that I entered the presence of my Master Imām Ja`far al Ṣādiq (a.s.) on the day of tenth of Muḥarram (‘Āshūrā’). I saw that his colour had changed; sorrow was visible from his blessed countenance, while tears flowed from his eyes, similar to fallen pearls. I asked him, “O son of the Messenger of Allāh (s.a.w.a.)! Why this weeping? May Allāh (s.w.t.) not make your eyes weep.” He replied, “Are you heedless? Do you not know that Ḥusain (a.s.) was afflicted on this day?” I asked, “O Master! What do you say regarding fast on this day?” Imām (a.s.) replied, “Fast¹ without intention (Niyyah) and break it without any pleasure. Then let not this fast be for the complete day, but break it with water one hour after the ‘Aṣr Prayers, since at that moment the battle concluded for the family of Muḥammad (s.a.w.a.), while their slaughter ended. Thirty persons among them and their retainers were fallen upon the earth, whose killing was hard upon the Messenger of Allāh (s.a.w.a.). And if he (s.a.w.a.) would have been alive in this world, he would have been consoled for them.” Saying this, Imām (a.s.) wept to such an extent that his sacred beard got soaked in his tears.

Thus, it can be concluded from the above report, that the number of men among the family of the Messenger of Allāh (s.a.w.a.) who were martyred were eighteen. Since, Ibn Shahr Āshūb writes in his Manāqib that ten retainers of Imām al Ḥusain (a.s.) and two of Amīrul Mu’minīn (a.s.) were martyred in Karbalā’. Therefore the total number (twelve retainers) along with eighteen among the Banī Hāshim, number thirty.

There is difference of opinion in the number of the Martyrs of Banī Hāshim, but what is renowned is eighteen men from the progeny of the Messenger of Allāh (s.a.w.a.) were martyred along Imām al Ḥusain (a.s.) as quoted in the report of Rayyān bin Shabīb from Imām ‘Alī al Ridhā (a.s.). The same is found in books such as ‘Uyūn Akhbārul Ridhā and Al Amālī (both of Shaikh al Ṣadūq). This also agrees to the report of Zaḥr bin Qays (al Ju`fī), who was present in the battlefield, that we shall quote later. And also agrees to the report of Imām ‘Alī

¹ The literal meaning of “fast” should not be taken here. However, what Imām intends to say is that one should abstain from food and drink on the day of the tenth of Muḥarram (‘Āshūrā’), since Imām al Ḥusain (a.s.) and his companions attained Martyrdom hungry and thirsty. A fast, that constitutes one of the obligatory practical laws of Islām, is not considered void unless a believers refrains from food and drink before the Fajr Prayers until Magrib. However, on the day of ‘Āshūrā’, Imām al Ṣādiq (a.s.) advises the believers to abstain from food and drink until one hour after the ‘Aṣr Prayers (i.e. before Magrib). And this is the view of our Eminent Marāje’. (translator)

Zainul `Ābidīn (a.s.), that he said, "I saw my father, brother and seventeen persons from my family killed, fallen upon the earth....."¹ The author of Kāmil al Bahā'ī (`Imāduddīn al Ṭabarī) also accepts this. It can be said that those who state the number to be seventeen, might not have counted the suckling child (`Abdullāh). Also the report of Mu`āwiyah bin Wahab, quoted at the beginning of this chapter, points out to this.² While Allāh (s.w.t.) is the Best Knower!

JPC

¹ The entire report as related by Imām Muḥammad al Bāqir (a.s.) is that Imām Zainul `Ābidīn (a.s.) wept upon his father Ḥusain (a.s.) for twenty years. No food was placed in front of him, except that he wept. Once his retainer asked him, "O son of the Messenger of Allāh (s.a.w.a.)! It is time your grief should end." Imām (a.s.) replied to him, saying, "Woe be to you! Certainly, Nabī Ya`qūb (a.s.) had twelve sons, Allāh (s.w.t.) took one of his sons (Yūsuf) from him. His eyes turned white due to excessive weeping upon him, the hair of his head turned white due to extreme sorrow and his back bent due to grief, while his son was alive in this world. While I saw my father, my brother, my uncle and seventeen men from my family, killed around me. Then how can my grief cease?" (Shaikh al Ṣadūq, "Al Khiṣāl") (translator)

² As quoted in the Section I of this book, the words being, "Verily, he (a.s.) fell a Martyr, along with eighteen persons from among his relatives, who fought for the Religion of Allāh (s.w.t.) and forbore for Him (s.w.t.). While Allāh (s.w.t.) bestowed them the best reward reserved for the forbearing ones." etc. (translator)

Section IV

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1. Dispatching the sacred heads of the Martyrs to Kūfah

After the Martyrdom of Imām al Ḥusain (a.s.), `Umar bin Sa`ad took his blessed head, gave it to Khawlī bin Yazīd and Ḥumayd bin Muslim, and sent them with it to `Ubaydullāh bin Ziyād on the same day of the tenth of Muḥarram (`Āshūrā'). Khawlī took the sacred head and left in haste until he reached Kūfah at night. Since it was night and it was not possible to meet Ibn Ziyād, he went to his house.

Al Ṭabarī and Ibn Nimā relate from Nawār, the wife of Khawlī, that she said, the accursed (Khawlī) brought the sacred head to the house, kept it below a trough and slept upon his bed. I asked him, "Tell me, what news have you brought?" He replied, "I have taken hold of the earnings of an entire age. I have brought the head of Ḥusain (a.s.)." Hearing this, I said, "Woe be upon you! People bring gold and silver, while you have brought the head of Ḥusain (a.s.), the son of the Messenger of Allāh (s.a.w.a.)? By Allāh (s.w.t.)! I shall not lie along with you in the same bed." Saying this, I stepped out of the bed and went towards the trough, beneath which the sacred head was placed. By Allāh (s.w.t.)! I saw a light continuously stretching from the head until the heavens, similar to a pillar. I saw white birds continuously flying around the head until morning, then Khawlī took the head to Ibn Ziyād.

We (the Author) say that the reliable books of Martyrdom (Maqṭal) have not quoted anything regarding the state of the family of Imām al Ḥusain (a.s.) on the evening of the tenth of Muḥarram (`Āshūrā') or what befell them, so we could quote it in here. However, some poets have composed verses regarding it and it is appropriate that we quote some here.¹

After handing over the head of Imām al Ḥusain (a.s.) to Khawlī, `Umar bin Sa`ad ordered the other heads, that numbered seventy two, to be cleansed of blood and sand. Then he dispatched them to Ibn Ziyād along with Shimr bin Ḍiljawshan, Qays bin Ash`ath and `Amrū bin Ḥajjāj. According to a report, he distributed the heads among the tribes of Banī Kindah, Banī Hawāzin, Banī Tamīm, Banī Asad, Banī Maḍhij and other clans, and ordered them to take it to

¹ Thereafter, the Esteemed Author quotes some verses in Farsī by Shaikh `Alī al Ḥā'eri al Maḥallātī; Mīrzā Muḥammad Taqī al Māmaqānī, renowned as Nayyir al Tabrīzī and Muḥtashim al Kāshānī, which we forgo. (translator)

Ibn Ziyād and gain proximity to him. The accursed (Ibn Sa`ad) himself remained in Karbalā' the entire day and night (of the tenth of Muḥarram) and the day of the eleventh until afternoon. He prayed over their ominous killed ones and buried them all together. When half a day passed, he ordered the daughters of the Messenger of Allāh (s.a.w.a.) to be mounted upon saddle-less camels, with bare faces and without veils. A shackle¹ was placed in the neck of Imām `Alī Zainul `Ābidīn (a.s.) and he was driven similar to the Turkish and Roman captives. Since they were taken from the battlefield and therefore when the sight of the ladies fell upon the sacred body of Imām al Ḥusain (a.s.) and other Martyrs, they slapped their cheeks and the voices of their weeping and wailing arose.²

Shaikh Ibn Qawlawayh al Qummī relates through his reliable chain of transmitters from Zā'idah that Imām `Alī Zainul `Ābidīn (a.s.) said, that what fell us in Karbalā' was that my father (a.s.) was killed, and others killed along with him, among his son, brothers and all his family, while his womenfolk were carried upon saddle-less camels towards Kūfah. When my sight fell upon them that they had not been buried, it proved heavy for my heart and my anxiety increased, while it seemed my soul would depart from my body. My aunt Zaynab bint `Alī (s.a.) perceived this state of mine and she said, "O remnant of my grandfather (s.a.w.a.), father (a.s.) and brothers (a.s.)! What happened that I see you putting yourself to perdition?" I replied, "And why should I not weep and panic, when I see my Master, my brothers, my uncles, my cousins and my family smeared in their blood and lying bare and plundered, neither have they been shrouded nor buried. No one passes from them or nears them, as if they belonged to a family from Daylam or Khazar." Hearing this, she (s.a.) said, "Let not this disturb you! For by Allāh (s.w.t.)! This is a promise of the Messenger of Allāh (s.a.w.a.) to your grandfather (a.s.), father (a.s.) and uncle (a.s.), that

¹ The name of the type of shackle is mentioned as Gall Jāme`ah. It is named as Jāme`ah because it joins the hands upon the neck, while Gall is an iron fetter that is placed into the neck. It has chains on both sides that cross upon one another so that both the hands are fastened firmly on both sides. The hands are fastened in it either by melting the iron or hammering it; therefore it joins firmly and cannot come out. As will be quoted later, that for this reason when Yazīd desired to remove this iron collar from Imām (a.s.)'s neck, he called for a file to cut it. (Author)

² Again the Esteemed Author quotes some verses in Farsī by Shaikh `Alī al Ḥā'erī al Maḥallātī which we forgo. (translator)

Allāh (s.w.t.) has taken pledge from a people of this nation, who are not recognized by the pharaohs of this earth, but are renowned among the inhabitants of the heavens, that they shall gather these scattered (bodily) parts and bury them, and these blood-smeared bodies. And they shall erect in this Ṭaff (Karbālā'), a standard upon the grave of your father, the Chief of the Martyrs (a.s.), whose effect shall not be erased and whose mark shall not be forgotten with the passage of nights and days. The chiefs of disbelief and adherents of misguidance shall unite to abolish and obliterate it, but its mark shall not, but increase apparently, and its matter shall scale great heights." The remnant of this Ḥadīth can be taken from another place, and here it is quoted in brief.¹

As for the narrative of Sayyid Ibn Ṭāwūs regarding burning of the tents and the arrival of the women to the spot of Martyrdom on the day of the tenth of Muḥarram (ʿĀshūrā'), some of the historians have quoted this on the eleventh. And it is better that we quote this (narration) too. When Ibn Sa'ad intended to dispatch the ladies to Kūfah, he commanded them to be brought out and to burn down their tents. Thus, they burnt the tents and when the flames arose, the daughters of the Messenger of Allāh (s.a.w.a.) ran out of the tents in a fearful state, bare feet and bare headed. They told the army to let them pass from the spot of Martyrdom of Imām al Ḥusain (a.s.). When their sight fell upon the bodies of the Martyrs, they started to weep and wail, and slapped their heads and faces. What better has Muḥtasham said at this place.²

The narrator says that by Allāh (s.w.t.), I cannot forget Zaynab (s.a.), the daughter of ʿAlī (a.s.), who lamented upon Ḥusain (a.s.) and called out in a grievous voice and distressed heart, "O Muḥammad (s.a.w.a.)! The heavenly Angels offered prayers upon you (upon your dead body), this is your Ḥusain drenched in blood, with amputated organs and your daughters are captived. Complain (regarding this) is directed to the Audience of Allāh (s.w.t.), and to Muḥammad al Muṣṭafā (s.a.w.a.), and ʿAlī al Murtadhā (a.s.), and Fāṭemah al Zahrā' (s.a.), and Ḥamzah the Chief of Martyrs. O Muḥammad (s.a.w.a.)! This Ḥusain (a.s.) lies bare, the air covers them with dust, they are killed by the sons

¹ Indeed, it is an excellent, but lengthy Ḥadīth, and this stops us from quoting it in the annotations for brevity's sake. One may refer to the book Kāmilul Ziyārāt of Ibn Qawlawayh al Qummī for further study. (translator)

² Here the author quotes two poems in Fārsī of Muḥtashim al Kāshānī, which we forgo. (translator)

of the prostitutes. O grief, O agony upon you O Abā `Abdillāh! Today (as if) my grandfather, the Messenger of Allāh (s.a.w.a.) has passed away. O companions of Muḥammad (s.a.w.a.)! These are the progeny of Al Muṣṭafā (s.a.w.a.), driven away similar to the captives.”

According to some reports, she (s.a.) said, “O Muḥammad (s.a.w.a.)! Yours daughters are captivated, your progeny killed and the air covers them with dust. This is Ḥusain (a.s.), beheaded from the nape, plundered off (his) turban and cloak. May my father be ransom upon the one whose army was plundered on Monday. May my father be ransom upon the one whose tent was plundered in the open. May my father be ransom upon the absent one whose return is not expected, and the wounded whose injuries cannot be treated. May my father be ransom upon the one whom (I wish) my life could be ransomed. May my father be ransom upon the one who met death in a grievous state. May my father be ransom upon the one who was thirsty in death. May my father be ransom upon the one whose beard dribbled blood. May my father be ransom upon the one whose grandfather (s.a.w.a.) was a Messenger to the heavens. May my father be ransom upon the one who was the grandson of the Prophet (s.a.w.a.) of guidance. May my father be ransom upon the son of Muḥammad al Muṣṭafā (s.a.w.a.). May my father be ransom upon the son of Khadījatul Kubrā (s.a.). May my father be ransom upon the son of `Alī al Murtadhā (a.s.). May my father be ransom upon the son of Fāṭemah al Zahrā (s.a.). May my father be ransom upon the one for whom the sun returned back so that he may offer prayers.” Zaynab (s.a.) lamented with similar words for her brother (a.s.), that made the friends and foe weep.¹

Then Sakīnah took the fragmented body of her father into her fold and wept and wailed to such an extent, that would shatter even the heart of a ruthless one. It is also related that she was not ready to leave the body of her father (a.s.), until a group of nomads gathered and separated her from it.

It is related from Miṣbāḥ (Jannatul Amānūl Wāqīyyah wa Jannatul Īmānūl Bāqīyyah) of Shaikh al Kaf`amī, that Sakīnah said that when my father (a.s.) was martyred, I took his sacred body into my fold. And became unconsciousness and

¹ It is also related that then Zaynab (s.a.) placed her hands below the sacred and blessed body of Imām al Ḥusain (a.s.), lifted it towards the heavens and said, “O Allāh (s.w.t.)! Accept this sacrifice from us.” (Sayyid `Abdul Razzāq al Muqarram, “Maqatal al Ḥusain (a.s.)”; Shaikh Muḥammad Bāqir al Bīrjandī, “Kibritē Aḥmar fī Sharā`ṭul Minbar”) (translator)

in that state I heard my father say, "O my Shī`ah! When you drink delightful water, remember me; when you hear about any traveller or Martyr, lament upon me."

Then the women were forced away from the place of Martyrdom and mounted upon saddle-less camels and dispatched to Kūfah, as quoted earlier.

JPG

2. Relating to the burial of the sacred corpses of the Felicitous Martyrs (r.a.)

`Umar bin Sa`ad left Karbalā' for Kūfah and when this news reached a group of the people of Banī Asad, who resided at Gādhirīyyah, they came to the spot of the Martyrdom of Imām al Ḥusain (a.s.) and his companions. They recited Prayers upon them and buried them. They buried Imām al Ḥusain (a.s.) at the same spot, where his Mausoleum is situated now. As for `Alī bin al Ḥusain (al Akbar), they buried him at the feet of his father (a.s.). As for the other Martyrs and companions, who fell Martyrs for Imām al Ḥusain (a.s.), they dug a common grave for all of them, near his (a.s.)'s feet and buried them in it. While Abul Fadhlil `Abbās (s.a.) was buried on the path of Gādhirīyyah, where is Mausoleum stands today.

Ibn Shahr Āshub writes that ready-made graves were found for most of the Martyrs, while white birds were seen circumambulating them.

Shaikh al Mufīd quotes down the names of the Martyrs among the Ahl al-bait (a.s.) at a place in his book Al Irshād, then says, that all of them lie buried at the feet of Imām al Ḥusain (a.s.), except `Abbās bin `Alī (s.a.), who lies buried at the spot of his Martyrdom near a dam, on the road to Gādhirīyyah, while his grave is visible. However, the graves of the Martyrs (among the Banī Hāshim), whom we have named, are unknown. A pilgrim should point out to the place at the feet of Imām al Ḥusain (a.s.) and recite their salutations. `Alī bin al Ḥusain (al Akbar) is also buried along with them. And it is said that he (`Alī al Akbar) is buried nearest to his father, than the other Martyrs. As for the companions who were martyred along with Imām (a.s.), they lie buried all around him (a.s.). Although we are not able to find out accurate details about (the whereabouts of) their graves and exact place of their burial, however, we have no doubt that the Ḥā'ir¹ surrounds them and includes them all. May Allāh be pleased with them,

¹ Ḥā'ir or Ḥāyir means perplexed or hesitant and refers to a spot that is safe in between and elevated from all sides, probably surrounded by water. It is also said that Ḥā'er is one of the names of Karbalā' (Muḥammad al Zubaydī, "Tājul `Arūs min Jawāhirul Qāmūs"; Fakhrud-dīn al Ṭurayhī, "Majma` ul Baḥrayn") There are numerous versions for naming the Tomb of Imām al Ḥusain (a.s.) as Al Ḥā'er, however, the most renowned one is that the `Abbāsī ruler Mutawakkil ordered the sacred grave of Imām al Ḥusain (a.s.) to be desecrated. They let loose the water of Euphrates (Furāt) towards the grave, but when it reached near it, it

please them and dwell them in the gardens of paradise.

We (the Author) say that the (above) remark of Shaikh al Mufid regarding the graves of the Martyrs can be considered and does not contradict the fact that Ḥabīb bin Muẓāhir and Ḥurr bin Yazīd lie buried in separate tombs.

The author of Kāmil al Bahā'ī (Imāduddīn al Ṭabarī) quotes that `Umar bin Sa`ad remained in Karbalā' on the day of Martyrdom (tenth of Muḥarram, `Āshūrā) until the Zawāl of the next day. Then he appointed some old age and reliable men upon Imām Zainul `Ābidīn (a.s.), the daughters of Amīrul Mu'minīn (a.s.) and other ladies, while they numbered twenty women. Imām Zainul `Ābidīn (a.s.) was twenty two years old in Karbalā', while Imām Muḥammad al Bāqir (a.s.) four years, and Allāh (s.w.t.) protected them both (a.s.). When `Umar bin Sa`ad left from Karbalā', a group of the Banī Asad passed by Karbalā'. When they witnessed this state, they buried Imām al Ḥusain (a.s.) in a sole grave and laid `Alī bin al Ḥusain (al Akbar) at his feet. They buried `Abbās (s.a.) at the spot of his Martyrdom, near the Euphrates (Furāt). As for the rest, they dug a large common grave and buried them. The relatives of Ḥurr bin Yazīd buried him at the spot of his Martyrdom. The graves of the Martyrs are not (specifically) designated where each one of them are buried, however, undoubtedly, the Ḥā'ir surrounds them all.

After relating the merits of the visitation of Imām al Ḥusain (a.s.), Shahīdūl Awwal writes in his book Al Durūsul Shar`īyyah, that whenever anyone visits him (a.s.), should also visit his son `Alī bin al Ḥusain (al Akbar), the other Martyrs (s.a.), his brother `Abbās (s.a.) and Ḥurr bin Yazīd. And these words are crystal clear that during the days of Shahīdūl Awwal, the grave of Ḥurr bin Yazīd was renowned and verified in the eyes of this honourable Sheikh, and this is sufficient proof for us (to rely on this).

It should be known that according to the reliable reports of the Imāmīyyah

stopped without submerging it, as if (the water) was hesitant and perplexed. However, we find this word in a Ḥadīth from Imām Ja`far al Ṣādiq (a.s.), eighty years before the reign of Mutawakkil. (Abul Fadhl al Kalāntarī al Tehrānī, "Shifā'ul Ṣudūr fī Sharḥ Ziyāratil `Āshūr) The Ḥadīth of Imām al Ṣādiq (a.s.) is, "The (five daily obligatory) Prayers should be performed full (not Qaṣr) at four places, Masjidul Ḥarām, Masjidul Nabī (s.a.w.a.), Masjid al Kūfah and Ḥā'ir al Ḥusainī (a.s.)." There is again difference of opinion regarding the area of this Ḥā'ir, however, the closer to the sacred grave, the better. One may refer to the verdicts of the Sources of Taqlīd (Marāje) and Jurists (Fuqahā) regarding it. (translator)

Scholars, rather as per the fundamentals of the Imāmīyyah faith, none, except an Imām, can undertake the tasks of the bathing, shrouding and burial of the other Imām. However, even if a group of Banī Asad buried Imām al Ḥusain (a.s.) seemingly, actually Imām Zainul `Ābidīn (a.s.) personally arrived and buried him (a.s.).

Imām al Ridhā (a.s.) elucidate this point in his remonstrance against the (sect of) Wāqifiyyah. And as per the Ḥadīth of Baṣā'erul Darajāt (by Muḥammad bin Ḥasan al Ṣaffār al Qummī), it is related from Imām Muḥammad al Jawād (a.s.) that the Messenger of Allāh (s.a.w.a.) was present at the time of Imām al Ḥusain (a.s.)'s burial. While Amīrul Mu'minīn (a.s.), Imām al Ḥasan (a.s.) and Imām Zainul `Ābidīn (a.s.) along with Jibra'īl, the Rūḥul Quds and the Angels, who descend on the Night of Qadr (Destiny), were also present."

It is related in Manāqib Āl Abī Ṭālib (of Ibn Shahr Āshūb al Māzandarānī) from (`Abdullāh) Ibn `Abbās, that after the Martyrdom of Imām al Ḥusain (a.s.), he saw the Messenger of Allāh (s.a.w.a.) in a dream, while he was covered in dust and bare-feet. He had fastened the lappet of his shirt upon his chest, as one takes something in his fold, while he (s.a.w.a.) was reciting this verse, **"And think not Allāh to be heedless of what the unjust do. He only respites them to a day when the eyes shall be fixed open (staring up with terror)."**¹ Then he (s.a.w.a.) said, "I had been to Karbalā' and gathered the blood of my Ḥusain (a.s.) from the earth, that lies in my lappet. I shall go to the Audience of Allāh (s.w.t.) to protest against his killers.

Salmah relates that I entered the presence of Umm Salmah and found her weeping. I asked her the reason for weeping and she replied, "I saw the Messenger of Allāh (s.a.w.a.) in a dream, while there was trace of earth upon his blessed head and beard. I asked him: O Messenger of Allāh (s.a.w.a.)! Why are you smeared in earth? He replied, saying, I was near Ḥusain (a.s.) at the time of his Martyrdom and now I come from there."

According to another report, it is mentioned that Umm Salmah was heard weeping at dawn. When she was questioned the reason for weeping, she replied that Ḥusain (a.s.) was martyred and then said, "I had not seen the Messenger of Allāh (s.a.w.a.) in a dream, except yesterday night. His sacred countenance was transformed and he was in a depressed state. I asked him (s.a.w.a.) the reason

¹ Holy Qur'ān, Sūrat Ibrāhīm: 42

and he replied, tonight I have dug graves for Ḥusain (a.s.) and his companions."

It is related in Jāme' (Sunan) of Al Tirmidī and Fadhā'elul Shām of Abil Sa'ad al Sam'ānī, that Umm Salmah saw the Messenger of Allāh (s.a.w.a.) in a dream with earth in his head. She asked him the reason and he (s.a.w.a.) replied, "I have come from Karbalā'." While at another place it is quoted that he (s.a.w.a.) was covered in earth and replied, "I just buried my Ḥusain (a.s.)."

It is renowned that the blessed bodies (of the Martyrs) lay unburied upon the earth for three days. However, in some books it is mentioned that they were buried one day after the tenth of Muḥarram (ʿĀshūrā'). This is quite unlikely, since `Umar bin Sa'ad was present in Karbalā' on the day of the eleventh of Muḥarram to bury the ill-omened corpses of his companions. On the night of the tenth of Muḥarram (ʿĀshūrā'), the people of Gādhiriyyah had left the banks of Euphrates (Furāt) in fear of `Umar bin Sa'ad, and accordingly would not have the courage to return back so soon.

Muḥammad bin Abī Ṭālib (al Mūsawī) quotes in his Maqṭal from Imām Muḥammad al Bāqir (a.s.) from his father Imām Zainul `Ābidīn (a.s.), that he said that the people who were present to bury the Martyrs, found the body of Jawn after ten days. A pleasant fragrance, similar to Musk, was emanating from his body.

Sibṭ Ibnul Jawzī quotes in his Taḍkirah Khawāṣṣul Ummah that Zuhayr bin Qayn attained Martyrdom along with Imām al Ḥusain (a.s.). His wife told his slave, "Go and shroud your master." The slave went to Karbalā' and found Imām al Ḥusain (a.s.) bare. He thought to himself, "Should I shroud my master and leave Ḥusain (a.s.) bare? No, by Allāh (s.w.t.)!" Therefore he shrouded Imām al Ḥusain (a.s.) with it and shrouded his master with another one.

It is known from Al Amālī of Shaikh al Ṭūsī in the report of Dīzaj, who had come to destroy the grave of Imām al Ḥusain (a.s.) at the orders of Mutawakkil, that the Banī Asad brought a mat along with them. They spread the mat in the grave, placed the sacred body of Imām al Ḥusain (a.s.) upon it and buried him.¹

¹ Mutawakkil sent Ibrāhīm bin Sahl al Dīzaj, who was a Jew, to desecrate the grave of Imām al Ḥusain (a.s.) and ruin its surroundings. He said that, "I came along with a group of my distinguished slaves and dug open the grave. I saw a fresh mat, upon which the sacred body of Husain bin `Alī (a.s.) was laid, while the fragrance of musk was emanating from it. I left the mat at its original place upon which the body of Imām was lying. Then I ordered the

3. Entry of the Prophet (s.a.w.a.)'s family at Kūfah

Muslim al Jaṣṣāṣ (the plasterer) relates that when Ibn Ziyād received news that the Prophet (s.a.w.a.)'s family neared Kūfah, he ordered the heads of the Martyrs, that were previously sent to him by Ibn Sa`ad, to be returned back. He ordered these heads to be raised upon lances, and paraded along with them in the streets of the town ahead of the Ahl al-bait. He did this to manifest the rage, dominion and ruler ship of Yazīd upon the people, and to increase their fear for him. When the people of Kūfah heard regarding the arrival of the Prophet (s.a.w.a.)'s family, they ran out of Kūfah.¹

Muslim al Jaṣṣāṣ further says that `Ubaydullāh bin Ziyād had ordered me to make some repairs to the royal court. I was busy in my work, when suddenly I heard sounds of yelling and a great tumult from the streets of Kūfah. I asked a laborer who was close to me, "What is this commotion in Kūfah?" He replied, "The head of a person, who had revolted against Yazīd, is being brought in at this moment, while this unrest is for its spectacle." I asked the name of the person who had revolted and he replied, "Ḥusain bin `Alī (a.s.)." When I heard this, I forbore until the laborer went away from me. Then I slapped my face such hard, that I feared that I eyes may turn blind. I washed my hands and face that were covered in plaster, and left out from the back of the palace, until I reached Kunāsah. At the moment I stood waiting, while the people were also awaiting the arrival of the captives and the heads. Suddenly I saw around forty litters on forty camels, in which were seated women of Imām al Ḥusain (a.s.) and the daughters of Fāṭemah (s.a.). Then I saw `Alī bin al Ḥusain (a.s.) seated upon a bare camel, while blood was oozing from the veins of his neck due to the weight of the chains. He was reciting verses in grief, its meaning in brief being, "O evil nation! May Allāh (s.w.t.) not bestow goodness upon you, that you did not consider the sanctity of our grandfather (s.a.w.a.) regarding us. Then when we gather near him (s.a.w.a.) on the day of Qiyāmah, what shall be your reply to him? You sat us upon bare camels and take us similar to captives, as though we

grave to be filled with earth and sprinkle water upon it. Then I ordered cows to be run upon the grave, but they refused to step upon it and returned back from it. Then I ordered my slaves on oath that anyone who revealed this would be killed." (Al Mas`ūdī, "Murawwajul Dahab") (translator)

¹ Here the Esteemed Author quotes some verses in Fārsī by Muḥtashim al Kāshānī, which we forgo. (translator)

have never been beneficial for your Religion? You abuse us, clap your hands and rejoice upon our killing? Woe be to you! Do you not know that my grandfather (s.a.w.a.) is the Messenger of Allāh and the Master of Prophets (a.s.)? O incident of Karbalā'! You have entered sorrow into our hearts that shall never ever cool down."

Muslim al Jaṣṣāṣ says that I saw the people of Kūfah sympathizing with the children of Ahl al-bait and bringing bread, dates and walnuts for them, while the hungry children took it. Seeing this, Umm Kulthūm took away the bread, walnuts and dates from the hands and mouths of the children and threw them away, saying, "O people of Kūfah! Verily alms are forbidden upon us." Hearing this, the women of Kūfah started to weep aloud. Umm Kulthūm peeped out of the litter and said, "O people of Kūfah! Your men kill us and your women weep upon us? Allāh (s.w.t.) shall judge in between you and us in Qiyāmah."

These words were yet in the mouth, when a clamor arose, and the heads of the Martyrs, which were raised upon the lances, were brought.¹ Ḥusain (a.s.)'s head was in the fore-front, while it was glowing and emitting light, and he resembled the most to the Messenger of Allāh (s.a.w.a.) among all men. The blackness of his blessed beard was quasi black, while the roots of his hair were white since the dye had come off from (upon) his cheeks. His countenance glowed similar to a moon and the wind moved his beard towards the left and right. When Zaynab (s.a.)'s sight fell upon the head, she struck her head upon the front shaft of the litter and blood flowed from below her veil. Then she addressed the head with a heavy heart and recited verses, among them, this line, "O Crescent! You were eclipsed even before you became complete. Then you started to set."

We (the Author) say that the above report of the litter has not been quoted by anyone, except Muslim al Jaṣṣāṣ. And although `Allāmah al Majlisī had quoted, yet, the reference of this incident are Al Muntakhab (of Shaikh Fakhrud-dīn al Ṭurayhī) and Nūrul `Ayn fī Mash-hadul Ḥusain (of Abī Ishāq al Isfarāyīnī), while the (doubtful) condition of both these books are not hidden from the Masters of Aḥādīth. And as regards Zaynab's striking her head upon the litter and her verses are inapposite to the personality of this lady, who was the intellectual one

¹ It is quoted in Kāmilul Bahā'ī (of `Imāduddīn al Ṭabarī) that since Ibn Ziyād had ordered the sacred head (of Imām al Ḥusain) to be paraded in the streets of Kūfah, ten thousand people had gathered in all the streets and tribes to have a glance at the sacred head, some to offer condolences, while some to congratulate. (Author)

among the Banī Hāshim (‘Aqīlat Banī Hāshim), a learned one without having being trained (‘Ālimatul Ghayrul Mu‘allimah), the one suckled from the breasts of Prophet hood and the one possessing contentment and submission (to Allāh).¹

As is understood from the authentic books of Martyrdom (Maqṭal), that they (the ladies) were mounted among camels-litters, which did not contain sackcloth of curtain. Rather, as per the narration of Ḥaḍlam bin Satīr and quoted by the two Shaikhs,² that when they entered Kūfah, they were surrounded by the army from all sides, since they feared revolt and commotion from the people of Kūfah, majority of whom were Shī‘ah. The women who had come out of the town (to see them), had arrived with torn collars and dishevelled hair, and were weeping and wailing. While the report of Ḥaḍlam shall be quoted later.

To sum it up, when the progeny of the Messenger of Allāh (s.a.w.a.) and Amīrul Mu‘minīn (a.s.) were entered into Kūfah, along with the heads of the Martyrs, by the apostate captors, the women of Kūfah had positioned themselves upon the terraces of their houses for spectacle. When they were taken from the streets, a woman asked them from the terrace, “You captives belong to which town?” They replied, “We are from the progeny of Muḥammad (s.a.w.a.).” When the woman heard this, she stepped down from her terrace, gathered whatever veils and scarfs she had, and distributed among them. They took it and veiled themselves.

We (the Author) say that the honorable Sheikh and eminent personality, Mullā Aḥmad al Narāqī, may Allāh (s.w.t.) fragrant his grave, quotes in his book Sayful Ummah wa Burhānul Millah, from the fourth chapter of the book of Nabī Irmīyā (Jeremiah), relating to the report Imām al Ḥusain (a.s.), the gist of which is as follows. “What happened and what incident took place that the beautiful color of gold turned black; and the stones of the pillars of the Throne (‘Arsh) of Allāh (s.w.t.) scattered; and the children of Baytul Ma‘mūr, who were previously adorned with gold and were the most noble than all the creatures, resembled the clay of pottery makers? The animals bared their breasts and suckled their infants, while my beloved ones were besieged in the desert, similar to dry sticks,

¹ There is difference of opinion among the scholars and researchers regarding the authenticity of this incident. One group supports its reliability and considers it as an evidence for permissibility of striking one’s head with daggers in the mourning rites of Imām al Ḥusain (a.s.). While the second group (including the Esteemed Author), refuses to accept its authenticity. And Allāh (s.w.t.) is the Best Knower! (translator)

² Shaikh al Mufid and Shaikh al Tūsi, (translator)

in the midst of the brutal and heartless nation! The tongue of the suckling child had stuck in his mouth due to extreme thirst. When the children asked for bread at dawn, there was none to offer them since their elders were killed. Those who had enjoyed at the napery of honor, met with perdition on the way. Woe upon their poor state! My beloved ones were subdued to such an extent, that their subjugation was more severe than the subjugation of the people of Sidūm (Sodom).¹ Since although they were subjugated, yet none lifted their hands upon them. However, they (the Ahl al-bait), in spite of being chaste with regards to sanctity and infallibility, and were whiter than ice, purer than milk and more radiant than the rubies, yet their countenance had transformed due to misfortunes of time to such an extent, that they were not recognized upon the streets, since their flesh had stuck to their bones."

This destitute (the Author) says that these words from the Divine Book perhaps refer to the above incident in Kūfah when the woman asked them, "You captives belong to which town?" And Allāh (s.w.t.) is the Best Knower!

Shaikh al Muḥīd and Shaikh al Ṭūsī relate from Ḥaḍlam bin Satīr, who says that I entered Kūfah in the month of Muḥarram, sixty first Hijrah, that coincided with `Alī bin al Ḥusain (a.s.)'s entry therein, along with the women of Ahl al-bait (a.s.). The army of Ibn Ziyād had surrounded them from all sides, while the people of Kūfah had come out of their houses for a spectacle. When the Prophet (s.a.w.a.)'s family were entered into Kūfah upon bare camels, without litters, the women of Kūfah pitied them and started to weep and wail upon them. I saw that `Alī bin al Ḥusain (a.s.) had become quite weak due to illness, while chains were placed in his neck and his hands were fastened upon it. He (a.s.) said in a weak voice, "These women weep upon us, then who have killed us (except their men)?" Then Zaynab (s.a.) commenced her sermon (Khuṭbah), and by Allāh (s.w.t.), I did not find any other modest woman, more eloquent and lucid than Zaynab, the daughter of `Alī (a.s.). It is as if she spoke in the voice of her father, while the words of Amīrul Mu'minīn (a.s.) flowed through her tongue. She signaled to the people to remain silent in the midst of the immense crowd and tumult. (It was as if) The breaths remained in the chests and ringing of bells (in the horses' neck) stopped.

Then she praised and glorified Allāh (s.w.t.) and sent salutations upon His

¹ The nation of Nabī Lūṭ (a.s.) (translator)

Messenger (s.a.w.a.), then said, "Now then! O people of Kūfah! O possessors of guile and deceit! Do you weep? May the tears never stop and may the wailing never calm down! Your example is of **the one who unravels her yarn, disjoining it into thin filaments, after she has made it spun strong. You take your oaths as means of deceit between you.**¹ You too made your promises a means of fickleness among yourselves. There is nothing in you except trickle of boasting, self-conceit, flattery of maids and chuckle of the enemies. Your similarity is of greenery upon a cesspit or silver (engraved) upon a grave. Indeed, you have sent ahead an evil provision for yourselves, that would result in the Rage of Allāh (s.w.t.) upon you and you shall remain in eternal punishment. You weep and wail? Yes, by Allāh (s.w.t.), you should weep more and laugh less. Certainly you have taken upon yourself its shame and disgrace that you shall never ever be able to wash off. Can you wash off (the disgrace of) killing the scion of the Seal of Prophet hood, the mine of Messenger ship, the Master of the youth of Paradise, the refuge of the best ones among you, the sanctuary during (your) adversities, the landmark of your evidence and the indicator of your course? Indeed, what an evil you have sent forth. Remoteness is for you and perdition (upon you). May (your) efforts fail, and your hands perish; may your bargain sustain a loss, and be engulfed in the Rage of Allāh (s.w.t.); and may you be stricken with disgrace and wretchedness. Woe be upon you O people of Kūfah! Do you know what liver of the Messenger of Allāh (s.a.w.a.) you have torn apart? And what daughters of him have you brought out in the open? And what blood of his have you shed? And what sanctity of his have you dishonored? **Indeed have you put forth a thing (most) monstrous. Might the heavens be almost rent thereat, and the earth cleaves asunder, and the mountains fall down in fragments.**² Do you wonder that the heavens have rained blood? **And certainly the chastisement of the hereafter is more disgracing.**³ So do not take these moments of respite lightly, for He is not prompted by haste nor is it feared that He will miss the reprisal. **Verily your Lord is (ever) on watch.**"⁴

The narrator says that then she (s.a.) became silent and I saw that the people of Kūfah were wonder-struck upon her words, wept and bit their hands with their

¹ Holy Qur'ān, Sūratul Nahī: 92

² Holy Qur'ān, Sūrat Maryam: 89-90

³ Holy Qur'ān, Sūrat Fuṣṣilat: 16

⁴ Holy Qur'ān, Sūratul Fajr: 14

teeth (in extreme remorse). A saw an old man, that tears were flowing upon his face and beard, while he was saying, "Their elders are the best of elders and their lineage will not be disgraced when the lineages will be accounted."

The Author of Al Ihtijāj (Shaikh al Ṭabarsī) says that then Imām Zainul `Ābidīn (a.s.) said, "O Aunt! Remain silent. And take lesson from the past for the remnant. While you, praise be to Allāh, are a learned one without having being trained (`Ālimatul Ghayrul Mu`allimah), a knowledgeable one without anyone making you understand (Al Fahimatul Ghairul Mufahhimah). Certainly, weeping and yearning shall not return back those taken away by death."

Fāṭemah bintul Ḥusain (s.a.)¹ and Umm Kulthūm (s.a.)¹ also delivered sermons,

¹ We would like to quote her sermon (Khuṭbah) as a means of blessings for the readers. She (s.a.) said, "Praise be to Allāh, equivalent to the particles of sand and pebbles, and the weight of the heavens until the earth. I praise Him and believe in Him and rely upon Him alone, and I bear witness that there is no other Deity except Allāh, the Unique, Who has no associate; while Muḥammad (s.a.w.a.) is His Slave and Messenger. And the heads of his sons have been severed innocently on the banks of the Euphrates. O Allāh! I seek refuge in You if I attribute falsehood to You, or if I misconstrue against what You ordered regarding the pledge of his vicegerent `Alī bin Abī Ṭālib (a.s.), whose right was usurped. He was also innocently killed in one of the houses of Allāh, as they killed his sons yesterday. A group of men, claiming to be Muslims, were present there, may their heads not remain upon their necks. No wrong was ever committed by him (Imām `Alī), neither in life, nor during his death, until You took away his soul in state of praiseworthy character, pious lineage, renowned qualities and acclaimed Religion, and he did not fear the censure or any censurer in Your Path. You guided him towards Islām in his early childhood and praised his attributes in his adulthood. He constantly remained sincere towards You and Your Messenger (s.a.w.a.) until You summoned him to Yourself, in a state of being abstinent with regards to this world and was avaricious and inclined to the hereafter, striving in Your way. You cherished and preferred him and guided him to the Right Path. Now then! O people of Kūfah! O men of deceit, betrayal and haughtiness! We are a family, whom Allāh tried through your medium, and He tried you through our medium. He has made these trials as goodness for us. He has apportioned His knowledge with us and His comprehension near us. We are the guardians of His Knowledge and the treasure of His Intelligence and His Wisdom. He has made us evidences for His slaves upon His earth. He has cherished us through His Kindness and has exalted us upon His creations through His Messenger Muḥammad (s.a.w.a.). You belied us and refused us. You considered fighting us and plundering our belongings to be lawful, as though we were the children Turks or Kābūlīs. It was yesterday that you killed our grandfather (a.s.) and your swords drips our blood, the Ahl al-bait (a.s.). You did this due to your ancient hostility. Your eyes are cooled due to this, your hearts rejoice upon the insolence towards Allāh and deceit that you bring forth. **And Allāh is the Best of**

planners. (Holy Qurʾān, Sūrat Āl ʿImrān: 54) 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 Qurʾān: **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 Allāh and His Messengers; that is the Grace of Allāh, He bestows it upon whomsoever He wills; and Allah is the Lord of Mighty Grace.** (Holy Qurʾān, Sūratul Ḥadīd: 21 – 22) May you perish! Then await the curse and punishment (from Allāh), for it has become lawful for you. The vengeance of the heavens have descended upon you successively and eroded, **or He (Allah) should involve you in confusion (in) party (dissentions) and make some of you taste the fighting of the other.** (Holy Qurʾān, Sūratul Anʿām: 65) Then you shall remain everlasting in the fierce wrath in Qiyāmah due to the oppression that you have committed upon us. **Beware! Curse of Allāh upon the oppressors!** (Holy Qurʾān, Sūrat Hūd: 18) Woe be to you! Do you know 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? By Allāh! Your hearts have hardened, your livers have turned into iron, and your hearts have turned blind, while your ears and eyes have been sealed. Shayṭān has enticed you and has enjoined you, while he has blinded your eyes and you shall never find guidance. May you be ruined O people of Kūfah! How much blood of the Messenger of Allāh (s.a.w.a.) is upon you? And what treachery you committed with his (the Prophet's) brother ʿAlī bin Abī Ṭālib (a.s.), my grandfather, and also his sons, and his chaste and chosen progeny? And when one of you said arrogantly: It is we who killed ʿAlī and his sons, and we captivated their women-folk, similar to the Turkish captives. Mud in the mouth of the one who said it! You pride upon the murder of the ones whom Allāh sanctified and purified and has kept away all filth away from them? Hold your breath! Then sit down as a dog sits down upon the tip of its tail, as your father sat. Every man shall reap what he sows. Woe be to you! You envied us due to the grace that Allāh 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 Allāh, He bestows it upon whomsoever He wills, and Allāh is the Lord of Mighty Grace.** (Holy Qurʾān, Sūratul Ḥadīd: 21) **Unto whomsoever Allāh gives not light, there is not for him anything of light.** (Holy Qurʾān, Sūratul Nūr: 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, flexed our necks and have inflamed our conscience." (translator)

¹ The sermon (Khuṭbah) of Umm Kulthūm (s.a.) is quoted as, "O people of Kūfah! Shame on you! Why did you betray Ḥusain and kill him? Why did you plunder his belongings and become its possessors? Why did you captivate his women-folk and suppress him? May you perish and be uprooted! Woe be to you! Do you know what you have brought forth? And 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 you ransacked? And what belongings have you plundered? You have killed the best of men after the Prophet

but we cannot quote them here (due to brevity's sake).

After quoting the above sermon (Khuṭbah), Sayyid Ibn Ṭāwūs relates that the people of Kūfah raised their voices of weeping and wailing. The women dishevelled their hair, threw earth upon their heads, scratched and slapped their faces and raised cries of woe and perdition. While the men pulled their beards and all wept to such an extent, that similar weeping and wailing of men and women was never seen before.

Then, Imām Zainul `Ābidīn (a.s.) signalled to the people to remain silent and they became silent. He (a.s.) arose and praised and glorified Allāh (s.w.t.) and invoked His Blessings upon Muḥammad (s.a.w.a.) and his Progeny (a.s.), and then said, "O people! The one who knows me, knows me; and the one who does not, I am `Alī, the son of Ḥusain bin `Alī bin Abī Ṭālib (a.s.). I am the son of the one who was slaughtered on the banks of the Euphrates (Furāt), without (seeking) any retribution or revenge (from him). I am the son of the one whose sanctity was violated, his comfort was pillaged, his wealth was plundered and his children were taken captives. I am the son of the one who was killed patiently, while (all this) honour is sufficient (for me). O people! I ask you in the Name of Allāh (s.w.t.), do you know that you wrote letters to my father (to come to you) and deceived him. Then you pledged promises, oaths and allegiance to him from yourselves, then you killed him and deserted him.

May you be destroyed for what you dispatched for yourselves (in the hereafter),

(s.a.w.a.), while mercy has departed away from your hearts. **Beware, verily the Party of Allāh alone shall be the successful ones** (Holy Qur`ān, Sūratul Mujādilah: 22) **and verily the party of shayṭān are the losers."** (Holy Qur`ān, Sūratul Mujādilah: 19) Then she recited these verses, "You killed my brother, woe be upon you; you will surely be rewarded by the fire which burns eternally. You killed my brother and you violated his sanctity; and you plundered the wealth, Allāh witness. You shed the blood whose shedding was proclaimed to be unlawful by Allāh; made unlawful by the Qur`ān and Muḥammad (s.a.w.a.). You exhibited his women with humility, O regret; and intentionally killed the children and slaughtered them. (They were) Dear to my grandfather (s.a.w.a.), dear to my father (a.s.); dear to my mother (s.a.) and a (source of) pleasure for me. O grief upon the one killed in estrangement; and O regret upon the captivated prisoners! May you receive tidings of the fire when tomorrow; you shall certainly enter hell. I shall weep upon my brother all throughout my life; who was born as the best of creatures after the Prophet (s.a.w.a.). Tears shall flow upon my cheeks similar to the flood and rain waters; and shall never dry up." (translator)

and may your opinions be ugly. With what eyes shall you behold the Messenger of Allāh (s.a.w.a.) when he shall tell you: You killed my progeny, violated my sanctity, while you are not from among my nation (Ummah).” When Imām al Sajjād (a.s.)’s words reached here, voices of weeping arose from all sides and they started to tell one another, “You are damned and do you not know?” Imām (a.s.) again addressed them, saying, “May Allāh’s Mercy be upon the one who accepts my counsel and safeguards my testimony in the Path of Allāh (s.w.t.), the Messenger of Allāh (s.a.w.a.) and his Progeny (a.s.). And indeed for us in the (personality of) Messenger of Allāh (s.a.w.a.) is an excellent pattern (of conduct).”¹

Hearing this, all people said together, “O son of the Messenger of Allāh (s.a.w.a.)! We all hear you and obey you, and shall safeguard our promises to you. We shall never turn our faces away from you and shall never forsake you. Then command us, may Allāh (s.w.t.) have Mercy upon you, for we shall fight against those who fight you, and shall be at peace with those who are at peace with you. We shall expel Yazīd and disassociate from them who oppressed you and us.” Hearing this, Imām (a.s.) said, “Far be it! Far be it! O treacherous deceivers! Wile has positioned itself between you and your passion of yourselves. Do you intend to treat me as you treated my forefathers before? Never, by the Lord of the ones who hasten at Minā! Since the wound (of my father’s Martyrdom) have not yet healed. Just yesterday was my father killed, along with his family and those along with him. I have not forgotten the deprivation (of the death) of the Messenger of Allāh (s.a.w.a.), the deprivation of my father and father’s sons (my brothers). Its grief lies in between my uvular, its bitterness in between my larynx and my throat, while its rage flows in the bottom of my chest. I desire from you neither be with us, not against us.” Then he recited these verses, “It is a small wonder that Ḥusain has been killed for surely his father was better and nobler than him (and he was killed too). O the people of Kūfah! Do not exult at what befell Ḥusain for surely it was a great tribulation that befell him and he was killed on the shores of the river. May my life be sacrificed for him. Certainly hell and perdition is for the recompense for the one who killed him.”

¹ Refer to the Qur’ānic verse, **“Indeed (there) is for you in the Messenger of Allāh (s.a.w.a.) an excellent pattern (of conduct) for him who hopes in Allāh and the latter day and remembers Allāh much.”** (Sūratul Aḥzāb: 31) (translator)

4. Entry of the Prophet (s.a.w.a.)'s family at the palace of Ibn Ziyād

When `Ubaydullāh bin Ziyād received news of the arrival of the Prophet (s.a.w.a.)'s family at Kūfah, he called for a general court for all people, among the elite and the commoners. Consequently, his palace became full of people and he ordered the head of Imām al Ḥusain (a.s.) to be entered therein. The sacred head was placed near him, and when his sight fell upon it, he was very much delighted and smiled. He held a staff in his hand,¹ some say that it was a stick, while others opine that it was a thin sword. He poked the head of the staff upon the teeth of Imām al Ḥusain (a.s.), while saying, "Ḥusain (a.s.) possessed great teeth." Zayd bin Arqam, who was among the companions of the Messenger of Allāh (s.a.w.a.) and had turned old at that time, was present in the court. When he saw this, he said, "O son of Ziyād! Lift your staff off these sacred lips, since, by Allāh (s.w.t.), besides Whom there is no other Deity, I have seen the Messenger of Allāh (s.a.w.a.) numerous times kissing the lips upon which you hit your staff." He said this and wept. Hearing this, Ibn Ziyād shouted, "May Allāh (s.w.t.) make your eyes weep, O enemy of Allāh (s.w.t.)! Do you weep because Allāh (s.w.t.) has bestowed victory upon us? If you had not turned into an old man and not lost your senses, I would have ordered to behead you." Hearing this, Zayd arose and left for his home.² Thereafter the children of Imām al Ḥusain (a.s.) were entered into his court, similar to the Roman captives.

¹ And perhaps it was the same staff that turned into a snake later in Kūfah. As it is found in books of the historians, that during the age of Mukhtār (bin Abī `Ubaydah al Thaqafī), his (Ibn Ziyād's) ominous head was lying upon the earth, along with the heads of others, while people were having a spectacle. A snake appeared and continuously entered through his nose and mouth and come out, while people would say, "It has come. It has come." It is written in Tārīkh al Rusul wal Mulūk of Al Ṭabarī, that Ibn Ziyad continuously hit at the blessed teeth of Imām al Ḥusain (a.s.) for an hour. (Author)

² It is related that when Zayd bin Arqam left his presence, people said, "By Allāh (s.w.t.)! Zayd uttered some words, that if Ibn Ziyād heard them, he would kill him." When asked what he said, they said, his words were, "A slave passed on the kingdom to a slave, while he took all people as his slaves. O `Arabs! You are slave from this day. You killed the son of Fāṭimah (s.a.) and handed over the kingdom to the son of Marjānah? Thus, he kills your best ones and enslaves your eminent ones. You take pleasure in disgrace, and far be (the Mercy of Allāh) from those who are pleased with disgrace." (Al Ṭabarī, "Tārīkh al Rusul wal Mulūk") (translator)

The narrator says that Zaynab (s.a.), the sister of Imām al Ḥusain (a.s.) entered therein, while she had disguised herself with her most worn-out dress. She came and sat in a corner of the palace, while her maids sat surrounding her. Seeing this, Ibn Ziyād asked, "Who is the woman that went and sat in a corner?" No one replied to him. He repeated the second time, yet no one replied. When he asked for the third time, one of the maids said, "She is Zaynab (s.a.), the daughter of Fāṭemah (s.a.), the daughter of the Messenger of Allāh (s.a.w.a.)." Hearing this, Ibn Ziyād turned to her and said in anger, "Praise be to Allāh (s.w.t.) Who exposed you, killed you and revealed your lie." Sayyidah Zaynab (s.a.) replied, "Praise be to Allāh (s.w.t.) Who has honoured us with his Prophet Muḥammad (s.a.w.a.) and purified us with a thorough purification. Verily a debaucher shall be exposed and the dissolute shall belied, that are other than us, O son of Marjānah." Ibn Ziyād asked, "How did you see the act of Allāh (s.w.t.) with your family?" She replied, "I did not see anything (from Him), except fairness. Allāh (s.w.t.) destined death of them, thus they excelled in their places of death. Allāh (s.w.t.) shall gather them and you, and they shall remonstrate and oppose you (in the Audience of Allāh). Then you shall see for whom is a cleft. May your mother mourn you O son of Marjānah!"

Hearing these words, Ibn Ziyād was extremely enraged and desired to harm her or put her to death. When `Amrū bin Ḥurayth sensed his intention to kill Zaynab (s.a.), he told Ibn Ziyād to cool down his temper, "May Allāh (s.w.t.) straighten the affairs of the commander! Indeed she is (only) a woman. And do women think logically? She is not blamed for (her) words and not admonished for (her) stupidity." Then Ibn Ziyād said, "Allāh (s.w.t.) healed my heart by (killing) your despot (Allāh's refuge) and the disobedient ones among your family." These words saddened Zaynab (s.a.), while extreme grief filled her heart, and she said, "By my life! You killed my elders, and destroyed my family, and severed my branches, and plucked my origin, if your heart be healed by it." Hearing this Ibn Ziyād said, "This woman speaks rhymingly.¹ By my life! Her father spoke in the

¹ The word used is Sajjā`ah, with a Sīn, that means a woman who speaks rhymingly. It is also presumed that the word is Shajā`ah with a Shīn, that means a fearless and valorous woman. Thus in Muntahal `Arab, Shajā`ah refers to an extremely fearless and valorous woman. We say that it is sufficient proof for the valor of Zaynab (s.a.), that she rebukes and criticizes Ibn Ziyād in such a large gathering due to his mother Marjānah, who was an adulterous maid. Amīrul Mu'minīn (a.s.) had pointed out to her in his speech with Mītham and Tammār, saying, "Shall arrest you the product of adultery, the son of a loose woman, `Ubaydullāh bin

same manner and was a poet." Zaynab (s.a.) replied, "What do I have to do with rhymes? And what has a woman got to do with rhymes?" According to the report of Ibn Nimā (al Ḥillī), she said, "I am surprised at the one who seeks cure by killing his A'immah, and he knows that they shall seek revenge from him in the hereafter."

Then the accursed (Ibn Ziyād) turned to Imām Zainul `Ābidīn (a.s.) and asked, "Who is this?" He was told that he was `Alī, the son of Ḥusain. Hearing this, he said, "Didn't Allāh (s.w.t.) kill `Alī ibnul Ḥusain (a.s.)?" Imām (a.s.) replied, "Verily I had a brother named `Alī, while the people killed him." Ibn Ziyād said, "Rather Allāh (s.w.t.) killed him." Imām (a.s.) said, **"Allah takes the souls at death, and those that die not (He takes) during their sleep."**¹ Hearing this Ibn Ziyād was enraged and said, "You have the audacity to reply me? Take him away and strike off his head." When Zaynab (s.a.) heard this, she said, "O son of Ziyād! You have not left anyone (alive) among us, then if you intend to kill him, kill me along with him." Saying this, she took him into her fold. Seeing this, Ibn Ziyād stared at them for some time and then said, "I wonder at the bond of relation. By Allāh (s.w.t.)! I presume she desires that I kill her along with him. Then leave him, for I see his state (of illness) is sufficient for (killing) him."

According to Sayyid Ibn Ṭāwūs, Imām Zainul `Ābidīn (a.s.) told her, "Remain silent O aunt until I speak to him." Then Imām (a.s.) turned to Ibn Ziyād and said, "O son of Ziyād! You threaten me with death? Don't you know that indeed death (in the Path of Allāh) is our habit, while Martyrdom is a dignity for us from Allāh (s.w.t.)?"

It is related that Rabāb bint Imru' al Qays, the wife of Imām al Ḥusain (a.s.), was present in the court of Ibn Ziyād. She lifted the sacred head (of Imām al Ḥusain), placed it in her bosom, kissed it and recited verses, "O Ḥusain, I shall never forget Ḥusain, the lances of the enemies targeted him. He was left bare at Karbalā', may Allāh (s.w.t.) not quench the two sides of Karbalā'." The last words of the verses refer to the thirst of Imām al Ḥusain (a.s.), and she never forgot him (a.s.), as will be quoted in the last section.

Ziyād." While a poet also points out to her in his verses, "Allāh's curse be upon the time, when Ziyād and his son, and the old woman (Sumayyah) with multiple husbands, were liberated." (Author)

¹ Holy Qur'ān, Sūratul Zumar: 42

Thereafter, Ibn Ziyād ordered Imām Zainul `Ābidīn (a.s.) and his family to be taken out and imprisoned in a house adjacent to the Masjid Jāme'. Then Sayyidah Zaynab (s.a.) said, "No `Arab woman should come to visit us, except bondswoman or maid, since they have tasted captivity, similar to us."

It is appropriate that we quote the verses of Abī Qays bin Al Aslaṭ al Awsī here, "Her neighbouring ladies would respect her and would come to visit her. She would however excuse herself from their visitation. It was not that she would consider her neighbours as lowly. Rather she would feel shy from them."

Then Ibn Ziyād ordered the sacred heads to be paraded in the streets of Kūfah.

Martyrdom of `Abdullāh bin `Afīf al Azdī

Shaikh al Mufīd relates that thereafter Ibn Ziyād left his court, came to the Masjid, mounted the pulpit and said, "Praise be to Allāh (s.w.t.) Who manifested truth and the truthful, and bestowed victory to Amīrul Mu'minīn (Allāh forbid) Yazīd bin Mu`āwiyah and his group; and killed the liar and the son of a liar (Allāh forbid) and his companions." `Abdullāh bin `Afīf al Azdī, who was among the eminent Shī'ah of Amīrul Mu'minīn (a.s.) and among the abstinent and devout ones, was present there. He had lost his left eye in the battle of Jamal (while fighting alongside Amīrul Mu'minīn) and another one in Şifīn. He constantly remained in the Masjid and spent his time in Fastings and Prayers. When he heard these blasphemous words of Ibn Ziyād, he called out to him, saying, "O enemy of Allāh (s.w.t.)! You and your father Ziyād bin Abīh are Liars, as well as Yazīd, who handed you the reigns, as well as his father, O son of Marjānah! You kill the progeny of the Messenger of Allāh (s.a.w.a.), sit upon the pulpit (Minbar) at the place of the most truthful ones and utter these words?"

Hearing this, Ibn Ziyād was enraged and shouted, "Arrest this man and bring him to me." Hearing this, his attendees jumped up and arrested him. When `Abdullāh sensed this, he called out to his tribesmen of Azd, saying, "Come to my aid." Hearing this, seven hundred people of Azd gathered and released Ibn `Afīf from the clutches of the attendees of Ibn Ziyād. Since Ibn Ziyād lacked power to confront them, he waited until night and ordered that `Abdullāh should be brought out of his house, beheaded and his body hanged upon the gallows at Sabkhah.¹

¹ Sabkhah means a saline earth and is the name of a place in Baṣrah, `Irāq. Perhaps there

When the night passed away, `Ubaydullāh bin Ziyād ordered the sacred head of Imām al Ḥusain (a.s.) to be paraded in all the streets of Kūfah and circulated among all the tribes. Zayd bin Arqam relates that when the head was being paraded, I was seated in a room of my house, while the head was placed upon a lance. When the head passed by from near me, I heard it recite the following verse (Āyah) of the Qur'ān, **"Or do you think that the Fellows of the Cave and (of) the Inscription (which) were of Our Signs (Miracles) (matters) wonderful?"**¹ By Allāh (s.w.t.)! Hearing this, the hair upon my limbs arose and I said, "Your head, O son of the Messenger of Allāh (s.a.w.a.), is most astonishing and most astonishing."

It is related that four Masājid were built in Kūfah in thanksgiving for the murder of Imām al Ḥusain (a.s.). The first being Masjid al Ash`ath, second Masjid Jarīr, third Masjid Simāk and fourth Masjid Shabath bin Rib`ī, may Allāh (s.w.t.)'s curse be upon them all, while they rejoiced upon its construction.²

might also be a saline earth in Kūfah where `Abdullāh was hanged upon the gallows. Some even mention Masjid in place of Sabkhah. And Allāh (s.w.t.) is the Best Knower. (Author)

¹ Holy Qur'ān, Sūratul Kahf: 9.

² It is related from Imām Ja`far al Ṣādiq (a.s.) that Amīrul Mu'minīn (a.s.) stopped people from praying in five Masājid, Masjid Al Ash`ath bin Qays, Masjid Jarīr bin `Abdullāh al Bajalī, Masjid Simāk bin Makhramah, Masjid Shabath bin Rib`ī and Masjid al Taym. (Shaikh al Kulayni, "Al Kāfi") (translator)

5. `Ubaydullāh bin Ziyād's letter to Yazīd

When `Ubaydullāh bin Ziyād completed killing (Imām al Ḥusain), arresting and plundering, he imprisoned the family of the Messenger of Allāh (s.a.w.a.). Then he wrote to Yazīd informing him of the events and his further instructions regarding the severed heads and the captives. He also sent another letter to the governor of Madīnah, `Amrū bin Sa`īd bin Al `Āṣ and apprised him of this dreadful news.

Shaikh al Mufīd does not quote regarding Ibn Ziyād's letter to Yazīd, rather he writes that after parading the sacred head of Imām al Ḥusain (a.s.) in Kūfah, Ibn Ziyād sent it and all the other heads to Yazīd along with Zahṛ bin Qays.

Thereafter he dispatched `Abdul Malik al Salamī to Madīnah, saying, "Hasten and give the news of Ḥusain (a.s.)'s Martyrdom to `Amrū bin Sa`īd." `Abdul Malik says that I sat upon my mount and left for Madīnah. I met a man from Quraysh in the vicinity of Madīnah, who asked me, "From where do you come in such haste and what news do you carry?" I said, "The news is with the commander." Hearing this, the man said, **"Verily we are Allāh's and verily unto Him shall be our return.** By Allāh (s.w.t.)! Ḥusain (a.s.) has been killed." I entered Madīnah and went to `Amrū bin Sa`īd. He asked me what news I carried and I replied, saying, "There is good news O commander! Ḥusain (a.s.) has been killed." Hearing this, he said, "Go out into the town and inform people of the killing of Ḥusain (a.s.)." I stepped out and called out to people informing them of Ḥusain (a.s.)'s killing. When the women of the Banī Hāshim heard this news, sounds of weeping and wailing arose from their houses to such an extent, the similarity of which was never heard before. Then I returned back to `Amrū and when his sight fell upon me, he smiled and recited verses of `Amrū bin Ma`ad Yakarib, "The women of the children of Ziyād wailed and lamented, as our ladies were wailing and lamentation on the day of Arnab." Then he said, "This lamentation is in lieu of lamentation for `Uthmān (bin `Affān)." He meant to say that the sound of lamentation arising from the houses of Banī Hāshim, was in revenge for the sound of wailing of the Banī Umayyah upon the murder of `Uthmān. Then he went to the Masjid, mounted the pulpit (Minbar) and announced the Martyrdom of Imām al Ḥusain (a.s.) to the people.

According to some reports, `Amrū bin Sa`īd uttered some words that pointed out to (vengeance for) the blood of `Uthmān and he meant to say that the Banī

Hāshim were responsible for his murder and killed him, while Ḥusain (a.s.) was killed in retribution for it. Then he uttered these words, just for flattering, "By Allāh (s.w.t.)! I befriend that Ḥusain (a.s.) was alive and would sometimes malign and abuse us, while we would praise and glorify him in return. He would cut ties with us and we would mend it. This was his habit and our habit. But what should I do with the one who unsheathed his sword in front of our faces and intended to kill us, except that we should defend ourselves from him and kill him."

Hearing this, `Abdullāh bin Sā'ib (al Makhzūmī), who was present there, arose and said, "If Fāṭemah (s.a.) was alive and would have seen the head of her son, she would shed tears and her heart would scorch." `Amrū replied, "We are nearer (in relation) to Fāṭemah than you. If she had been alive, perhaps whatever you said would have taken place. But, she would not have rebuked his killer, since he defended his own self (by killing him)."

One of the retainers of `Abdullāh bin Ja`far (bin Abī Ṭālib) conveyed to him the news of the Martyrdom of his sons. Hearing this, he said, **""Verily we are Allāh's and verily unto Him shall be our return."** Then a group of his retainers and some other men came to offer condolences to him. His retainer Abul Laslās (or Abul Salāsil) remarked, "This is what we have got through Ḥusain bin `Alī (a.s.)." Hearing this `Abdullāh took off his shoe and struck at him, saying, "O son of an obscene (woman)! Are you saying this of Ḥusain (a.s.)? If I had been present with him, I would have preferred not to leave him and to be killed along with him. By Allāh (s.w.t.)! I would not have withhold those two (sons) from him, but I take consolation that they were struck down, along with my brother and cousin, consoling him and enduring along with him." Then he went forward to those, who were sitting with him, and said: "Praise be to Allāh (s.w.t.), Who made life hard for me through the death of Ḥusain (a.s.). For although I did not console Ḥusain (a.s.) with my own hands, my two sons consoled him."

When Umm Luqmān, the daughter of `Aqīl (bin Abī Ṭālib), received news regarding the massacre of Karbalā' and the Martyrdom of Imām al Ḥusain (a.s.), she ran out bare-headed in a state of a stupor, along with her sisters, Umm Hānī, `Asmā', Ramlah and Zaynab. They wept upon their Martyrs and she recited the verses, "What will you respond when the Prophet (s.a.w.a.) will ask you as to what did you with my progeny and my family after me, while you were

the last nation? Some of them were imprisoned, some were rolling in their own blood. This was not my recompense for my counsels. My successors should not have dealt with my close ones in an evil manner.”

Shaikh al Ṭūsī relates that when the news of Martyrdom reached Madīnah, Asmā' bint `Aqīl (bin Abī Ṭālib) ran out, accompanied by a group of women of her family. They came to the grave of the Messenger of Allāh (s.a.w.a.), threw themselves upon it and wailed aloud. Then they turned to the emigrants (Muhājirīn) and helpers (Anṣār) and said, “What will you reply when the Prophet (s.a.w.a.) will ask you on the day of reckoning, when only the true word will be heard. You deserted my progeny or were you absent while the truth was gathered with the Master of the Affairs. You submitted them to the oppressors, then there will be none of you who will be interceded for near Allāh (s.w.t.).”

The narrator says that I never saw a day similar to this, when all the men and women wept in such a manner. When the night came, the people of Madīnah heard a caller recite verses at mid-night, but he was not seen. The verses being, “O the ones who killed Ḥusain out of ignorance! Glad tidings be to you on account of the exemplary punishment and torture. All the inhabitants of the heavens, whether the Prophets or the Messengers invoke Allāh against you. You have been cursed by (Sulaymān) Ibn Dāwūd, Mūsā and the possessor of Injīl (‘Īsā).”

6. Yazīd's subsequent reply to `Ubaydullāh bin Ziyād

When the letter of Ibn Ziyād reached Yazīd and he read its contents, he wrote a reply to him ordering him to dispatch the heads, along with their provisions, to him at Shām.

Abū Ja`far al Ṭabarī writes in his Tārīkh al Rusul wal Mulūk, that when Imām al Ḥusain (a.s.) was martyred, his family was captivated and sent to Ibn Ziyād at Kūfah, who ordered them to be imprisoned. During their imprisonment, one day a stone was thrown into the prison with a paper attached to it. It was written in the paper that, "Your matter has been referred to Yazīd bin Mu`āwiyah at Shām on so and so day. The Messenger shall reach Shām on so and so day and return back on so and so day. Then if you hear the sound of Takbīr (Allāhu Akbar, Allāh is the Greatest), then know that order has come forth to kill you, and indeed you shall be killed. Then if you do not hear the sound of Takbīr, know that you are in security, Allāh (s.w.t.) willing." Again, two or three days before the arrival of the messenger, a stone was thrown into the prison, bounded with a paper and a sword. It was written in it, "Testify, and if you have any promises, requests and desires from anyone, do so when you have the opportunity, since the messenger shall reach your door on so and so day." Ultimately the messenger arrived, but the sound of Takbīr was not heard. A letter came from Yazīd to dispatch the captives to him. When this letter reached Ibn Ziyād, he called for Mukhaffar bin Tha`labah al `Ā'idī and appointed him in charge of the heads, along with Shimr bin Ḍiljawshan.

According to the report of Shaikh al Mufīd, the head of Imām al Ḥusain (a.s.), along with that of the other Martyrs, was handed over to Zaḥr bin Qays, while Abī Burdah al Azdī and Ṭāriq bin Abī Ḍubyan al Azdī, along with an army of Kūfah, accompanied him.

After dispatching the heads, the family of the Messenger of Allāh (s.a.w.a.) was prepared for the journey. Ibn Ziyād (Imām) ordered (Imām) `Ali bin al Ḥusain (a.s.) to be bound in chains, while the blessed ladies were mounted upon camels, similar to the captives. He appointed Mukhaffar bin Tha`labah al `Ā'idī and Shimr upon them and ordered them to make haste and reach Zaḥr bin Qays (who was in charge of the sacred heads). Thus, they paved the way hastily until they reached Zaḥr bin Qays.

Al Maqrīzī (Taqīyuddīn Aḥmad bin `Alī) writes in his book Al Khuṭaṭ wal Āthār

that the ladies and girls were dispatched, while the neck and hands of (Imām) `Ali bin al Ḥusain (a.s.) were fastened with chains, and they were mounted upon humps (of Camels).

It is written in Kāmil al Bahā'ī (of `Imāduddīn al Ṭabarī) that Imām Zainul `Ābidīn (a.s.) and the women of the Ahl al-bait (a.s.) were sent to Shām along with their cattle. Since all their belongings and provisions were plundered, but their cattle were spared. Shimr bin Ḍiljawshan and Mukhaffar bin Tha'labah were appointed in charge of them, while a heavy chain was placed into the neck of Imām Zainul `Ābidīn (a.s.) and his hands were fastened upon his neck. On the way, Imām (a.s.) remained engrossed in praising Allāh (s.w.t.), reciting the Qur'ān and seeking repentance, and did not speak to anyone, except the ladies of his family.

To sum it up, the hypocrites raised the heads of the Martyrs upon the lances and paraded them facing the family of the Messenger of Allāh (s.a.w.a.). They paraded them gloatingly from one town to another and one station to another. They took them to every village and clan, so that the Shī'ah of Imām `Alī (a.s.) may take lesson, lose hope in the rule of the progeny of `Alī (a.s.) and submit to the obedience of Yazīd. And if anyone among the women or children wept upon their Martyrs, the bearers of lances would hit them with the base of their lances and hurt them in this manner until they reached them to Dimashq (Damascus).

Sayyid Ibn Ṭāwūs, in his book Iqbālul A`amāl, quotes from the book Maṣābīḥul Nūr, from Imām Ja`far al Ṣādiq (a.s.), who relates from Imām Muḥammad al Bāqir (a.s.), that I questioned my father `Alī bin al Ḥusain (a.s.) regarding the circumstances of taking them to Yazīd. He (a.s.) replied, "I was mounted upon a lame Camel, without hood or litter. The head of Imām al Ḥusain (a.s.) was raised upon a lance, while our women were behind us, seated upon camels with litters. The Fāriṭah¹ were behind us and all around us. And if anyone among us wept, his head was beaten by the lances by them until we entered Dimashq (Damascus). And when we entered the city, a caller said: O people of Shām! These are the captives of the accursed (Allāh forbid) Ahl al-bait (a.s.)."

¹ Fāriṭah is referred to a group that proceeds further to manage water or other things for those coming behind. It also refers to a group of people who have crossed all boundaries with regards to oppression. Whatever the meaning, Imām (a.s.) meant to say that such (debase) people were behind them and surrounded them with lances in their hands. (Author)

It is related in Al Tibrul Muḍāb (of Aḥmad bin Muḥammad al Ḥāfi al Shāfi`ī) and other books, that it was the habit of the apostates, who accompanied the sacred heads and the captives, that whenever they halted at a place, they would remove the sacred head (of Imām al Ḥusain) from the trunk and place it upon the lance. However, at the time of departing, they would place the head back into the trunk and carry it. They would be busy in drinking wine at most of the halting stations, among them Mukhaffar bin Tha`labah, Zaḥr bin Qays, Shimr bin Ḍiljawshan, Khawli and others. (May Allāh's curse be upon all of them).

We (the Author) say that the authors of the renowned and reliable Maqātil (Martyrdom) have not categorized the stations and incidents related to the journey of the Ahlal-bait from Kūfah to Shām, except a few. However, single events are quoted in the reliable books. Rather, the book attributed to Abī Mikhnaḥ¹ contains names of these stations. It is stated that the sacred heads and the Ahlal-bait were taken from east Ḥaṣāṣah and passed through Takrīt. Then they took them from terrestrial paths and passed them through A`amā, then Dīr A`awur, then Ṣalītā and then Wādī Nakhlah. When they reached Wādī Nakhlah, they heard voices of the women genie weeping and reciting elegies upon Imām al Ḥusain (a.s.). From Wādī Nakhlah, they passed from the path of Armīnā and

¹ It should be borne in mind, that Abū Mikhnaḥ Lūṭ bin Yaḥyā al Azdī is included among the eminent traditionists and reliable biographers and historians. His book Maqṭal is highly trusted as per the ancient prominent scholars and as understood from all his works. However, alas, that his inerroneous Maqṭal is extinct, while the Maqṭal attributed to him contains some proscribed matters that might have been added to the book by the enemies and ignorant ones with selfish motives. Therefore it has lost its credibility and the single events quoted therein are not reliable, however, the circumstances relating to the passage of the Ahlal-bait from Kūfah to Shām are quoted, and we have quoted its abridgement above. In addition, numerous evidences upon the truthfulness of most of these circumstances can be found in reliable books, such as the incident of the Monastery of the Monk at Qinnisirīn, that was one station away from Ḥalab (Aleppo), that was destroyed in the year 351 Hijrah during Roman Invasion. Another, incident of the Jew at Ḥarrān, that has been quoted by Sayyid `Aṭā`ullāh bin Giyāthuddīn in Rawdhatul Aḥbāb, while Ibn Shahr Āshūb too has quoted numerous circumstances. The honourable scholar `Imāduddīn Ḥasan bin `Alī al Ṭabarsī has elucidated his Kāmil al Saqīfah that during this journey, the Ahlal-bait passed by Mābad, Moṣul, Nuṣaybīn, Ba`labak, Miyāfārqīn and Shayzar. The learned scholar Mullā Ḥusain al Kāshfi too has quoted numerous circumstances relating to the journey at various stations in his Rawdhatul Shuhadā'. On the whole, certainty can be established that their journey was from these places, while its opposite too is not found in the original works and the statements of the scholars. And Allāh (s.w.t.) is the Best Knower. (Author)

reached Libā. The inhabitants of Libā came out of their town and wept and wailed upon Imām al Ḥusain (a.s.) and sent salutations upon him, his father (a.s.) and grandfather (s.a.w.a.). They disassociated themselves from the killers of Imām (a.s.) and turned the army out of their town.

Then they passed by Kaḥīl and from there to Juhanīyah. At Juhanīyah, they sent a letter to the governor of Moṣul ordering him to welcome them, while the head of Imām al Ḥusain (a.s.) was along with them. The governor thereat ordered the town to be decorated and came out to welcome them, along with numerous people, at a distance of six miles. Some of them asked what had happened and others replied, saying, "The head of a rebel is being brought in to be taken to Yazīd." Hearing this, a man said, "O people! It is not the head of a rebel; rather the head of Ḥusain bin `Alī (a.s.)." When the people realized this, four thousand men from the tribes of Aws and Khazraj gathered and decided to fight them, take hold of the head of Imām (a.s.) and bury it. When the army of Yazīd realized this, they did not enter Moṣul.

They passed by Tall `Afar and reached the mountain of Sinjār. From there they reached Nuṣaybīn, then `Aynul Wardah and then Da`wāt. Before entering there, they sent a letter to the governor of Da`wāt to welcome them. The governor welcomed them and entered them with complete honour. They raised the sacred head upon the lance from Ḥuḥr until `Aṣr in the courtyard. The inhabitants therein split into two groups, one group displayed their pleasure and joy, while another wept and wailed. The army of Yazīd spent the night drinking wine, and the next day they left and reached Qinnasirīn, but the inhabitants did not permit them to enter their town and shot arrows at them and pelted them with stones and curses. From there they reached Ma`arratul Nu`mān, while the inhabitants therein gave them way and presented them with food and drink. They stayed therein for one day and then went to Shayzar. The inhabitants therein refused to let them in.

They reached Kafr Ṭāb, while the inhabitants therein too did not allow them entry. Intense thirst took hold of the army, and Khawlī requested them for water, they refused, saying, "We shall not let you taste even a single drop of water, in the same manner as you killed Ḥusain (a.s.) and his companions thirsty." From there, they reached Saybūr. All the inhabitants fought against the army of Yazīd in defence of Ahlulbait (a.s.). Seeing this, Umm Kulthūm (s.a.) prayed for them, that their water may turn pleasant; costs of their provisions

may become cheap, while their enemies may not be able to reach them. When they reached Ḥamāh, the inhabitants therein closed their doors upon their faces and did not let them pass through. From there, they went to Ḥimṣ, from there to Ba`labak. The inhabitants of Ba`labak displayed joy and beat the tambour and other musical instruments. Umm Kulthūm (s.a.) cursed them, opposite to the inhabitants of Saybūr. Then they reached Ṣūmi`ah and from there to Shām. This is a summary of whatever has been quoted in the book (Maqṭal) attributed to Abī Mikhnaf.

Numerous issues, events and miracles of Ahl al-bait (a.s.) and the sacred head (of Imām al Ḥusain) at majority of these places have been quoted in books such as Maqṭalul Ḥusain of Abū Mikhnaf, Kāmil al Bahā'ī (of `Imāduddīn al Ṭabarī), Rawdhatul Aḥbāb (of Sayyid Jamāluddīn al Shīrāzī), Rawdhatul Shuhadā' (of Ḥusain al Wā`eẓ al Kāshfī) and other books. However, since this brief book does not have the capacity to quote them in details, we suffice to quote herein some of these incidents. Ibn Shahr Āshūb writes in his Manāqib Āl Abī Ṭālib that among its (the sacred head) characteristics are events that took place at these stations, that are named Mash-hadul Ra`as¹, from Karbalā' until `Asqalān² and between them, and Moṣul, Nuṣaybīn, Ḥamāh, Ḥimṣ, Dimashq (Damascus), etc. It can be concluded from the above statement, that Mash-hadul Ra`as was present at all these stations, while miracles were manifested from the sacred head.

One of these incidents is quoted in the book Rawdhatul Shuhadā' of Wā`eẓ al Kāshfī, that when the army reached near Moṣul, they sent news to its inhabitants. The inhabitants did not approve the heads (of the Martyrs) and captives to be entered into their town. Therefore, they sent them fodder and food at a distance of one Farsakh far from them and they halted there. They placed the sacred head of Imām al Ḥusain (a.s.) upon a rock. A drop of blood fell upon the rock from the sacred neck, and every year on the tenth of Muḥarram (`Āshūrā'), fresh blood would come out of the rock, while the people from its vicinity would gather and hold mourning rituals. This continued until the reign of `Abdul Malik bin Marwān, who ordered the rock to be removed and hidden. People erected a dome at that place and called it Mash-hadul Nuṣṭah (the location of the drop).

¹ Location of the sacred head of Imām al Ḥusain (a.s.) where spectacles were witnessed from it. (translator)

² In present day Palestine (translator)

Another incident was manifested at Ḥarrān, which is quoted in some books and also the above one (Rawdhatul Shuhadā'). When the sacred heads (of the Martyrs) were entered into Ḥarrān, along with the captives, people came out of the town for a spectacle. A Jew named Yaḥyā saw the lips of the sacred head (of Imām al Ḥusain) moving. He came near to it and heard it recite the following verse (Āyah), **"And soon shall know those who deal unjustly, what an (evil) turning they shall be turned to!"**¹ Seeing this, he was astonished and asked details. When he was informed regarding it, he was aggrieved. He removed his turban (ʿAmāmah) from his head and distributed it among the ladies (to use it as veils). He possessed a silken shirt worth a thousand dirham, and he presented it to Imām Zainul ʿĀbidīn (a.s.). When those in charge of the captives tried to stop him, he unsheathed his sword and killed five people among them. He was ultimately killed after he had accepted Islām and acknowledged its reality. His grave is situated at the gate of Ḥarrān and is renowned as the tomb of Yaḥyā, the Martyr, while desires are fulfilled (by Allāh) near it.

Another incident, resembling that of Yaḥyā, has also been quoted relating to a person named Zarīr (al Khuzāʿī)² at ʿAsqalān. He saw the town decorated and

¹ Holy Qurʾān, Sūratul Shuʿarā': 227.

² It is stated that when the caravan of the sacred heads and the captives reached ʿAsqalān, the governor ordered the town to be decorated. He gathered the musicians for amusement and they beat the tambourine and played the lute. They gathered in the palace and became engrossed in amusement. In that town there was a merchant named Zarīr al Khuzāʿī, who was standing in the market. When he saw the people rejoicing and greeting one another, he asked the reason for it. They informed him, saying, "Know O man, that there was a group in ʿIrāq who opposed Yazīd and refused to pay allegiance (Bayʿah) to him. Yazīd dispatched an army to them who killed him, while these are their heads and their captives." Zarīr asked whether they were infidels or Muslim. They replied that they were the masters of age. Again he asked the reason for their uprising against Yazīd and they replied, "Their chief said that he was the son of the Messenger of Allāh (s.a.w.a.) and worthiest for the caliphate." Zarīr asked, "Who was his father and his mother and what was his name?" They replied, "O Zarīr! His name was Ḥusain (a.s.), his brother was Ḥasan (a.s.), his mother Fāṭemah al Zahrā' the daughter of the Messenger of Allāh (s.a.w.s) and his father ʿAlī al Murtadhā (a.s.)." As soon as he heard this, the world turned dark in his eyes and he rushed to the captives. When his sight fell upon (Imām) ʿAlī ibnul Ḥusain (a.s.), he wept bitterly. Seeing this, Imām (a.s.) asked him, "Why do I see you weeping, when all the inhabitants of this town are rejoicing." Zarīr replied, "O Master! I am a stranger and have entered this ill-omened town today, and when I questioned someone the reason for their joy, they informed me." Imām (a.s.) told him, "I see recognition and love from you O merchant! May Allāh (s.w.t.) bestow a fair

asked the reason. When he was informed, he brought dresses for Imām Zainul `Ābidīn (a.s.) and the ladies of Ahlalbait (a.s.), but those in charge wounded him.

It is quoted in some books that when they reached Ḥamāh, the inhabitants of that town defended the women of Ahlalbait (a.s.). When Umm Kulthūm (s.a.) saw this, she asked the name of that town and was informed that it was called Ḥamāh. Hearing this, she said, "May Allāh (s.w.t.) protect (Ḥamā) them from all the oppressors."

Another incident is that of a child's miscarriage near Ḥalab (Aleppo in Syria). Al Ḥamawī writes in his book Mu`jamul Buldān that there is a mountain named Jawshan situated in western Ḥalab, from which red copper was extracted. It contained a mine (of red copper); however, the mine became useless from the day the captives from the family of Ḥusain bin `Alī (a.s.) were passed by from there. Since, among the captives was a wife of Ḥusain (a.s.), who was pregnant. She miscarried her child and asked bread or water from the artisans present there. They in turn abused her and refused to give her anything and she invoked curse (of Allāh) upon them. Until today, whoever works on that mine yields no profit. On the Qiblah on the mountain is a place known as Mash-hadul Siqṭ (the location of miscarriage), also named Mash-hadul Dakkah (outdoor stone bench). While the miscarried child was named Muḥsin bin Ḥusain (a.s.).

We (the Author) say that we have been blessed to the visitation to this place

reward to you." Zarīr said, "O Master! Command me to serve you." Imām (a.s.) said, "Then tell the person, who bears the head of Ḥusain (a.s.), to proceed further from the midst of the women, since their veils are snatched off, so that people may be engrossed in looking at the head and not look at them." He did as ordered and again asked him (a.s.) if he had any other desire. Imām (a.s.) replied, "Give me some extra cloth if you have." Zarīr went and brought cloth for every woman and a turban for Imām (a.s.). Suddenly uproar sounded in the market and Zarīr saw Shimr arrive. Ardour took hold of him, he proceeded towards him and sent curses upon him and took hold of his reins, while saying, "May Allāh (s.w.t.) curse you O Shimr! Whose head have you raised upon the lance? Whose children are those women whom you have captivated? You have mounted them upon saddle-less camels, then may Allāh (s.w.t.) sever your hands and legs, and may He blind your heart and your eyes." Hearing this, Shimr shouted to his men to beat him. He was beaten severely, while the people of the town gathered and threw stones at him until he fell down unconscious. They presumed him to be dead and left him alone. (Ibn Shahr Āshub, "Manāqib Āl Abī Ṭālib") (translator)

that is near Ḥalab. While he (the child) is referred to therein as Shaikh Muḥassin. It contains a large structure and a Mausoleum built with large stones. However, presently it is in ruins due to the war at Ḥalab.¹

The author of Nasmatul Saḥar (Sharīf Dhiyā'uddīn al Yamanī al Ṣan`ānī) quotes from Ibn Ṭayy, that it is written in Tārīkh Ḥalab that Sayful Dawlah built this Mausoleum that is situated outside Ḥalab. The reason for this is stated, that one night, while passing from Ḥalab, he saw a light emanating from this place. At dawn, he mounted and visited the place. He ordered the earth to be dug up and found a large stone on which was engraved, "This is Muḥassin bin Ḥusain bin `Alī bin Abī Ṭālib (a.s.)." Seeing this, he gathered the `Alawīs and Sādāt and questioned them regarding this. Some of them replied, saying, "During the days of Yazīd, when the Ahl al-bait (a.s.) were captivated and passed by Ḥalab, one of the wives of Ḥusain (a.s.) miscarried her child." Hearing this, Sayful Dawlah commanded a Mausoleum to be erected there.

This destitute (the Author) says that this Honourable Mausoleum contains graves of Shī`ah, among them Ibn Shahr Āshub (the author of Manāqib Āl Abī Ṭālib), Ibn Munīr (the poet) and the honorable scholar and trustworthy personality Abul Makārim Ibn Zuhrah al Ḥalabī. Rather, the Banī Zuhrah, that was an honorable (learned) family, have renowned tombs therein.

Another incident is the one taken place at the monastery of a monk. Numerous Shī`ah and Ahlul Sunnah historians and traditionists quote in their various books, with slight variations, the summary of which is that when the army of Ibn Ziyād took residence besides the monastery of a monk, they placed the sacred head of Imām al Ḥusain (a.s.) in a trunk. While according to Quṭubuddīn al Rāwandī, they raised it upon a lance and sat surrounding it on guard. They spent a part of the night drinking wine and merry-making. Then they spread a carpet and sat to eat. Suddenly they saw a hand emerge from the wall of the monastery and write these verses in blood with an iron pen, "Do the nation that has killed Ḥusain (a.s.) desire the intercession (Shafā`ah) of his grandfather (s.a.w.a.) on the day of reckoning?" Seeing this, the group was extremely frightened and some among them arose to catch the hand and the pen, when they disappeared. When they returned back and became engrossed in their act, once again the hand emerged

¹ Perhaps the Esteemed Author refers to the battle between the Syrian forces and the French Army taken place during his time. Later, the Mausoleum was rebuilt. (translator)

and wrote down these verses again, "Never, by Allāh (s.w.t.), they shall have no intercessor, and they shall be in punishment on the day of Qiyāmah." Once again they arose to catch it, but it disappeared. They returned back and the hand emerged the third time and wrote these verses, "Certainly they killed Ḥusain by the order of a tyrant, while this was evidently against the order of the Book (of Allāh)." Seeing this, the food turned unpleasant for the possessors of the head that night and they turned extremely fearful.

At mid-night, a monk heard sound of chanting. When he neared, he heard the sound of praising and glorifying Allāh (s.w.t.). He arose and peeped out through the window of his monastery, he saw immense light emanating from a trunk kept near the wall of his monastery. He saw large groups of Angels, descending one after the other, from the heavens and saying, "Peace be upon you O son of the Messenger of Allāh (s.a.w.a.)! Peace be upon you O Abā `Abdillāh! Allāh (s.w.t.)'s Peace and Blessings be upon you!" Seeing this, the monk was deeply astonished, while a sudden sorrow and fear prevailed upon him until the night passed by and it dawned. He stepped out of his monastery, came to the army-men and asked them who was their chief. They replied that he was Khawlī al Aṣḥabī. He came to Khawlī and asked him what the trunk contained. The accursed replied, "The head of the rebel who arose in the land of `Irāq, while `Ubaydullāh bin Ziyād got him killed." The monk asked his name and he replied, "Ḥusain bin `Alī bin Abī Ṭālib (a.s.)." He asked the name of his mother and they replied, "Fāṭemah al Zahrā' (s.a.), the daughter of Muḥammad al Muṣṭafā (s.a.w.a.)." Hearing this, the monk said, "May you be ruined upon your act. Indeed, our pontiffs and scholars spoke a truth, when they said that whenever this man (Imām al Ḥusain) is killed, the heavens shall rain blood, and this does not happen, except during the murder of a Prophet (s.a.) or a Vicegerent of a Prophet (a.s.). Now I request you to give me this head for an hour, then I shall return it back to you." He replied, "We shall not remove this head, except in the presence of Yazīd bin Mu`āwiyah, to get a reward from him." The monk asked him, "And what is your reward?" And he replied that a bag containing ten thousand dirham. Hearing this, the monk said, "I shall give you this amount." Khawlī agreed. The monk brought a bag containing ten thousand dirham and gave it to Khawlī. He took the bag, divided them into two bags, sealed them. Then he gave it to his treasurer and handed over the head to the monk to keep for an hour.

The monk took the sacred head into his monastery, washed it with rose-water

and applied musk and camphor upon it. Then he kept it upon his Prayer-rug, wept and wailed, and he addressed the head, saying, "O Abā `Abdillāh! By Allāh (s.w.t.)! It is hard upon me that I was not present at Karbalā' and did not sacrifice my life upon you. O Abā `Abdillāh! When you meet your grandfather (s.a.w.a.), bear witness that I have pronounced the Kalimah and accepted Islām in your presence." Then he continued saying, "I bear witness that there is no other Deity except Allāh, the Alone, no associate (is there) for Him. And I bear witness that Muḥammad (s.a.w.a.) is the Messenger of Allāh. And I bear witness that `Alī (a.s.) is the friend of Allāh (s.w.t.)."¹ After sometime, the monk returned the sacred head to them. After this incident, the monk left his monastery spent his life in the mountains in worship and abstinence, until he passed away.

The army move ahead, and when they neared Dimashq (Damascus), they feared lest Yazīd would take away that money from them, therefore they desired to distribute it among themselves. Khawlī ordered the two bags to be brought to him, and when he broke the seals, he saw that the dirham had turned into clay. It was written on one side, **"And think not Allāh 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)."**² While on the other side it was written, **"And soon shall know those who deal unjustly, what an (evil) turning they shall be turned to!"**³ When Khawlī saw this, he commanded his associates to keep this a secret and exclaimed, **"Verily we are Allāh's and verily unto Him shall be our return. Loses he both this world and the hereafter."**⁴ Saying this, he ordered the clay (coins) to be thrown into the stream of Bardah in Dimashq (Damascus).

¹ It is quoted in Taḍkirah Khawāṣṣul Ummah of Sibṭ Ibnul Jawzī that the monk said, "I bear witness that there is no other Deity except Allāh. And verily your grandfather Muḥammad (s.a.w.a.) is the Messenger of Allāh. And I bear witness that I am your lover and your slave." Then he stepped down from his monastery and served the Ahl al-bait. (Author)

² Holy Qur'ān, Sūrat Ibrāhīm: 42.

³ Holy Qur'ān, Sūratul Shu`arā': 227.

⁴ Holy Qur'ān, Sūratul Ḥajj: 11

7. Entry of the Prophet (s.a.w.a.)'s family and the sacred heads of the Martyrs at Shām

Shaikh al Kaf`amī, Shaikh al Bahā'ī and others relate that the sacred head of Imām al Ḥusain (a.s.) was entered into Dimashq (Damascus) on the first of the month of Ṣafar. It was a day of rejoicing for the Banī Umayyah and a day when grief renewed upon the believers. Someone has befittingly said, "There was lamentation and mourning in `Irāq, while the Umayyah in Shām were rejoicing these same days as their `Īd (festival)"

Sayyid Ibn Ṭāwūs relates that the family of the Messenger of Allāh (s.a.w.a.), along with the sacred head of Imām al Ḥusain (a.s.), was taken from Kūfah to Dimashq (Damascus). When they neared Dimashq (Damascus), Umm Kulthūm (s.a.) told Shimr, "I intend something from you." When he asked what she intended, she replied, "This is the town of Shām, then if you wish to enter us, do so from the door where less people have gathered to see us. Also order the heads to be taken ahead from the midst of the litters (of Camels), so the people may be engrossed in looking at them and look less at us. Since we are ashamed by more people looking at us." Shimr, who was an epitome of evil and wretchedness, did opposite to her desire. He ordered the heads of the Martyrs to be raised upon lances and leave them in the midst of the litters and camels of the family of the Messenger of Allāh (s.w.t.), and to enter them from the gate (Bāb) of al Sā`āt, where a huge crowd had gathered, so that more and more people would look at them.

`Allāmah al Majlisī writes in *Jilā'ul `Uyūn* that it is related from some reliable books from Sahl bin Sa`ad (al Anṣārī), that he said, I entered Shām during one of my journeys. I saw an architectural town, possessing abundant trees and streams, elevated palaces and innumerable houses. I saw that mirrors were fixed upon the streets (to decorate them), while curtains were put (upon the houses). People had embellished themselves, while they were beating the tambourine, drums and playing different musical instruments. I wondered to myself whether it was a day of celebration (`Īd) for them? I asked a group among them, "Is there a day of celebration in Shām that is not known to us?" They replied, "O Sheikh! Are you a stranger in this town?" I replied in the affirmative and said, "I am Sahl bin Sa`ad and have been blessed with the companionship of the Messenger of Allāh (s.a.w.a.)." Hearing this, they said, "O Sahl! We are surprised

why the heavens do not rain blood, while the earth does not overturn.” I asked them the reason and they replied, “All this merriment is due to the reason that the head of Ḥusain bin `Alī (a.s.) has been brought from `Irāq as a present for Yazīd.” I said, “Glory be to Allāh (s.w.t.)! The head of Ḥusain (a.s.) is being brought in and people rejoice. Tell me, from which door it shall be entered?” They replied that from the door of Sā`āt.

I hastened towards the gate (Bāb) of al Sā`āt and when I neared it, I saw the standards of disbelief and misguidance entering, one after the other. Then I saw a rider enter therein with a lance in his hand upon which was raised a head, that resembled the Messenger of Allāh (s.a.w.s) more than any other men. Then I saw numerous women and children brought it, who were seated upon bare camels. I proceeded towards one of them and asked her who she was. She replied, “I am Sakīnah, the daughter of Imām al Ḥusain (a.s.)” I told her, “I am a companion of your grandfather (s.a.w.a.). If you intend anything, please command me.” She replied, “Tell the wretched one, who carries the head of my father, to take it away from our midst. So that people may be engrossed at looking at the head and not look at us, and not violate the sanctity of the Messenger of Allāh (s.a.w.a.) in this manner.” Sahl says that I went towards the accursed one who held the head and told him, “Can you fulfil my desire and in turn take four hundred golden Dīnār?” He asked me what I desired and I replied, “I desire that you take the head ahead from the midst of these women.” He took the money from me and fulfilled my desire. According to the report of Ibn Shahr Āshūb, later when he desired to spend from the amount, each coin had turned black. It was written on one of its sides, **“And think not Allāh 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).”**¹ While on the other side it was written, **“And soon shall know those who deal unjustly, what an (evil) turning they shall be turned to!”**²

Quṭubuddīn al Rāwandī relates from Minhāl bin `Amrū, that by Allāh (s.w.t.), I saw the sacred head of Imām al Ḥusain (a.s.) raised upon a lance in Dimashq (Damascus), while someone was reciting Sūratul Kahf in the front. When he reached this verse (Āyah), **“Or do you think that the Fellows of the Cave and (of) the Inscription (which) were of Our Signs (Miracles) (matters)**

¹ Holy Qur`ān, Sūrat Ibrāhīm: 42.

² Holy Qur`ān, Sūratul Shu`arā': 227.

wonderful,"¹ the head of Imām al Ḥusain (a.s.) started to speak by the Power of Allāh (s.w.t.) and said, "My Martyrdom and my return is more astonishing than the fellows of the cave." And this points out to his return (Raj`ah) to avenge his murder.

Thereafter, the polytheists entered the women and children of the Messenger of Allāh (s.a.w.a.) into the Masjid Jāme' of Dimashq (Damascus) and sat them at the place where captives were kept. An old man came up to them and said, "Praise be to Allāh (s.w.t.) that He killed you, offered solace to our town through your men and prevailed Yazīd upon you." When he concluded his speech, Imām Zainul `Ābidīn (a.s.) told him, "O Sheikh! Did you read the Qur`ān?" He replied in the affirmative and Imām (a.s.) asked, "Then did you read this verse (Āyah) in it: **Say (O Our Messenger): I demand not of you any recompense for (the toils of the Prophet hood) save the love of (my) relatives?**"² And he replied in the affirmative and Imām (a.s.) continued, "We are the ones whose love Allāh (s.w.t.) has made a recompense for Prophet hood." Then Imām (a.s.) asked, "Did you also read this verse: **And give to the near of kin his due?**"³ And he replied, "Yes." Imām (a.s.) said, "We are the ones for whom Allāh (s.w.t.) commanded his Messenger (s.a.w.a.) to give our due. Then did you read this verse (Āyah): **And know you that whatever of a thing you acquire, a fifth of it is for Allāh, and for the Messenger and for the (Messenger's) near relatives?**"⁴ Again he replied in the affirmative and Imām continued, "We are the near relatives who are most near to him (s.a.w.a.). Then did you read this verse, **Verily Allāh intends but to keep off from you (every kind of) uncleanness O you the People of the House, and purify you (with) a thorough purification?**"⁵ Again the man replied in the positive and Imām (a.s.) said, "We are the Ahlulbait (a.s.) of the Prophet hood, regarding whose purity Allāh (s.w.t.) has borne witness." Hearing this, the old started to weep and repented upon his words. He removed his turban (`Amāmah) from his head, looked up towards the heavens, and said, "O Allāh (s.w.t.)! I disassociate myself from the enemies of Ahlulbait (a.s.), from among the genie and men, in Your Audience." Then he turned to the Imām (a.s.) and asked, "Will my repentance

¹ Holy Qur`ān, Sūratul Kahf: 9.

² Holy Qur`ān, Sūratul Shūrā: 23.

³ Holy Qur`ān, Sūrat Banī Isrā'īl: 26.

⁴ Holy Qur`ān, Sūratul Anfāl: 41

⁵ Holy Qur`ān, Sūratul Aḥzāb: 33.

be accepted if I seek forgiveness?" Imām (a.s.) replied in the affirmative and he repented. When this news reached Yazīd, he ordered to kill him.

It is related from Imām Muḥammad al Bāqir (a.s.) that when the children, sisters and relatives of Imām al Ḥusain (a.s.) were taken to the filthy Yazīd, seated on camels without covering or veils, one of the accursed ones, from among the people of Shām, said, "We have not seen more beautiful captives than them." Hearing this, Sakīnah said, "O wretched ones! We are the captives from the family of Muḥammad (s.a.w.a.)."

The honourable Sheikh and informant scholar, (Imāduddīn) Ḥasan bin `Alī al Ṭabarī, who was a contemporary of `Allāmah al Ḥillī and Muḥaqqiq al Ḥillī, in his book Kāmil al Bahā'ī, authored more than six hundred and sixty years, writes regarding the entry of the Prophet (s.a.w.a.)'s family into Shām. He writes that they were paraded from one village to another from Kūfah till Shām until they reached a distance of four Farsakh from Dimashq (Damascus). People would throw alms upon them in every village until the town. They were stopped at the gate of the town for three days so that it could be decorated. They decorated it with every (decorative) clothes, jewellery and embellishments and mirrored them, the like of which was never seen before. Approximately five hundred thousand men and women came out, beating tambours, while their commanders brought drums, timpani, bugles and tambours. Some thousand men and women came out, dancing and playing tambours, trombones and rebecs to greet them. A group of the people of the town came out with dyed hands and feet, and kohl in their eyes. They entered the town on Wednesday, the sixteenth of the month of Rabī'ul Ūlā. Due to the immense crowd of people it seemed as if Qiyāmah had come forth. When the sun arose, the accursed people entered the heads into the city, but due to immense crowd, they reached the door of the palace of Yazīd only at the time of Zawāl.

Yazīd had laid a throne, the palaces and porticos were decorated, while gold and silver chairs were laid on the left and right sides. The attendants came out and entered the accursed bearers of the heads near Yazīd and asked them the matter. They replied, "We sought vengeance from the children of Abū Turāb for the sake of the reign of the commander." Then they related the entire incident to him and kept the heads of the progeny of the Messenger of Allāh (s.a.w.a.). And during these sixty six days of captivity under the polytheists, none could salute them.

Sahl bin Sa`ad al Sā'idī relates, that after completing the Ḥajj Pilgrimage, I desired to visit Baytul Muqaddas and therefore came to Shām. When I entered Dimashq (Damascus), I saw a town engulfed in rejoice and merrymaking. I also saw a group lamenting in secret in the Masjid and condoling. When I asked them who they were, they replied, "We are among the adherents of Ahlalbait (a.s.). Today the head of Imām al Ḥusain (a.s.) and his family shall be brought into the town." I hastened to the desert and witnessed doomsday because of immense crowd, sound of neighing of horses, drums, timpani, bugles and tambours. Suddenly a large contingent arrived and I saw that they entered the heads, raised upon lances. First, they brought the head of Abul Fadhlil `Abbās (s.a.), while the women of Imām al Ḥusain (a.s.) followed the heads. I saw the head of Imām al Ḥusain (a.s.) replete with complete glory and emitting a great light. I saw his round beard, while its white hair were mixed along with the black ones and dyed with Woad (Wasmah). His eyes were immense dark, eyebrows stretched and nose long. His gaze was towards the heavens, his lips were smiling and his eyes were opened towards the horizon. Breeze was fluttering his blessed beard towards the right and left, it seemed as if he was Amīrul Mu'minīn (a.s.).

`Amrū bin Maḍḍar al Hamdānī says that I saw Umm Kulthūm (s.a.), as if she was Fāṭemah (s.a.), and had worn an old veil upon her head and fastened a strap upon her face. I proceeded further and saluted Imām Zainul `Ābidīn (a.s.) and the women of his family. He (a.s.) told me, "O believer! If you can, give something to the bearer of the head of Imām al Ḥusain (a.s.) and tell him to take it further, since we are tormented due to the crowd watching us." I handed over a hundred Dirham to the bearer of the head of Imām al Ḥusain (a.s.) and told him to move away from the women. They proceeded further until they laid it in front of Yazīd.

8. Entry of the Prophet (s.a.w.a.)’s family at the court of Yazīd

When the accursed Yazīd was informed regarding the Ahl al-bait (a.s.)’s entry into Shām, he organized a court, sat upon his throne with complete adornment and called for the accursed men of Shām into his court. The family of the Messenger of Allāh (s.a.w.a.), along with the sacred heads, were stopped at the gate of the royal palace, awaiting permission to enter therein.

First Zahr bin Qays, who was in charge of carrying the head of Imām al Ḥusain (a.s.) received permission and he entered therein. Yazīd asked him, “Woe be upon you! What news do you carry?” He replied, “O commander of the faithful (Allāh’s refuge)! Glad tidings to you, your Allāh (s.w.t.) has granted you victory. Indeed, Ḥusain (a.s.) confronted us, along with eighteen members of his family and sixty men among his Shi`ah. We presented him not to abandon the path of peace and submit to the command of `Ubaydullāh bin Ziyād, failing which, they should prepare for battle. They did not accept to submit to the command of `Ubaydullāh bin Ziyād and chose to fight. We confronted them at dawn as soon as the sun arose, along with armies, and surrounded and besieged them from all sides. We attacked them and pounced upon them with unsheathed swords and made their heads the target of our swords. They panicked and began to flee, while taking refuge in every hill or valley, similar to a pigeon fleeing away from a hawk. Then by Allāh, O commander of the faithful (Allāh’s refuge)! It was not more than a time needed to slaughter a camel or only a time taken by a man for his siesta, when we made all of them the target of our swords and killed and slaughtered the first until the last among them. Their corpses lay bare in the desert, with blood-smeared bodies and their faces upon the dust. The sun constantly shone upon them, while the wind smeared them with sand. Their bodies were visited by eagles and birds in the expanse desert.”¹

When the accursed concluded his speech, Yazīd bowed down his head for some time and did not say anything. Then he lifted up his head and said, “I would

¹ This description by the accursed Zahr bin Qays is nothing but fabrication and misinterpretation just to please Yazīd. It is unanimously accepted and acknowledged that Imām al Ḥusain (a.s.), his family-members and his loyal companions displayed extra-ordinary valor and determination in all circumstances, while the troops of Ibn Ziyād fled away in fright numerous times. (translator)

have been more pleased with your action if you had not killed Ḥusain (a.s.). If I had been present, I would have forgiven Ḥusain (a.s.) and would not have exposed him to slaughter and ruination.”¹

Some even relate that when Zaḥr related the entire incident to him, Yazīd turned extremely frightful and said, “Ibn Ziyād has planted the seed of my enmity into the hearts of all men.” He did not bestow any reward upon Zaḥr and expelled him from his presence. This was among the miracles of Imām al Ḥusain (a.s.), since during their entry in Karbalā', Imām (a.s.) had informed Zuhayr bin Qayn, saying, “Zaḥr bin Qays shall take my head to Yazīd in greed for reward, but he will not bestow it upon him.” This is what is related by Muḥammad bin Jarīr al Ṭabarī.

Then Mukhaffar bin Tha'labah al `Ā'idī, who was in charge of the Prophet (s.a.w.a.)'s family, entered the palace from its door and called out, “This is Mukhaffar bin Thalabah, who has brought the vile profligates (Allāh's refuge) to the commander of the faithful Yazīd.” Hearing this, Imām Zainul `Ābidīn (a.s.) said, “The mother of Mukhaffar has not given birth to anyone, except the most evil and grievous one.” However, according to the report of Ibn Nimā, these words were given in reply to Mukhaffar by Yazīd, and this seems more acceptable. Since, Imām Zainul `Ābidīn (a.s.) spoke quite less to this group of obstinate polytheists. Shaikh al Mufid says that on the way to Shām, Imām (a.s.) did not speak to anyone among the polytheists who carried the sacred head (of Imām al Ḥusain). While Yazīd uttered these words to display to the people that he did not order the killing of Ḥusain (a.s.) and was not pleased by it.

Some of the historians relate that when Yazid received news of the arrival of the Prophet (s.a.w.a.)'s family, he was standing at the balcony of his Jirūn palace. When his sight fell upon the heads raised upon the lances, he recited these two

¹ These words cannot be relied upon, and such mercy and kindness cannot be expected from a tyrant and libertine like Yazīd. It was Yazīd who himself ordered and sanctioned all types of oppression upon Imām al Ḥusain (a.s.) and his companions, while `Ubaydullāh bin Ziyād and others, followed his command. He was neither aggrieved nor regretted the murder of Imām al Ḥusain (a.s.), rather he displayed great joy in seeking avenge from the family of Muḥammad (s.a.w.a.) for his polytheist ancestors by killing him (a.s.). Moreover, even if we presume that Yazid uttered these words, he meant to shift the blame upon Ibn Ziyād and others to clear himself of guilt, since he had already accomplished his goal. May Allāh (s.w.t.)'s eternal curse be upon him and his accomplices. (translator)

lines of poetry in delight and vigour, "When these camels and bright faces began to appear on the hilltops of Jirūn, the crow started to call out. I told it, whether you call out or you don't, for surely I have settled my debts with my enemy." What the infidel meant was that he sought retribution from the Messenger of Allāh (s.a.w.a.), i.e. he (s.a.w.a.) killed my ancestors and tribesmen in the battle of Badr and I sought retribution from his progeny (a.s.). While he composed these clear blasphemous verses, upon the verses of Ibnul Zab`arī, when the Prophet (s.a.w.a.)'s family entered his presence. "Verily we killed a nation among their leaders, and recompensed it with the killings of Badr."

When the sacred heads were entered into the ominous court, the head of Imām al Ḥusain (a.s.) was placed near Yazīd in a golden tray. Yazīd, who was always busy in drinking wine, was in the state of intoxication then too. He was overjoyed while looking at the head of his enemy and recited these verses in joy, "O the one whose beauty gleams from his hands and who is radiant in the silver tray as if it is surrounded by two roses. How did you find the striking of our swords, O Ḥusain? I have cured the malice in my heart by shedding the blood of Ḥusain. I wish that those who were present in Ḥunayn (my ancestors) would be present today to witness what I did to Ḥusain."

Shaikh al Mufīd relates that when the sacred head of Imām al Ḥusain (a.s.), along with that of the other Martyrs, were placed before him, he recited these verses, "We have smited and broke opened the skulls who were honoured near us, and they were more disobedient and oppressive." At that moment, Yaḥyā bin al Ḥakam, the brother of Marwān bin al Ḥakam, who was present in his court, recited these two lines of poetry, "The grave on the side of Ṭaff is having more proximity (to the Prophet) than the son of Ziyād, the slave of low lineage. The progeny of Sumayyah is abundant just as the pebbles are abound; however the progeny of the daughter of the Messenger of Allāh (s.a.w.a.) lies no more." Hearing this, Yazīd struck at him upon his chest and said, "Remain silent." He meant to scold him that he vilified the family of Ziyād in his gathering and pitied the scarcity of the family of Muḥammad (s.a.w.a.).

It is related from Ma`ṣūm (a.s.)¹ that when the sacred head of Imām al Ḥusain (a.s.) was entered into the presence of Yazīd, he ordered a napery to be spread for him. He sat along with his companions to eat and drink wine, while telling

¹ Imām `Alī al Ridhā (a.s.) (Shaikh al Ṣadūq, "Uyūn Akhbārul Ridhā") (translator)

them, "Drink this auspicious wine, since the head of our enemy is placed in front of us and I am overjoyed." When they completed, he commanded the head to be brought in and placed it in a tray below his cot. Then he spread a cloth of chess upon it. He played chess and mocked at Ḥusain (a.s.), his father (a.s.) and grandfather (s.a.w.a.). When he defeated his companion, he drank wine thrice and threw the remaining one unto the tray lying beneath. Then anyone who is among our Shi`ah, should abstain from wine and playing chess. And one who looks at wine and chess and remembers Ḥusain (with salutations) and curses Yazīd and Ibn Ziyād, Allāh (s.w.t.) shall forgive his sins, even if they were equal to stars.

It is related in Kāmilal Bahā'ī (of `Imāduddīn al Tūsī), from Ḥāwīyyah, that Yazīd drank wine and sprinkled some upon the head of Imām al Ḥusain (a.s.) (Allāh's refuge). Yazīd's wife brought rose water and cleaned the sacred head with it. At night, she saw Fāṭemah (s.a.) in a dream and sought forgiveness from her (s.a.).

When the sacred heads were entered into the presence of Yazīd, the Prophet (s.a.w.a.)'s family were also brought it, while they were tied in one rope and `Alī ibnul Ḥusain (a.s.) was fastened with shackles. When Yazīd's sight fell upon them, he said, "May Allāh (s.w.t.) detest Ibn Marjānah. If there had have been a bond of relation between you, he would have considered you. He would not have dealt such badly with you and not dispatched you in this state to me."

According to the report of Ibn Nimā from Imām Zainul `Ābidīn (a.s.), there were twelve males who were bound in chains. When they stood in the presence of Yazīd, Imām Zainul `Ābidīn (a.s.) told him, "O Yazīd! Do you permit me to speak?" Yazīd replied, "Say, but to not utter irrational words." Imām (a.s.) said, "I am in a position when it is not suitable for anyone to utter irrational words." Then he (a.s.) said, "O Yazīd! I swear to you by Allāh (s.w.t.)! What do you presume regarding the Messenger of Allāh (s.a.w.a.) when he would see us in this state?" Then Fāṭemah bintul Ḥusain (s.a.) said, "O Yazīd! Does anyone captivate the daughters of the Messenger of Allāh (s.a.w.a.)?" Hearing these words, those present in the court and members of Yazīd's family, started to weep, while the voices of lamenting and wailing arose. Then Yazīd ordered the ropes to be cut off and shackles to be removed.

The Honorable Sheikh `Alī bin Ibrāhīm al Qummī relates from Imām Ja`far al Ṣādiq (a.s.), that when the sacred head of Imām al Ḥusain (a.s.) was entered into the presence of Yazīd, along with (Imām) `Alī ibnul Ḥusain (a.s.) and the

family, chains were bound into the neck of (Imām) `Alī ibnul Ḥusain (a.s.). Yazīd told him (a.s.), "O `Alī ibnul Ḥusain (a.s.)! Praise be to Allāh (s.w.t.) Who killed your father." Imām (a.s.) replied, "Curse of Allāh (s.w.t.) be upon the one who killed my father." Hearing this, Yazīd was enraged and gave orders to put him to death. Imām (a.s.) told him, "If you wish to kill me, then who shall return back the daughters of the Messenger of Allāh (s.a.w.a.) to their place of abode, while they have no intimate man with them, except me?" Yazīd said, "You shall return them back to their place of abode." Then Yazīd called for a file and started to cut off the shackles around his neck. Then he said, "O `Alī ibnul Ḥusain (a.s.)! Do you know what I intend by undertaking this task (myself)?" Imām (a.s.) replied, "Yes, you desire that none other should do goodness towards me." Yazīd said, "By Allāh (s.w.t.)! I had desired so."

Then Yazīd recited this verse (Āyah), **"And whatever befalls you of a misfortune; it is what your (own) hands have wrought."**¹ Hearing this, Imām (a.s.) said, "No, it is not as you presume. This verse has not descended for us, rather this verse refers to us, **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.**"² While we are the ones (referred hereinabove)."

Thereafter Yazīd ordered the head to be placed in the tray and kept in front of him, while he ordered the Prophet (s.a.w.a.)'s family to be seated behind his head, so they could not see the head. Imām Zainul `Ābidīn (a.s.)'s sight fell upon the head, he never ever ate the head of a sheep. When Zaynab (s.a.)'s sight fell upon the head she turned restless, she tore off her collar and started to lament to such an extent, that aggrieved the hearts, "O Ḥusain (a.s.)! O beloved of the Messenger of Allāh (s.a.w.a.)! O son of Makkah and Minā! O beloved son of Fāṭemah al Zahrā' (s.a.) and Mistress of the womenfolk! O son of the daughter of Muḥammad al Muṣṭafā (s.a.w.a.)!" Hearing this, all those present started to weep, while Yazīd fell silent.

Verses, "The things that moves the heart from its place of rest and leaves the flame of anger in the chest, is the standing of the daughters of Revelation

¹ Holy Qur'ān, Sūratul Shūrā: 30

² Holy Qur'ān, Sūratul Ḥadīd: 22-23

(Waḥī) near their freed slaves in a manner that even saddens the enemy.”

At that moment, the sound of wailing of a woman from the Banī Hāshim, who was in the house of Yazīd arose, while she said, “O beloved one! O Master among the Ahlulbait! O son of Muḥammad (s.a.w.a.)! O aide of the widows and refuge of the orphans! O the one killed by the sword of sons of the illegitimate ones!” Again those who were present started to weep on hearing these lamentations.

The shameless Yazīd was not the least affected by these words and called for a bamboo cane. He took it in his hand and poked at the blessed teeth of Imām al Ḥusain (a.s.), while reciting verses, “I wish those of my elders, who were killed at Badr, and those who had seen the Khazraj clan wailing (in the battle of Uḥud) on account of lancet wounds, were here. They would have hailed me with loud cries and said: O Yazīd may your hands never stupefy’, because we killed the chiefs of his (the Prophet’s) clan. I did so as revenge for Badr, which has now been completed.” When Abū Barzah al Aslamī, who was among the companions of the Messenger of Allāh (s.a.w.a.) and was present there, saw Yazīd striking at the blessed mouth of Imām (a.s.), he shouted, saying, “O Yazīd! Woe be upon you! Do you strike at the teeth of Ḥusain (a.s.) with a cane? I bear witness that I have seen the Messenger of Allāh (s.a.w.a.) kiss and suck his teeth and that of his brother Ḥasan (a.s.). He said: You two are the Masters of the youth of Paradise.” Then he continued, “May Allāh (s.w.t.) kill those who killed you and send His curse upon your killer and prepare hell for him.” Hearing these words, Yazīd was enraged and ordered him to be dragged out of the assembly.

At that moment, Zaynab (s.a.), the daughter of Amīrul Mu’minīn (s.a.) arose and delivered a sermon, saying, “All Praise be to Allāh (s.w.t.), the Lord of the worlds. And Allāh’s blessings be upon His Messenger (s.a.w.a.) and his progeny (a.s.). Indeed, Allāh (s.w.t.) has spoken the truth when He says, **Then evil was the end of those who wrought evil, for they belied the Signs of Allāh, and at them they used to mock.**¹ 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 Allāh while you are endeared? While you have acquired an eminent and lofty status near Allāh due to this? So you look down upon us and become arrogant, elated, and

¹ Holy Qur’ān, Sūratul Rūm: 10

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 Allāh, 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.**¹ Is this the custom of justice O son of the freed ones, that you sit your women-folk and maids behind the veils, while you captivate and parade the daughters of the Prophet of Allāh (s.a.w.a.)? 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 Ahlulbait (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 Yazīd may your hands never stupefy!' Then you turn towards the teeth of Abū `Abdillāh (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? Since you have sent the wound to its bottom, and you have uprooted the origins by shedding the blood of the Progeny of Muḥammad (s.a.w.a.) and the stars of earth from the descendants of `Abdul Muṭṭalib. Then you call out to your ancestors and you assume to 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 say what you said, and not to do what you did.

O Lord! Take away our rights from them and seek revenge from our oppressors, and send forth Your wrath upon those who shed our blood and killed our aides. By Allāh! You did not tear, except your own skin; and did not rip, except 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.a.w.a.) and violating the sanctity of his family and adherents, at a place where Allāh 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**

¹ Holy Qur'ān, Sūrat Āl `Imrān: 178

Allāh, to be dead! Alive they are with their Lord being sustained.¹ Allāh is sufficient as a Judge upon you and Muḥammad (s.a.w.a.) as your enemy, supported by Jibra'īl. Very soon shall he (your father), who set forth the kingdom for you and sat you upon the neck of the Muslims, know and 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. However, the eyes shed tears and hearts scorched. Beware! It is astonishing that the army of the noblemen of Allāh be killed at the hands of the army of shayṭān, the freed-ones. 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, that 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) Allāh is not unjust to his servants.**² Complaint is directed towards Allāh and reliance upon Him Alone. Then lay whatever traps you have, and take whatever steps you desire, and endeavor as much as you want. By Allāh! You shall never be able to wipe out our remembrance, nor oust our inspiration from the midst, nor ever witness our termination, 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, the day when the caller will announce: **Beware! (Now) Verily the curse of Allāh is on the unjust.**³ All Praise be to Allāh (s.w.t.), the Lord of the worlds, Who ended felicity and forgiveness upon our beginning, and Who destined Martyrdom and blessings for our conclusion. I desire from Allāh 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. **Allāh is (quite) sufficient for us and the most Excellent Protector is (He).**⁴

Yazīd did not consider it beneficial to display his anger at these harsh words of Zaynab (s.a.) and desired to make excuses that lamenting women speak in a

¹ Holy Qur'ān, Sūrat Āl `Imrān: 169

² Holy Qur'ān, Sūratul Ḥajj: 10

³ Holy Qur'ān, Sūrat Hūd: 18

⁴ Holy Qur'ān, Sūrat Āl `Imrān: 173

state of stupor, while these words, that emerge from the lips of aggrieved ones, are endeared. Thus he recited these verses, "O the wailing one! You are praised because of your wailing. How easy and light is death for those who recite elegies!" Thereafter, he sought advice from the inhabitants of Shām how to deal with them. The vicious ones used defaming words to such an extent, that are not suitable to quote, while they meant to say that all of them should be put to sword. At that moment, Nu`mān bin Bashīr, who was present in the gathering, said, "O Yazīd! See what relation the Messenger of Allāh (s.a.w.a.) holds with them, then do as he did with them."

Al Mas`ūdī relates that when the courtiers uttered these words to Yazīd, Imām Muḥammad al Bāqir (a.s.), who was two years and some months of age, praised and glorified Allāh (s.w.t.) and then turned to Yazīd and said, "They have opined to you as opposed to the opinion of the courtiers of Pharaoh. When he (Pharaoh) asked their opinions regarding Mūsā (a.s.) and Hārūn (a.s.), they said: **Give respite to him and his brother.**¹ However, these people opine that you should kill us, whilst there is a reason for this." Yazīd asked, "And what reason?" Imām (a.s.) replied, "They were sober men (born legitimate) while these men are not sober (born illegitimate). For none other than the illegitimate sons would kill the Prophets (a.s.) and their progeny." Hearing this, Yazid bowed down his head (in shame).

According to the narration of Sayyid Ibn Ṭāwūs and Shaikh al Mufīd, a red-faced man, from among the inhabitants of Shām, looked at Fāṭemah bintul Ḥusain (s.a.). He turned to Yazīd and said, "O commander of the faithful (Allāh's refuge)! Hand me over this slave-girl, she would be a slave with me (Allāh forbid)." Fāṭemah says that hearing this, I trembled and thought that this was lawful for them. Thus, I held the dress of my aunt Zaynab (s.a.) and told her, "O aunt! I have been orphaned and now should become a slave?" My aunt told the man, "By Allāh (s.w.t.)! You have lied and are reproached. Allāh (s.w.t.) has not made it (lawful) for you or your commander." Hearing this, Yazīd was enraged and said, "You lie. It is (lawful) for me and I could do so if I wish." She (s.a.) said, "Never, and Allāh (s.w.t.) has not made it (lawful) for you, except if you step out of our community and follow another Religion other than ours'." Hearing this, Yazīd flew with rage and said, "You reply to me in such a manner? Indeed your father (a.s.) and your brother (a.s.) stepped out of the Religion." She (a.s.)

¹ Holy Qur'ān, Sūratul A`arāf: 111

replied, "You and your father gained guidance upon the Religion of my father (a.s.) and my brother (a.s.), if you be a Muslim." Yazīd shouted, "You speak a lie O enemy of Allāh (s.w.t.)!" Zaynab (s.a.) said, "O Yazīd! Authority lies with you (presently). You abuse us with oppression and compel us with your authority." It is as if Yazīd turned ashamed and became silent. Again the man repeated his request, saying, "Hand me over this slave-girl." Hearing this, Yazīd shouted at him, "Remain silent, may Allāh (s.w.t.) bestow you a suitable death." Then the man asked Yazīd who they were. He replied, "She is Fāṭimah, the daughter of Ḥusain (a.s.) and the other woman is the daughter of `Alī (a.s.)." The man asked in astonishment, "Ḥusain (a.s.), the son of Fāṭimah (s.a.) and `Alī bin Abī Ṭālib (a.s.)?" Yazīd replied in the affirmative and he continued, saying, "May Allāh (s.w.t.)'s curse be upon you O Yazīd! O kill the progeny of your Prophet (s.a.w.a.) and captivate his offspring? By Allāh (s.w.t.)! I had not presumed them to be anyone, except Roman captives." Hearing this, Yazīd said, "By Allāh (s.w.t.)! I shall unite you with them." Saying this, he ordered him to be beheaded.

Shaikh al Mufīd relates that thereafter Yazīd commanded the Prophet (s.a.w.a.)'s family, along with (Imām) `Alī Ibnul Ḥusain (a.s.), to be imprisoned in a house, adjacent to his own. And according to a report, he ordered them to be imprisoned in a ruin, in which they could not be able to save themselves from neither hot nor cold, to the extent that the skin of their faces transformed. They spent their time weeping and wailing upon Imām al Ḥusain (a.s.) during their stay in Shām. And it is related that during those days, when any stone was lifted up from the earth in Baytul Muqaddas, fresh blood oozed from below it.

A group of narrators relate that Yazīd ordered the blessed head of Imām al Ḥusain (a.s.) to be hung in his ominous palace and the Prophet (s.a.w.a.)'s family be entered in his house. When the women of the Prophet (s.a.w.a.)'s family were entered into his house, the women from the family of Abū Sufyān threw away their jewellery, wore the dress of mourning and raised voices of weeping and wailing. Mourning was held for three days, while Hind bint `Abdullāh bin `Āmir,¹ who was a wife of Imām al Ḥusain (a.s.) in the past and

¹ It is related that when her father `Abdullāh was killed, she remained in the house of Amīrul Mu'minīn (a.s.). When he (a.s.) was martyred, she remained under the protection of Imām al Ḥasan (a.s.). When Mu`āwiyah was informed regarding this, he requested her from Imām al Ḥasan (a.s.) and married her to his son Yazīd. According to another report, she was married

was later married to Yazīd, tore the curtain, ran out of the house and came into the court of Yazīd in the midst of a common assembly. She said, "O Yazid! You have hung the head of the son of Fāṭemah (s.a.), the daughter of the Messenger of Allāh (s.a.w.a.), upon the door of my house?" Seeing this, Yazīd jumped from his place, threw his robe upon her head and returned her back, saying, "O Hind! Weep and wail upon the son of the Messenger of Allāh (s.a.w.a.) and the Chief of Quraysh. The accursed son of Ziyād made haste in this matter (of killing him), however I was not pleased with his killing."

After quoting the above incident of the red faced man of Shām, `Allāmah al Majlisī writes in his Jilā'ul `Uyūn that thereafter Yazīd ordered the Prophet (s.a.w.a.)'s family to be imprisoned. He took Imām Zainul `Ābidīn (a.s.) along with him to the Masjid, called for an orator and told him to mount the pulpit (Minbar). The orator vilified Amīrul Mu'minīn (a.s.) and Imām al Ḥusain (a.s.) abundantly and praised Yazīd and Mu`āwiyah. Hearing this, Imām Zainul `Ābidīn (a.s.) called out to him, saying, "Woe be upon you O orator! You have obtained the pleasure of the creation in lieu of the displeasure of the Creator. Then prepare a place for you in the fire (of hell)." Then Imām (a.s.) turned to Yazīd and said, "O Yazīd! Permit me to mount the pulpit and speak some words that would result in the pleasure of the Lord of the worlds and a means of reward for those present." Yazīd did not agree, but those present told him, "Permit him, since we desire to listen to his words." Yazīd said, "If he mounts the pulpit (Minbar), he shall not step down from it, except after disgracing me and the family of Abū Sufyān." They said, "What can you expect from him?" Yazīd replied, "He belongs to a family that are replete with abundant knowledge." However, since those present persisted much, Yazīd granted permission to him.

Imām Zainul `Ābidīn (a.s.) mounted the pulpit (Minbar), praised and glorified Allāh (s.w.t.) and invoked (Allāh's) salutations upon the Messenger of Allāh (s.a.w.a.) and his progeny (a.s.). Then, he delivered such an eloquent and lucid sermon, which made the courtiers weep and scorched their hearts. At this point,

to Imām al Ḥusain (a.s.), who divorced her (to avoid dispute and discord) and she was married to Yazīd. However, she always remained devoted to Amīrul Mu'minīn (a.s.) and his Ahl al-bait (a.s.). She remained with Yazīd until Imām al Ḥusain (a.s.) was martyred and she was unaware of this. Later when she learnt regarding his Martyrdom, she was deeply hurt and rebuked Yazīd for this ignoble act. (Shaikh Muḥammad Mahdī al Māzandarānī, "Mā`āliyyul Sibṭayn") (translator)

we would like to quote some verses as comparison, and no one, except this Imām (a.s.) is worthy to be praised in these words. "To the extent that you lit up the place by the light of your face, then it got lit up and the darkness got removed and the dust got dispelled. Then those who saw you got captivated and you were pointed at by the fingers and eyes began to look at you. They found seeing you which they were successful at, to be from the bounties of Allāh for which there is no ungratefulness. Then you walked with the humble walking of a person who is humble for the sake of Allāh, showing no arrogance or haughtiness. Thus if any desirous could undertake a responsibility beyond its capacity, the pulpit would have coming running to you. You have manifested the distinctive talk based on wisdom which informs about the manifested truth."

Imām (a.s.) said, "O people! Allāh has bestowed us six things and our superiority upon others is based on seven things. We have been bestowed knowledge, forbearance, munificence, eloquence, valour and love in the hearts of the believers. Our superiority is that the preferred Prophet Muḥammad (s.a.w.a.) belongs to us. To us belongs the truthful one (Al Ṣiddīq, referring to Amīrul Mu'minīn). To us belongs the flyer (Al Ṭayyār, viz. Ja'far bin Abī Ṭāib). To us belong the Lion of Allāh and the Lion of the Messenger (Ḥamzah bin `Abdul Muṭṭalib). To us belong the Mistress of the Women of the worlds (Sayyidatul Nisā'il `Ālamīn), Fāṭemah al Batūl (s.a.). To us belong the grandsons of this nation, the masters of the youth of paradise (Imām al Ḥasan and Imām al Ḥusain).

Thus, whoever recognizes me, recognizes me; and whoever does not recognize, let me inform him of my family and my ancestry. I am the son of Makkah and Minā. I am the son of Zamzam and Ṣafā. I am the son of the one who carried Zakāh in the ends of his mantle. I am the son of the best man who ever put on a loincloth and clothes. I am the son of the best man who ever put on sandals and walked bare feet. I am the son of the best man who ever made Tawāf (the circumambulation round the Ka'bah) and Ṣa'i (running between Ṣafā and Marwah). I am the son of the best man who ever offered the Ḥajj and pronounced Talbiyyah. I am the son of the one who was transported on the Burāq in the air (during ascension, Mi'rāj). I am the son of the one who was made to travel from the Sanctified Masjid (Masjidul Ḥarām) to the Masjidul Aqsā, so glory belongs to Him Who made (His Servant) travel. I am the son of the one who was taken by Jibra'il to all-Comprehensive Terminus (Sidratul Muntahā). I am the son of the one who drew near (his Lord) and suspended, so he was the

measure of two bows or closer still. I am the son of the one who led the Angels of the heavens in prayer. I am the son of the one to whom the Almighty revealed what He revealed. I am the son of Muḥammad al Muṣṭafā (s.a.w.a.). I am the son of `Alī al Murtadhā (a.s.). I am the son of Fāṭemah al Zahrā' (s.a.). I am the son of the Mistress of the women of the worlds. I am the son of the one who was martyred with oppression. I am the son of the one whose head was cut from the neck. I am the son of the one who was thirsty until his death. I am the son of the one who was laid (upon the earth) at Karbalā'. I am the son of the one who was robbed of his cloak and mantle. I am the son of the one upon whom the heavenly Angels wept. I am the son of the one upon whom the genies lamented upon the earth and the birds in the horizon. I am the son of the one whose head was raised upon the lance. I am the son of the one whose family was paraded from `Irāq to Shām."

Then he praised his ancestors to such an extent, that people started to wail and weep with a loud voice and Yazīd feared a rebellion against himself. He immediately ordered the Prayer caller (Mu'azzin) to give the call for Prayers (Aḍān). When the Prayer caller uttered, "Allāh is the Greatest (Allāhu Akbar)", Imām (a.s.) said, "I pronounce His Greatness that cannot be measured and cannot be perceived by the senses. There is nothing greater than Allāh." Then, the Prayer caller said, "I bear witness that there is no other Deity except Allāh." Hearing this, Imām (a.s.) said, "My hair, my skin, my flesh, my blood, my brain and my bones bear witness upon this." And when the Prayer caller said, "I bear witness that Muḥammad (s.a.w.a.) is the Messenger of Allāh", Imām (a.s.) turned to Yazīd and asked, "O Yazīd! This Muḥammad (s.a.w.a.) is my grandfather of yours? If you claim he is your grandfather, you lie; and if you say he is my grandfather, then why did you kill his progeny?" The accursed one could not reply anything and stood up for Prayers.

We (the Author) say that whatever is evident from the books of Martyrdom (Maqṭal) regarding Yazīd's treatment with the Prophet (s.a.w.a.)'s family, is that he treated them with leniency and mercy in fear of commotion and therefore refrained from gloating and troubling them. He even prevented his guards from keeping an eye upon them and gave them a choice in their journey. Sometimes he would call (Imām) Zainul `Ābidīn (a.s.) to his court and would shift the blame of the Martyrdom of Imām al Ḥusain (a.s.) upon Ibn Ziyād, curse him for this act and display his remorse upon it. And he did all this to attract the hearts of the common people and secure his own rule and kingdom, not that he regretted it in

reality and was disturbed due to it. Since, the historians relate through some books of Martyrdom (Maqṭal), that after the Martyrdom of Imām al Ḥusain (a.s.), Yazīd ordered his sacred head to be brought to his napery every morning and evening. It is also said that he frequently organized drinking parties, called in singing girls and sat Ibn Ziyād on his right side. Then he would turn to the butler and recite these ominous verses, "Give me a drink to quench my soul. Then fill the goblet and give a similar one to son of Ziyād, the one who is the possessor of my secrets and trusts, and who aimed for my gifts of spoils of war and my fight. He fought with the rebel and I mean by this Ḥusain and he is the destroyer of the enemies and the envious ones."

Sayyid Ibn Ṭāwūs relates from Imām Zainul `Ābidīn (a.s.) that when the head of Imām al Ḥusain (a.s.) was brought to Yazīd, he would organize drinking parties. He would call for the sacred head, place facing him and drink wine.

Once a messenger of the Roman emperor, who was among their notables and eminent personalities, was present in the court of Yazīd and asked him, "O `Arab king! Whose head is this?" Yazīd told him, "What do you have to do with it?" He replied, "When I return back to my king, he shall inquire from me regarding everything. I would like to know the incident to inform him and ultimately he may accompany you in your joy." Yazīd said, "This is the head of Ḥusain bin `Alī bin Abī Ṭālib (a.s.)." The messenger asked the name of his mother and Yazīd replied, "Fāṭimah (s.a.), the daughter of the Messenger of Allāh (s.a.w.a.)." Hearing this, the Christian messenger said, "Woe be upon you and your Religion! My Religion is better than yours'. My father is among the progeny of Nabī Dāwūd (a.s.), while there are numerous forefathers in between us. Therefore, the Christians greatly honour me and gather the earth below my feet as blessings. However, you killed the grandson of your Prophet (s.a.w.a.), while there was no more distance between them, except a mother. Then what Religion do you possess?" He then related the incident of the Monastery of the hooves. Hearing this, Yazīd ordered the Christian to be put to death so that he may not malign him after returning to his country. When the Christian realized this, he asked Yazīd, "O Yazīd! Do you wish to kill me?" He replied in the affirmative and he said, "Then know that yesterday night I saw your Prophet (s.a.w.a.) in a dream giving me glad tidings of Paradise. I was astonished, but now I realize its interpretation." Saying this, he recited the Kalimah and accepted Islām. Then he lifted up the sacred head of Imām al Ḥusain (a.s.), pressed it to his chest, kissed it and wept, until he was martyred.

It is written in Kāmil al Bahā'ī (of `Imāduddīn al Ṭabarī) that a Roman merchant named `Abdul Shams was present in the court of Yazīd. He told Yazīd, "O commander! Since six years I have been engaged in trading. Once I travelled to Madīnah from Constantinople (Qaṣṭanṭīyyah) and went to the presence of the Messenger of Allāh (s.a.w.a.) at the house of Umm Salmah, carrying ten Yemeni gowns, ten varieties of Musk and two Mann¹ of amber. Anas bin Mālik requested permission for me and I entered his (s.a.w.a.)'s presence and presented the gifts to him and he accepted them. I accepted Islām and he (s.a.w.a.) chose the name of `Abdul Wahhāb for me, but I concealed my faith in fear of the Roman king. When I was in the presence of the Messenger of Allāh (s.a.w.a.), Al Ḥasan (a.s.) and Al Ḥusain (a.s.) came to him. He (s.a.w.a.) sat them upon his thighs and kissed them. However, today you have beheaded Ḥusain (a.s.) and strike at his teeth with your cane, that was the spot where the Messenger of Allāh (s.a.w.a.) kissed him? There is a river in our country and in that river; there is an island that has a Monastery. The Monastery contains four hooves of an ass that Nabī `Isā rode one day. Later the hooves were covered in gold and preserved in a casket. The Roman rulers, princes and common people go there for the pilgrimage every year and circumambulate it. They change its silken cloth and cut the old one into pieces and distribute it among people as blessings. While you treat the son of the Messenger of Allāh (s.a.w.a.) in this manner?" Hearing this, Yazīd ordered him to be beheaded. `Abdul Wahhāb repeated the Kalimah and acknowledged the Messenger ship of Muḥammad (s.a.w.a.) and Imāmah of Imām al Ḥusain (a.s.). He then cursed Yazīd and his ancestors and was ultimately killed.

Sayyid Ibn Ṭāwūs relates that one day Imām Zainul `Ābidīn (a.s.) was passing by the market of Dimashq (Damascus). Minhāl bin `Amrū saw him (a.s.) and said, "O son of the Messenger of Allāh (s.a.w.a.)! How was your evening?" Imām (a.s.) glanced at him and said, "We spent the evening similar to that of the Banī Isrā'īl among the people of Pharaoh (Fir`awn). They killed their sons and put their women to shame. The `Arabs took pride among the non-`Arabs that Muḥammad (s.a.w.a.) was from among them. While the Quraysh took pride upon the entire `Arabs that Muḥammad (s.a.w.a.) was from among them. While we, his Ahl al-bait (a.s.), are killed and expelled. Thus, **verily we are Allāh's and verily unto Him shall be our return.**"

¹ A unit of weight admeasuring approximately forty kilograms. (translator)

The honourable Sheikh `Alī bin Ibrāhīm al Qummī quotes the above correspondence of Imām Zainul `Ābidīn (a.s.) with Minhāl in the market of Shām in his Tafsīr, with slight variations. After comparing their state with the Banī Isrā'īl, Imām (a.s.) said, "The matter of the Best of the Creatures (Khayrul Bariyyah)¹ have reached such after Muḥammad (s.a.w.a.), that they are cursed upon the pulpits.² While the matter of our enemies have reached such, that they shall be bestowed wealth and honour. While the matter of our lovers has reached such, that they are humiliated and their rights have diminished. And the believers are not erred such. The Non-`Arabs dawned in a state of recognizing the right of the `Arabs that Muḥammad (s.a.w.a.) was from among them. And the Quraysh dawned in a state of priding upon the `Arabs that Muḥammad (s.a.w.a.) was from among them. The `Arabs dawned in a state of knowing the rights of Quraysh that Muḥammad (s.a.w.a.) was from among them. While the `Arabs dawned in a state of priding among the Non-`Arabs that Muḥammad (s.a.w.a.) was from among them. While we, the Ahlulbait (a.s.) have dawned in a state that our rights are not recognized. We have dawned in such a manner O Minhāl!"

The honourable traditionist Sayyid Ne`matullāh al Jazā'eri has quoted the above report in a simple manner in his book Anwārul Nu`māniyyah, that Minhāl bin `Amrū relates that once when I was walking in the market of Dimashq (Damascus), I saw Imām Zainul `Ābidīn (a.s.) reclining upon his staff. His feet resembled two canes; blood flowed from his thighs, while his colour had turned pale. Tears prevailed upon me, then I went to him and asked, "O son of the Messenger of Allāh (s.a.w.a.)! How did you dawn?" Hearing this, he (a.s.) wept and said, "What would be the condition of the one who dawned in a state of captivity of Yazīd bin Mu`āwiyah, while my women are facing the pangs of hunger until now? Their heads are not covered, lamenting day and night." Then he continued to utter the same words that we have related above from the Tafsīr

¹ Refer to the Holy Qur'ān, "**Verily, those who do believe and do good deeds, it is they who are the best of creatures.**" (Sūratul Bayyinah: 7) (translator)

² For numerous years, this was a custom in the Masājid and Pulpits (Minbar) to curse Amīrul Mu'minīn (a.s.) in the Friday and `Īd Sermons (Khuṭbah). This continued until the reign of `Umar bin `Abdul `Azīz, who stopped this abominable act, and in place of curses upon him (a.s.), he added the words, "**Verily Allāh enjoins justice and favour (to others) and giving to the kindred; and forbids lewdness and evil and rebellion; He exhorts you that you may take heed.**" (Holy Qur'ān, Sūratul Naḥl: 90) (Author)

of `Alī bin Ibrāhīm al Qummī. Imām (a.s.) then continued, "Yazīd never called us to him, except that we presumed he would kill us. **Verily we are Allāh's and verily unto Him shall be our return.**" Minhāl says that then I asked him, "O Master! Where do you go now?" He (a.s.) replied, "The place where we are stationed, that is devoid of any shade. The sun scorches us, while we have not seen breeze (therein). I have come out of it for some time due to physical weakness, and shall return back due to fear for the ladies." While we were speaking to one another, a woman called out to him. He (a.s.) left me and went to her. I looked at her and recognized her to be Zaynab bint `Alī (s.a.). She told him, "Where do you go O coolness of my eyes?" Thus, he returned to her and I moved away from him. I still remember him (a.s.) and weep.

It is quoted in Muthīrul Aḥzān (of Ibn Nimā) that they (the Prophet's family) were kept at a place that did not spare them from heat or cold. Their skins peeled off and pus flowed out. It is related in some books that the Prophet (s.a.w.a.)'s family were kept in a place in Shām that was in ruins. Yazīd had desired that the ruins would fall upon them and they would die.

It is quoted in Kāmil al Bahā'ī (of `Imāduddīn al Ṭabarī) from Ḥawīyyah that during their imprisonment, the ladies of the Prophet (s.a.w.a.)'s family had concealed the Martyrdom of the Martyrs of Karbalā' from their (infant) sons and daughters. They had assured them that their fathers had been on a journey and after their return; they would take them away from the house of Yazīd. A four year old daughter¹ (of Imām al Ḥusain) awoke up from her dream one night, saying, "Where is my father Ḥusain (a.s.)? I just saw him in a dream and he was quite disturbed." Hearing this, the women and children started to weep, while the sound of their lamenting arose. Yazīd, who was asleep, awoke and asked the matter and he was informed regarding it. He said, "Go and bring the head of her father and place it near her." They did as directed and the child asked what it was. They replied that it was the head of her father. Hearing this, the girl was extremely frightened, gave out a cry and became ill. After some days she passed away.²

¹ Her name is mentioned as Ruqayyah in books. Her grave is renowned at Dimashq (Damascus), while a grand Mausoleum has been built upon it. (translator)

² Imām al Ḥusain (a.s.) had a small girl whom he loved and she loved him. It is said that she was named Ruqayyah, while she was three years old. However, it is quoted in the book Maqatalul Ḥusain of Sayyid Muḥammad Taqī Baḥrul `Ulūm that her age was four years. She

Some have quoted this incident in a very simple manner. One of the eminent personalities has composed it into verses that we suffice to quote here.¹

Ibn Nimā (al Ḥillī) relates that once Sayyidah Sakīnah (s.a.) saw a dream in Shām, while according to Sayyid Ibn Ṭāwūs, on the fourth day upon their arrival therein. She saw five radiant camels, one aged man was seated upon each of them, while they were surrounded by numerous Angels from all sides. An attendant was along with them, who came up to me and said, "O Sakīnah! Your grandfather (s.a.w.a.) sends you greetings." I replied, "And greetings upon the

was imprisoned at Shām, along with others, and wept in separation of her father (a.s.) day and night, while she was told that he was on a journey. One night she saw him (a.s.) in a dream and woke up, weeping and wailing. She said, "Bring me my father and the coolness of my eyes." The women tried to pacify her, however her grief and weeping increased. Seeing her state, all the women of the Prophet (s.a.w.a.)'s family started to weep. They slapped their faces, threw earth upon their heads and disheveled their hair, while the sound of their lamenting arose. Yazīd heard the sound of their wailing and inquired. He was told, "Ḥusain (a.s.) has a small daughter. She saw him in a dream and awoke in fright, now she asks for him and weeps." Hearing this, the accursed said, "Take for her the head of her father (a.s.) and place it near her, so she may gain consolation from it." They brought her the head in a tray, covered with a cloth, and placed it near her. She lifted the cloth, pressed the head to her chest, while saying, "O father! Who has dyed you with your blood? O father! Who has beheaded you? O father! Who has made me an orphan in my young age? O father! Who remains for the orphans until they grow up? O father! Who remains for the unveiled women? O father! Who remains for the imprisoned widows? O father! Who remains for the lamenting eyes? O father! Who remains for the neglected strangers? O father! Who remains for us after you? O father! Who remains for us after you? O father! I wish I had turned blind before this day! O father! I wish I had turned into earth so as not to see your beard dyed in blood!" Saying this, she placed her lips upon the lips of her martyred father (a.s.) and fell unconscious. Imām Zainul `Ābidīn (a.s.) said, "O aunt Zaynab! Lift up the child from the head of my father, since she has passed away." When Zaynab (s.a.) touched her, she found that she had passed away. Seeing this, the sound of weeping and wailing arose. A woman was called to bathe her. When she lifted her dress to bath her, she refused to do so. When Zaynab (s.a.) asked her the reason, she replied, "I fear she was inflicted with a disease, since I see her ribs turned blue." Hearing this, Zaynab (s.a.) said, "By Allāh (s.w.t.)! She was not inflicted with a disease; rather it is due to the whips of the people of Kūfah." It is stated in Ma`āliyyul Sibṭayn of Shaikh Muḥammad Mahdī al Māzandarānī, that her back was wounded due to excessive beatings. (Shaikh Muḥammad Mahdī al Māzandarānī, "Ma`āliyyul Sibṭayn"; Shaikh `Abbās al Qummī, "Nafasul Mahmūm") (translator)

¹ Thereafter the Esteemed Author quotes verses in Fārsī, compiled by `Alī al Tehrānī in his Mi`rājul Maḥabbah, depicting her grief. (translator)

Messenger of Allāh (s.a.w.a.). Who are you O Messenger?" He replied, "I am among the attendants of Paradise." I asked him, "Who are these old men seated upon the Camels?" He replied, "The first one is Ādam (a.s.), the purified one by Allāh (Ṣafīyullāh); the second is Ibrāhīm (a.s.), the friend of Allāh (Khalīlullāh); the third is Mūsā (a.s.), the one who speaks with Allāh (Kalīmullāh); and the fourth one is `Īsā (a.s.), the spirit of Allāh (Rūḥullāh)." Again I asked him, "Who is that person who has placed his hand upon his beard and falls and gets up due to weakness?" He replied that he was my grandfather, the Messenger of Allāh (s.a.w.a.). I asked him where they were going, and he replied that they were going to visit my father Ḥusain (a.s.). As soon as I heard the name of my grandfather (s.a.w.a.), I ran towards him to reach him and complain regarding the nation in his presence. Suddenly, I saw five radiant litters appear, while a woman was seated upon each of them. I asked the attendant who these women were and he replied, "The first one is Ḥawwā, the mother of mankind; the second one is Āsiyah, the wife of Pharaoh (Fir`aun); the third one is Maryam, the daughter of `Imrān; and the fourth one is Khadijah, the daughter of Khuwaylid." I asked him, "Who is the fifth one, who has placed her head upon her head in intense grief, and falls and gets up?" He replied that she was my grandmother Fāṭemah al Zahrā' (s.a.). As soon as I heard the name of my grandmother (s.a.), I ran towards her and reached her litter. I stood facing her, wept and called out, saying, "O mother! By Allāh (s.w.t.)! They denied our rights! O mother! By Allāh (s.w.t.)! They dispersed our family! O mother! By Allāh (s.w.t.)! They disgraced our women! O mother! By Allāh (s.w.t.)! They killed my father Ḥusain (a.s.)!" She (s.a.) replied, "O Sakīnah! Remain silent. You have cut my heart asunder. This is the shirt of your father Ḥusain (a.s.). I shall not keep it away from me until I meet Allāh (s.w.t.) with it." Then I awoke from my sleep.

Another dream of Sakīnah (s.a.) in Shām has been quoted, that she narrated to Yazīd, while `Allāmah al Majlisī has quoted it in his book Jilā'ul `Uyūn.¹

¹ We quote her dream as auspiciousness and benefit of the esteemed readers. Once Sayyidah Sakīnah (s.a.) addressed Yazīd, saying, O Yazīd! Yesterday I saw a dream, I shall narrate it to you if you wish to listen." Yazīd told her to relate what she saw and she said that, I was awake and was exhausted due to excessive weeping, after offering my Prayers and invoking Allāh (s.w.t.). At that moment, sleep prevailed upon me and I saw the heavens open up and a light emanating from the heavens until the earth. I found myself with an attendant of Paradise near a green meadow. There was a castle in the meadow and I saw five eminent

Qutubuddīn al Rāwandī relates from (Sulayman) Al A'amash that once I was circumambulating (Tawāf) the Ka'bah. Suddenly, I saw a man supplicating, saying, "O Lord! Forgive me, when I know that You shall not do so?" I asked him the reason for his disappointment, he took me outside the Masjid al Ḥarām and said, that I was among those who accompanied `Umar bin Sa`ad (at Karbalā') and was also among the forty men, who took the sacred head of Imām al Ḥusain (a.s.) to Shām. We witnessed numerous miracles from it on the way. We entered Dimashq (Damascus) and one day entered the head of Imām al Ḥusain (a.s.) to the presence of Yazīd. His killer lifted the sacred head and recited verses, "Fill my stirrup with gold and silver for I have killed the greatest King; and the one who recited the prayers facing the two Qiblah 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, Yazīd said, "If you recognize him in this manner, then why did you kill him?" Saying this, he ordered him to be killed. Then he kept the head in front of him and displayed intense joy. His courtiers tried to counsel him much, but it was of no avail, as related earlier.

Then he ordered the head to be suspended in the room, opposite to the room where he spent his time in pleasure and drinking wine, and appointed us to

personalities enter it, along with their attendants. I asked the attendant, "Tell me whose castle is this?" He replied, "It belongs to your father Ḥusain (a.s.). Allāh (s.w.t.) has bestowed it to him due to his forbearance." I asked him who those personalities were, and he replied, "The first one is Ādam (a.s.), the father of humanity; the second one is Nūḥ (a.s.), the Prophet of Allāh; the third one is Ibrāhīm (a.s.), the friend of Allāh and the fourth one is Mūsā (a.s.), the one who speak with Allāh (s.w.t.)." Again I asked him, "Who is the fifth one, who has held his beard in this hands and weeps grievously among them." He replied, "O Sakīnah! Do you not recognize him?" I replied in the negative and he continued saying, "He is your grandfather, the Messenger of Allāh (s.a.w.a.)." I asked him where they were going, and he replied that they were going to visit my father Ḥusain (a.s.). Hearing this, I said, "By Allāh (s.w.t.)! I shall go to my grandfather (s.a.w.a.) and inform him what befell us." I had not yet reached him and was yet thinking, when I saw my grandfather `Alī bin Abī Ṭālib (a.s.), standing with a sword in his hand. I called out to him, saying, "O grandfather! By Allāh (s.w.t.)! They killed your son after you." Hearing this, he (a.s.) wept, pressed me to his chest and said, "Patience O daughter! And Allāh is He Whose help is to be sought." Saying this, he left, and I do not know where. I was in a state of astonishment, when the doors of heavens opened ajar. I saw the Angels descending upon the head of my father (a.s.). When Yazīd heard this dream, he slapped his face, wept and said, "What have I got to do with the killing of Ḥusain (a.s.)?" (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār"; etc.) (translator)

guard it. I was deeply frightened after witnessing numerous miracles from the head, while I could not sleep. When a part of the night passed, my associates went to sleep. Suddenly, I heard a large outcry from the heavens. I heard a caller saying, "O Ādam! Descend down." Thus, Ādam (a.s.) descended from the heavens, accompanied by numerous Angels. Then I heard another voice, saying, "O Ibrāhīm! Descend down." He (a.s.) too descended along with numerous Angels. Again another voice sounded, "O Mūsā! Descend down." Mūsā (a.s.) came down with numerous Angels too. Likewise `Īsā (a.s.) descended, accompanied by numerous Angels.

Suddenly a great sound of a whirlwind came to my ears and a caller said, "O Muḥammad (s.a.w.a.)! Descend down." I saw him (s.a.w.a.) descend with a very large crowd of Angels, who surrounded the dome, where the head of Imām al Ḥusain (a.s.) was placed. The Messenger of Allāh (s.a.w.a.) entered the dome, and as soon as his eyes fell upon the head of Ḥusain (a.s.), he turned restless and sat down. Suddenly, I saw that the lance, upon which the sacred head was placed, bent and the head landed into the fold of the Messenger of Allāh (s.a.w.a.). He (s.a.w.a.) lifted up the sacred head, pressed it to his chest and came to Ādam (a.s.) and said, "O my father Ādam! See what my nation has done to my dear child." Hearing this, I trembled with fright. Then Jibra'īl came to the Messenger of Allāh (s.a.w.a.) and said, "O Messenger of Allāh (s.a.w.a.)! I have been appointed in charge of the earthquake. Permit me to shake the earth and yell at them so that they may be destroyed." He (s.a.w.a.) did not permit him. Again he said, "Then allow me to destroy these forty men." Hearing this, the Messenger of Allāh (s.a.w.a.) said, "Choice is yours'." Jibra'īl went to each one of them, and when he blew upon them, fire engulfed them and they started to burn. When my turn came, I called for help and he (s.a.w.a.) said, "Leave him. May Allāh (s.w.t.) not forgive him." Thus, he left me, lifted up the head and went away. After that night, none ever saw the sacred head.

As regards `Umar bin Sa`ad, when he was on his way to Rayy, he died and could not achieve his goal.

`Allāmah al Majlisī says that it should be known that there is great difference of opinion among the Ahlul Sunnah, regarding the burial spot of the blessed head of Imām al Ḥusain (a.s.), and it is not beneficial to quote anything here. However, what is renowned among the Shī`ah Scholars is that Imām Zainul `Ābidīn (a.s.) brought it to Karbalā', along with the heads of the other Martyrs,

and buried them along with the bodies on the fortieth day of Ṣafar (Arba`īn). However, even this statement seems improbable as per several reports. There are again numerous narrations that point out that one of the Shī`ah took away the head in secret and buried it near the sacred head of Amīrul Mu`minīn (a.s.), and therefore recitation of his (a.s.)'s salutations (Ziyārah) there (near the head of Imām `Alī) is recommended (Mustaḥab). The above report even suggests that the sacred head of Imām (a.s.) was taken away by the Messenger of Allāh (s.a.w.a.).¹ However, there is not an iota of doubt, that the sacred head and body were transferred to the most honourable place and united with one another in the sanctified world (near Allāh), although its circumstances are not known (to all).

We (the Author) say that as per the above report of A`amash, that `Umar bin Sa`ad died on the way to Rayy, cannot be true. Since Mukhtār killed him in his house at Kūfah, while the Prayer of our Master Imām al Ḥusain (a.s.) regarding him was fulfilled. Imām (a.s.) told him, "He shall gain power upon you who shall slaughter you after me in your bed."

Abū Ḥanīfah al Dīnawarī relates from Ḥumayd bin Muslim, who said that `Umar bin Sa`ad was my friend. After his arrival from Karbalā' and killing Imām al Ḥusain (a.s.), once I went to meet him and inquired regarding his state. He replied, "Do not ask me regarding my state. Since, no traveller returned back in a more evil state than me. I cut off the bond of relation and committed a great task."

It is quoted in Taḍkirah Khawāṣṣul Ummah of Sibṭ Ibnul Jawzī, that people alienated from him and nobody cared about him. Whenever he passed by a group of people, they would turn away their faces from him; and if he entered a Masjid, they would come out of it. Everyone who saw him, vilified and abused him, ultimately he confined himself to his home until he was killed. May Allāh (s.w.t.)'s curse be upon him.

¹ This destitute (the author) says that the words of Yazīd to Imām Zainul `Ābidīn (a.s.), that, "As regards your father's head, you shall not be able to see it", also confirms to this report. (Author)

9. Yazīd dispatches the Prophet (s.a.w.a.)’s family back to Madīnah

When the people of Shām became aware of the Martyrdom of Imām al Ḥusain (a.s.) and the oppression of his Ahl al-bait (a.s.) by Yazīd; and realized the calamities that befell the progeny of the Messenger of Allāh (s.a.w.a.), they viewed him with resentment and hatred. When Yazīd realized this, he continuously tried to prove his innocence upon the Martyrdom of Imām al Ḥusain (a.s.) and shift its blame upon the son of Marjānah (‘Ubaydullāh bin Ziyād), therefore he displayed mercy and kindness towards the Prophet (s.a.w.a.)’s family.

He was always in quest to heal their wounds, and one day he told Imām Zainul ‘Ābidīn (a.s.), “Reveal your desire to me, since three of them shall be fulfilled.” Imām (a.s.) replied, “My first desire is that you should hand me over the head of my Master and father Ḥusain (a.s.), so that I may behold him, gain blessings from it and bid him farewell again. Second that you should order, that whatever has been plundered from us, should be returned back. And third, that if you desire to kill me, then appoint a trustworthy person, who could return the Prophet (s.a.w.a.)’s family back to their grandfather (s.a.w.a.)’s place (Madīnah).” Hearing this, the accursed Yazīd replied, “As regards your father’s head, you shall never be able to see it; and regarding killing you, I have forgiven you and pass through, while none other shall reach your women to Madīnah, except you. As for that which has been plundered from you, I shall bestow more than it from my own wealth.” Imām (a.s.) replied, “We do not need your wealth, let it be for you. However, we ask back our provisions, since they contain a hand woven cloth of Fāṭimah (s.a.), the daughter of the Messenger of Allāh (s.a.w.a.), her veil, necklace and dress.” Yazīd ordered all the plundered wealth to be brought and returned back to them. He even gave them two hundred Dīnār more from his wealth, while Imām Zainul ‘Ābidīn (a.s.) distributed all that among the destitute.

‘Allāmah al Majlisī relates that Yazīd called for the Prophet (s.a.w.a.)’s family and gave them choice to stay back in Shām with honour and dignity, or return back to Madīnah in peace and security. They replied, “First we wish that you permit us to mourn the oppressed Martyr.” He agreed to their request and ordered a house to be vacated. They wore black dresses, and whoever was

present in Shām, among the Quraysh and Banī Hāshim, accompanied them in their mourning. They mourned and lamented for seven days, and on the eighth day, he called them, asked forgiveness from them and requested them to stay back in Shām. However, when they refused, he ordered (Camel) litters to be decorated, wealth to be given to them and said, "This is in compensation against what befell you." Hearing this, Umm Kulthūm (s.a.) said, "O Yazīd! What a shameless person you are. You killed my brothers and family members, while the entire world cannot be compared to even one of their hairs, and you say that it is a compensation for what you did?" Then he ordered Nu`mān bin Bashīr, who was among the companions of the Messenger of Allāh (s.a.w.a.), and ordered him to prepare for the journey and make available all provisions that was required for them. Then he called for a person of Shām, who was renowned for his reliability, Religiosity and appositeness, and appointed him to guard and take care of them, along with a group of army, and dispatched them to Madīnah.¹

According to Shaikh al Mufīd, Yazīd called Imām Zainul `Ābidīn (a.s.) in privacy and said, "May Allāh (s.w.t.)'s curse be upon the son of Marjānah (`Ubaydullāh bin Ziyād)! By Allāh (s.w.t.)! If I had been present with your father, I would have bestowed him whatever he desired. I would have warded off death from him by all possible means and would not let him be killed. However, the destiny of Allāh (s.w.t.) should be fulfilled. Now I am present to fulfil your desire, then write to me your desire from Madīnah, so that I may fulfil it for you." Then he ordered a dress to be given to Imām (a.s.) and attires for the women. He sent a messenger, along with Nu`mān bin Bashīr, with orders that they should pave the way at night. The Prophet (s.a.w.a.)'s family should always be in their front, while they should walk behind them so that they would they never be out of their sight. They should disperse away when they stop, and surround them, similar to the guards. And if on the way, anyone desired to perform their

¹ It is reported that Yazīd commanded to prepare the journey with highest possible pomp, and to decorate the camels and litters with costly and delicate curtains. He did so, to prove his disassociation in the murder of Imām al Ḥusain (a.s.) and to show the people that he had made all possible efforts to return back the women with due respect and honour. However, Sayyidah Zaynab (s.a.), through her extraordinary sagacity, wisdom and intelligence, did not let him succeed in his mission. She ordered to remove the embellishments from the litters, saying, "Put black (curtains) upon it, so that people may know that we are in affliction and mourning the killing of the progeny of Al Zahrā' (s.a.)." Her desire was fulfilled. (Sayyid Nūruddīn al Jazā'ērī, "Al Khaṣā'eṣul Zaynabīyyah") (translator)

ablutions (Wudhū`) or fulfil any other need, they should be allowed to alight, while the caravan should be halted until they complete their need and sit back upon their place. They should deal with them similar to the servants and guards until they reach Madīnah. The man fulfilled the command of Yazīd and took them with convenience and affability, until he reached them to Madīnah.

(Aḥmad bin Yūsuf) Al Qirmānī writes in his Akhbārul Duwal, that Nu`mān bin Bashīr conveyed the Prophet (s.a.w.a.)'s family, along with thirty men, on the same method as ordered by Yazīd, until they reached Madīnah. Fāṭemah bint Imām `Alī told her sister Zaynab (s.a.), "This man has favoured us. Do you agree that we should give him something in lieu of this favour?" Zaynab (s.a.) replied, "We do not possess anything to give him, except our jewellery." They removed their anklets and two bracelets and sent it for Nu`mān and asked his apology for inadequate amount. He returned all of it, saying, "If I had done this for the sake of this world, these would have been sufficient for me and I would have been pleased with it. However, by Allāh (s.w.t.)! I did not favour you, except for the sake of Allāh (s.w.t.) and due to your relation with the Messenger of Allāh (s.a.w.a.)."

Sayyid Ibn Ṭāwūs relates that when the family of Imām al Ḥusain (a.s.) were being sent to Madīnah from Shām, they reached `Irāq. They told the guide to take them from Karbalā', therefore he took them from there. When they reached the head of the grave of Imām al Ḥusain (a.s.), they met Jābir bin `Abdullāh al Anṣārī, who had come there to visit Imām (a.s.), along with a group of the Banī Hāshim and some other men from the progeny of the Messenger of Allāh (s.a.w.a.). They reached at that place at the same time and met with one another. They founded the rites of lamenting, wailing, beating their breasts and mourning, while the women of the surrounding tribes too joined them and they spent some days therein mourning.

We (the author) say that it should be noted, that the trustworthy traditionists and historians unanimously agree, rather the honourable Sayyid Ibn Ṭāwūs himself too, that first `Umar bin Sa`ad dispatched the heads of the Martyrs to Ibn Ziyād, and on the following day, took the Prophet (s.a.w.a.)'s family to Kūfah. After treating them badly and gloating upon them, Ibn Ziyād imprisoned them and wrote a letter to Yazīd, asking him regarding the fate of the captives and the sacred heads. Yazīd ordered him to send them to Shām. Thus, Ibn Ziyād prepared for the journey and dispatched them to Shām. And as per numerous

issues and various incidents quoted in the reliable books, dealing with their journey towards Shām, it is evident that they were taken from the main road, villages and built up towns, which were around forty stations. And even if we disregard to quote the stations and say that they were taken from the land on the west of the Euphrates (Furāt), yet it would take twenty days (to reach Shām). The distance of the straight path from Kūfah to Shām is said to be one hundred and seventy five Farsakh, while they were halted at Shām for one month. To this effect, Sayyid Ibn Ṭāwūs writes in his Iqbālul A`amāl that the Prophet (s.a.w.a.)'s family halted at Shām for one month at a place that could not keep them safe from heat or cold. Therefore, based on this, it is quite improbable that after all these events, the Prophet (s.a.w.a.)'s family returned from Shām and entered Karbalā' on the twentieth of Ṣafar, the fortieth day of Imām (a.s.)'s Martyrdom, the same day when Jābir entered therein. Sayyid Ibn Ṭāwūs himself considers this to be improbable in his Iqbālul A`amāl.

Apart from this, none of the experts of the sciences of Ḥadīth, or the trustworthy ones in the field of biographies and histories, have pointed out to this issue in their books of Martyrdom (Maqṭal) or other (books), although it is worthy to be mentioned. Rather its denial is evidenced from their statements. We have already quoted the statement of Shaikh al Mufīd regarding the dispatching of the Prophet (s.a.w.a.)'s family to Madīnah, while similar statements are quoted by Ibn Athīr, Al Ṭabarī, Al Qirmānī and others, and none of them mention their journey to `Irāq. Rather, Shaikh al Mufid, Shaikh al Ṭūsī and Shaikh al Kaf`amī say that the family of Imām al Ḥusain (a.s.) returned back to Madīnah from Shām on the twentieth of the month of Ṣafar, while on the same day Jābir bin `Abdullāh entered Karbalā' to visit Imām al Ḥusain (a.s.), and he was the first one to visit him (a.s.).

Our Master `Allāmah (Mīrzā Ḥusain) al Nūrī has refuted this claim at length in his book Lu'lu' wa Marjān, and has sought excuse from quoting the words of Sayyid Ibn Ṭāwūs in his book, however, we cannot quote all of that here.

Some are also of the opinion that the Prophet (s.a.w.a.)'s family came to Karbalā' while going from Kūfah to Shām, while this again is improbable in all respects. Still some opine that they came to Karbalā' while returning from Shām, on another day apart from the twentieth of Ṣafar. To this effect, Sayyid Ibn Ṭāwūs and Ibn Nimā (al Ḥillī) do not restrict their arrival at Karbalā' on the twentieth, while this opinion is also weak, since others, such as, the author of

Rawdhatul Shuhadā' (Ḥusain al Kāshfī), Ḥabībul Siyar (Mīr Khwand) and others have restricted the day to be the twentieth. According to the statement of Sayyid Ibn Ṭāwūs, they entered Karbalā' on the same day and same time as Jābir, while it is established that Jābir entered therein on the twentieth day of Ṣafar. As is related, that details regarding Jābir's entry into Karbalā' are found in the books Miṣbāḥul Zā'ir (of Sayyid Ibn Ṭāwūs) and Bashāratul Muṣṭafā (s.a.w.a.) (of `Imāduddīn al Ṭabarī), both of which are reliable books, but the entry of the Prophet (s.a.w.a.)'s family therein is not mentioned at all, while it should have been mentioned (if it was true).¹ It is worthy that we quote herein below the report of Jābir's entry into Karbalā', since it contains great benefits.

The honourable Sheikh, `Imāduddīn Abul Qāsim al Ṭabarī al Āmulī, who was among the experts in the science of Ḥadīth and among the students of Abū `Alī bin Shaikh al Ṭūsī, quotes in his book Bashāratul Muṣṭafā (s.a.w.a.) li Shī`atil Murtadhā, that is a very valuable book, through his chain of transmitters from `Aṭīyyah bin Sa`ad bin Janādah bin al `Āwfi al Kūfi, who is among the Imāmiyyah narrators, while the Ahlul Sunnah also acknowledge his veracity in Ḥadīth. He relates that we accompanied Jābir bin `Abdullāh al Anṣārī to visit the grave of Imām al Ḥusain (a.s.). When we neared Karbalā', Jābir went close to the Euphrates (Furāt) and performed bath. He then tied a waistcloth and placed another upon his shoulders. Then he opened a box containing perfume and applied it upon his body. Then he proceeded towards the blessed grave and did not lift a step, except mentioning Allāh (s.w.t.), until he reached it. Then he told me, "Place my hand upon the grave." I did as commanded and when he placed his hand upon the grave, he lost consciousness. I sprinkled water upon his face until he regained consciousness and called out thrice, "O Ḥusain!" Then he said, "The beloved does not reply to his beloved?" Again he said, "And I reply to you. (How could you reply, when) Your vein has been cut off and your head has been severed from your body. Then I bear witness that you are the son of the Seal of the Prophets (s.a.w.a.), and the son of the Master of believers, and the son of the ally of piety and descendant of guidance and the fifth one who entered the

¹ There is vast difference of opinion among the Scholars regarding the Prophet (s.a.w.a.)'s family's entry into Karbalā'. Some say that they entered therein on the same day as Jābir, to this effect some reports are mentioned. Another group denies this as says that they did not go to Karbalā', rather straight to Madīnah. While a third group claims, that they did enter Karbalā', but not on the twentieth day of Ṣafar, but another day. And Allāh (s.w.t.) is the Best Knower. (translator)

mantle (of Kisā'), and the son of the master of chieftains, and the son of Fāṭemah the mistress of the women. And why would you not be so, when the hands of the Master of the Messengers (a.s.) fed you, and you were brought up in the laps of the pious ones, and you suckled from the breasts of faith, along with Islām. Thus you were sanctified in life and sanctified in death. The hearts of the believers are not agreeable in your separation. Thus, Allāh (s.w.t.)'s blessings upon you and His paradise. And I bear witness that you tread the path similar to you brother Yaḥyā bin Zakarīyyā (a.s.)."

`Aṭīyyah says that then Jābir rubbed his eyes around the grave and said, "Peace be you O souls that sacrificed themselves for Ḥusain (a.s.) and knelt their camels at the place of his descent. I bear witness that you established Prayers, and gave away the Zakāh, and enjoined goodness, and forbade evil, and fought against the atheists and worshipped Allāh (s.w.t.) until you were bestowed Martyrdom. By the One Who appointed Muḥammad (s.a.w.a.) upon the truth! We participated with you in what befell you." `Aṭīyyah says that hearing this, I asked him, "O Jābir! How come, when we did not descend the valley, nor did we climb the mountain (along with them), nor did we fight with the sword? While these people (Martyrs), their heads were separated from their bodies, while their children were orphaned and their wives widowed?" He replied, "O `Aṭīyyah! I have heard my beloved Messenger of Allāh (s.a.w.a.) say, that the one who loves a nation, shall arise along with them. And the one who loves the action of a nation, shall be their partner in it. By the One Who appointed Muḥammad (s.a.w.a.) with truth as a Prophet! Indeed my intention, and that of my companions, was the same upon which Ḥusain (a.s.) and his companions left." Then he said, "O `Aṭīyyah! Should I testify to you, for I do not believe I shall meet you again after this journey? Then love the lover of Āl Muḥammad (a.s.) until he loves them; and hate the haters of Āl Muḥammad (a.s.) until he hates them, although he be a fasting one or a one remaining awake at night (in worship). And be gracious with the lovers of Muḥammad (s.a.w.a.) and the progeny of Muḥammad (a.s.), for even if their foot wavers due to abundance of sins, another foot shall remain firm due to their (a.s.)'s love. Since, their lovers shall be returned to Paradise and their haters to hell."

We (the author) say that Jābir's description of Imām al Ḥusain (a.s.) as the fifth one who entered the mantle (Kisā'), evidences that it was among his renowned titles then. The gathering of the "Five Holy Personalities" below the mantle (Kisā') is among the recurrent Aḥādīth related by the Shi'ah and Ahlul Sunnah

scholars. While it is stated in Aḥādīth that the verse of purification (Taṭ-hīr) descended after they gathered below the mantle, as also numerous Aḥādīth are quoted regarding the verse of Mubāhilah. Perhaps, the concealed wisdom of the Messenger of Allāh (s.a.w.a.) in gathering "The Sanctified Lights of the Honourable Ahlulbait (a.s.)" below the mantle, was to ward off any doubt, and later none could have the audacity to include any one else in the verse, except those who were gathered ones. Although a group of opponents among the Ahlul Sunnah generalize it (the verse),¹ however, their corrupt aversion is apparent from their (baseless) statements. And as for the renowned narrative of Ḥadīth al Kisā', that is in circulation during our age, it is not found in this way in the reliable and renowned books, principles of Ḥadīth and the accurate collections of the traditionists, and can be said that it is a hand-work of the book Al Muntakhab (of Fakhruddīn al Ṭurayhī).²

As for the statement of Jābir in the above narrative addressed to Imām al Ḥusain (a.s.), that "you tread the path similar to you brother Yaḥyā bin Zakarīyyā (a.s.)", points out to the similarity between Imām al Ḥusain (a.s.) and Nabī Yaḥyā bin Zakarīyyā (a.s.). Imām Ja'far al Ṣādiq (a.s.) elucidates this reality in his Ḥadīth that, "Visit the grave of Ḥusain (a.s.) and do not estrange him, for he is the Master of Martyrs (Sayyidul Shuhadā'), chief of the youth of Paradise and resembles Yaḥyā bin Zakarīyyā (a.s.)."

A group of traditionists relate from Imām Zainul `Ābidīn (a.s.), "We left with Ḥusain (a.s.). There was no place where he alighted or mounted, except that he

¹ They strive aimlessly to include the wives and other relatives of the Messenger of Allāh (s.a.w.a.). (translator)

² It should be noted that a group of Scholars, including the Esteemed Author, question the reliability of the incident associated to Ḥadīth al Kisā', as narrated by Jābir bin `Abdullāh al Anṣārī, however, he (the Author) certainly does not deny that the verse of Taṭhīr (Purification) was revealed when the "Five Holy Personalities" gathered below the mantle (Kisā'). The reason stated for it is that there is no chain of trustworthy transmitters to relate this incident. However, Shaikh `Abdullāh al Baḥrānī, the author of Al `Awālim, quotes this Ḥadīth with his chain of transmitters of leading scholars and traditionists of the Shī'ah School of thought, reaching Jābir bin `Abdullāh al Anṣārī. Moreover, this incident has also been quoted in various Ahlul Sunnah books. To sum it up, most of the Shī'ah Scholars accept its authenticity and have quoted Ḥadīth al Kisā' in their books, and they consider its recitation to be a means of obtaining rewards, blessings and auspiciousness from Allāh (s.w.t.). And Allāh (s.w.t.) is the Best Knower. (translator)

remembered Yaḥyā bin Zakarīyyā (a.s.) and his murder. One day he (a.s.) said: The baseness and degradation of the world is that the head of Yaḥyā was dispatched as a gift for a prostitute, among the prostitutes of Banī Isrā'īl." While it is not improbable that Imām al Ḥusain (a.s.) remembered Yaḥyā (a.s.) time and again due to this reason.

There are numerous reasons for similarity between these two oppressed ones, while we state eight herein below. First, there was no one who was named upon their names previously. It is related in numerous reports that no one was named Yaḥyā or Ḥusain before them. Second, the period of their pregnancy was six months, as related in numerous reports. Third, reports and Divine Revelation descended regarding their birth and circumstances, while this has been quoted by the traditionists and exegetes in context to the birth of Imām al Ḥusain (a.s.) and interpretation of the verse, **"With trouble did his mother bear him and with trouble did she bring him forth, and the bearing and the weaning of him was thirty months."**¹ Fourth, the heavens wept upon both of them as quoted in the Shi'ah and Ahlul Sunnah books in the interpretation of this verse, **"So wept not on them the heavens and the earth nor were they respited."**² Quṭubuddīn al Rāwandī relates that the heavens wept upon them for forty mornings. Fifth, both their killers were illegitimate children. There are numerous reports in this matter, among them the Ḥadīth of Imām Muḥammad al Bāqir (a.s.) that, "All the killers of the Prophets (a.s.) and the progeny of Prophets (a.s.) were born illegitimate." Sixth, both their heads were kept in a golden tray and presented to the adulterers and children of adultery as quoted in Aḥādīth. But there is one difference that the head of Yaḥyā (a.s.) was kept in a tray, so that his blood would not fall upon the earth and give rise to Allāh (s.w.t.)'s rage. However, the polytheists of Kūfah and the followers of Banī Umayyah did not consider this with Imām al Ḥusain (a.s.). What appropriate has someone said, "What a pity that the blood of your neck may fall upon the earth; O my Yaḥyā, permit me to bring a tray (for him)." Seventh, the head of Yaḥyā speaks, as quoted in Tafsīrul Qummi; and Imām al Ḥusain (a.s.), as quoted earlier. Eighth, Allāh (s.w.t.)'s revenge for the murder of Yaḥyā (a.s.) and Imām al Ḥusain (a.s.) by killing seventy thousand men, as quoted in Manāqib Āl Abī Ṭālib (of Ibn Shahr Āshūb al Māzandarānī).

¹ Holy Qur'ān, Sūratul Aḥqāf: 15

² Holy Qur'ān, Sūratul Dukhān: 29.

Moreover, adhering to the circumstances relating to the Martyrdom of Imām al Ḥusain (a.s.) and Yaḥyā, could evidence the mystery of the meaning of the saying, that whatever befell the past nations would also befall the present nation. And Allāh (s.w.t.) is the Best Knower!

As for the testimony of Jābir to `Aṭīyyah that, "Then love the lover of Āl Muḥammad (a.s.) until he loves them", a similar testimony was written by Imām `Alī al Ridhā (a.s.) to his camel-rider, saying, "Be a lover of the progeny of Muḥammad (a.s.) although you be immoral; and a lover of their lovers although they be immoral."

Quṭubuddīn al Rāwandī writes in his Al Da`wāt that this written statement (of Imām al Ridhā) still exists with some inhabitants of Karmand, a village among our localities of Iṣfahān. The incident relating to it is that one of its inhabitants was among the camel-riders of Imām `Alī al Ridhā (a.s.). During Imām (a.s.)'s travel towards Khurāsān, the man wished to bid him farewell and therefore said, "O son of the Messenger of Allāh (s.a.w.a.)! Please present me a statement in your blessed handwriting through which I may gain blessings", while he was from among the Ahlul Sunnah. Imām (a.s.) wrote down this statement for him.

10. Arrival of the Prophet (s.a.w.a.)'s family at Madīnah

When the Prophet (s.a.w.a.)'s family left Shām, they traversed the path until they neared Madīnah. Bashīr bin Jaḍlam, who accompanied them relates that when we neared Madīnah, Imām `Alī Ibnul Ḥusain (a.s.) sat his mount, pitched his tent and dismounted the women. Then he (a.s.) said, "O Bashīr! May Allāh (s.w.t.) have mercy upon your father, he was a poet. Then can you also compile verses?" I replied, "Yes, O son of the Messenger of Allāh (s.a.w.a.)! I too am a poet." Hearing this, he said, "Then enter Madīnah and recite elegies for Ḥusain (a.s.)." Thus, I mounted and galloped until I entered Madīnah.

When I reached Masjidul Nabī (s.a.w.a.), I started to weep in a loud voice and recited these verses, "O the inhabitants of Yathrib (Madīnah)! No place remains for you therein. Ḥusain has been killed, then my eyes have been pouring copiously for him. His body is lying in Karbalā' drenched in its own blood, and his head has been taken from one place to another." Then I called out, "This is `Alī Ibnul Ḥusain (a.s.), who has settled in your locality and alighted in your door, along with his aunts and sisters, while I am their messenger towards you to inform you of their place." There was no veiled woman in Madīnah, except that she came out unveiled, scratching their faces and calling out, "O Woe! O destruction!" I neither saw such weeping similar to that day, nor did I witness a day hard upon the Muslims that it. I heard a maid reciting elegies upon Ḥusain (a.s.), then she turned to me and said, "O announcer! You have renewed our grief upon Abī `Abdillāh (a.s.) and scraped the sores that were not yet healed. Then who are you, may Allāh (s.w.t.) have mercy upon you?" I replied, I am Bashīr bin Jaḍlam, while my master `Alī ibnul Ḥusain (a.s.) has sent me, and he has alighted at so and so place, along with children of Abā `Abdillāh al Ḥusain (a.s.) and his women." Hearing this, they left me at my place and proceeded towards them. I struck at my horse until I reached them and saw that people had occupied all the paths. Seeing this, I dismounted my horse, climbed upon the necks of people and reached the door of the tent.

`Alī ibnul Ḥusain (a.s.) was inside the tent and then came out with a kerchief in his hands, wiping his tears. An attendant followed him with a chair and placed it for him.¹ Imām (a.s.) sat upon it and could not control his tears, while voices of

¹ It should be noted that the first pulpit erected in Islām was at Madīnah. Since there were

people's weeping arose from all sides. They consoled him, while the place turned into a spot of severe clamour. Then he (a.s.) signalled them with his hands to remain silent and they did so. Then he (a.s.) said, "All praise be to Allāh (s.w.t.), the Lord of the worlds, the Beneficent, the Merciful. The Master of the day of judgement. The Creator of all the creations. Whose comprehension is far away and is more elevated than the high heavens; and Who is so near that He hears the secrets (of his slaves). We praise Him upon the grave events and the disasters of age, and upon the severity of grief and bitter taste of tragedies, and the great sorrow and grand grief, and heart-rending and afflicting hardships. O people! Verily Allāh, the worthy of praise, tried us by means of great sorrows, while a deep fissure manifested in Islām. Abū `Abdillāh (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 an incomparable disaster. O people! Which of your men would delight after his killing, and which of your eyes would spare tears upon it? The seven 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. O people! What heart would not rip upon his Martyrdom? And what conscience would not scorch upon it? And what ears would not turn deaf when they hear regarding this fissure manifested in Islām? O people! We were driven forth, expelled, paraded from far and near the cities as if we were the children of Turkish or Kābulī descent, without having

few Muslims (in the initial days), the Messenger of Allāh (s.a.w.a.) would recline his blessed back against one of the pillars of the Masjid, that was a palm-tree, and counsel people. Later when the number of Muslims increased, a pulpit (Minbar) was prepared for him (s.a.w.a.) containing three steps. On Friday when the Messenger of Allāh (s.a.w.a.) desired to mount it, the palm-tree gave a cry, similar to the cry of a she-camel for her baby. Seeing this, the Messenger of Allāh (s.a.w.a.) alighted from the pulpit and embraced it until it became silent, as is renowned in books. Again he (s.a.w.a.) mounted the pulpit and uttered "Āmīn (so be it)" thrice upon the imprecation of Jibrā'il on three groups of people, viz. the one disowned by his parents, the one who remained deprived of Allāh (s.w.t.)'s forgiveness in the month of Ramadhān and the one who heard the name of the Messenger of Allāh (s.a.w.a.) and did not invoke salutations upon him. Similarly, the first pulpit (Minbar) erected for reciting the sufferings of Imām al Ḥusain (a.s.) was also at Madīnah. When the people came to meet Imām Zainul `Ābidīn (a.s.), his retainer brought a chair for him (a.s.). Imām (a.s.) sat upon it and related the Martyrdom of his father (a.s.), as related. (Author)

committed a crime or performed evil deeds, nor are we one of those who have created the fissure in Islām. **We have heard not of this among our fathers of old.**¹ This is nothing but new. By Allāh! If the Prophet (s.a.w.a.), 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 Allāh's and verily unto Him shall be our return.** What a severe, painful, tragic, grievous, sorrowful, heart-rending and bitter was the trouble that we witnessed and forbore. We offer it to Allāh's account, for He is the Mighty, the Avenger."

When his sermon concluded, Ṣawḥān bin Ṣa`ṣa`ah bin Ṣawḥān arose and sought pardon from him (a.s.), saying, "O son of the Messenger of Allāh (s.a.w.a.)! I have been disabled in my legs and therefore could not render assistance to you." Imām (a.s.) accepted his excuse and sent blessings upon his father Ṣa`ṣa`ah bin Ṣawḥān.

Thereafter the Prophet (s.a.w.a.)'s family proceeded towards Madīnah, and when their sight fell upon his (s.a.w.a.)'s grave, they raised a cry, saying, "O grandfather! O Muḥammad (s.a.w.a.)! Your Ḥusain (a.s.) was martyred thirsty and your family was captivated, without pitying the elder or younger." Hearing this, clamour arose from the people of Madīnah, while the voices of weeping and wailing sounded from every quarter.

It is related that when Zaynab (s.a.) reached Masjid al Nabī (s.a.w.a.), she held the two handles of its doors and called out, "O grandfather! I convey to you the news of the Martyrdom of my brother Ḥusain (a.s.)."² She constantly remained engrossed in weeping, while the tears of her eyes never dried up. And whenever her sight fell upon Imām Zainul `Ābidīn (a.s.), her grief would renew and her heart-ache would increase two-fold.

Al Ṭabarī relates from Imām Muḥammad al Bāqir (a.s.) that when they entered Madīnah, a woman from the family of `Abdul Muṭṭalib, stepped out with dishevelled hair, sleeved folded up, weeping and reciting verses, "What will you respond when the Prophet (s.a.w.a.) will ask you as to what did you with my progeny and my family after me, while you were the last nation? Some of them were imprisoned, some were rolling in their own blood. This was not my

¹ Holy Qur'ān, Sūratul Mu'minūn: 24; Sūratul Qaṣaṣ: 36

² Here the author quotes some verses in Fārsī, which we forgo. (translator)

recompense for my counsels. My successors should not have dealt with my close ones in an evil manner.”

Imām Ja`far al Ṣādiq (a.s.) relates that Imām Zainul `Ābidīn (a.s.) wept upon his father for forty years. During this period, he fasted in the days and spent the nights in worship. At the time of breaking the fast, his attendant would bring food and drink for him and place it in front of him, saying, “O Master! Please eat.” Hearing this, he (a.s.) would say, “(How should I do so when) The son of the Messenger of Allāh (s.a.w.a.) was killed hungry. The son of the Messenger of Allāh (s.a.w.a.) was killed thirsty.” He would constantly utter this and weep until the food and drink would be soaked in his tears. He constantly remained in this state until he met his Allāh (s.w.t.).

It is also related from one of Imām Zainul `Ābidīn (a.s.)’s retainers, that one day Imām (a.s.) left towards the desert and I too followed him. When I reached him, I saw him prostrating upon an uneven stone and heard his sound of weeping. I counted that he (a.s.) repeated these words a thousand times in prostration (Sajdah), “Lā Ilāha illallāhu Ḥaqqan Ḥaqqā. Lā Ilāha illallāhu Ta`abbudan wa Riqqā. Lā Ilāha illallāhu Īmānan wa Ṣidqā. (There is no other Deity except Allāh, we say with certainty! There is no other Deity except Allāh, we say in the state of (His) slavery! There is no other Deity except Allāh, we say with faith and confirmation!)” Then he lifted his head from prostration, while his beard and face were drenched in his tears. I told him, “O Master! However, it is time that your grief ended and your weeping lessened.” Hearing this, he (a.s.) said, “Woe be to you! Indeed, Ya`qūb bin Ishāq bin Ibrāhīm (a.s.) was a Prophet and son of a Prophet. He had twelve sons, while Allāh (s.w.t.) concealed one of them from him. His hair turned white, his back bent due to grief and his eyesight went away due to (constant) weeping, while his son was very much alive in this world. However, I saw my father, my brother and seventeen (men) among my family, killed. Then how could my grief end and my weeping lessen?”

It is related that Imām Zainul `Ābidīn (a.s.) distanced himself from the people, after the Martyrdom of his father (a.s.), and resided in a desert in a tent made of hair. He stayed therein for some years, and would sometimes go to visit his grandfather Amīrul Mu`minīn (a.s.) and his father Imām al Ḥusain (a.s.), without anyone knowing.

It is quoted in some reliable books that after her return to Madīnah, Rabāb bint Imru' al Qays, the mother of Sakīnah (and wife of Imām al Ḥusain), who was

present in Karbalā', never sat in a shade and did not take shelter from heat or cold. The notables of Quraysh sent her proposals of marriage, but she replied, "There shall be no father in law for me, except the Messenger of Allāh (s.a.w.a.)." She wept day and night until she left this world in rage and sorrow.

Abul Faraj (al Iṣfahānī) says that after the Martyrdom of Imām al Ḥusain (a.s.), these verses were recited by Rabāb in his elegy, "Surely the one who was a radiant illumination from whom light would be sought is lying killed in Karbalā' without even being buried. He is the grandson of the Prophet (s.a.w.a.). May Allāh give you the best of rewards from us and may He save you from the loss of the weighing scales when the deeds are measured. You were to many a strong mountain in whole safety I would stay. You dealt with us with compassion and religion. Who is there now to address the concerns and needs of the orphans and the needy? Who is now the sanctuary of the destitutes? Surely, after being your relative, I do not wish to engage in any relation now till I disappear between the sand and the dust."

It is related that the women of Banī Hāshim neither applied collyrium (in their eyes), nor dyed (their hair), while no smoke was seen arising from their houses (kitchen) for five years, until `Ubaydullāh bin Ziyād was killed. Allāh (s.w.t.)'s curse be upon him.

We (the Author) say that when the accursed Ibn Ziyād was killed, Mukhtār dispatched his head for Imām Zainul `Ābidīn (a.s.). He was having food when the head reached him (a.s.). Seeing it, he (a.s.) performed prostration (Sajdah) and said, "When we were entered in the presence of this accursed one, he was having lunch. I desired from Allāh (s.w.t.) not to depart me from this world until I saw his head during my lunch. Since, when the head of my respected father (a.s.) was placed near him, he was having lunch. May Allāh (s.w.t.) bestow a fair reward to Mukhtār."

Here the (fair) status of Mukhtār is evident that he pleased the heart of Imām (a.s.), rather he gladdened the hearts of the anguished ones, oppressed ones and the grief-stricken widows and orphans of the Prophet (s.a.w.a.)'s family, who spent five years in mourning and dejection. Due to this, he actually brought them out of mourning, settled their homes and rendered assistance to them.

It is quoted in reliable books of Aḥādīth that a non-believer had a Muslim neighbour, with whom he dealt with fairness and kindness. When the non-

believer died and entered hell, as the promise of Allāh (s.w.t.), He (s.w.t.) put him in a mud house in hell, so that the heat of the fire may not harm him and he received sustenance from outside hell. It was said to him, "This is due to your kindness towards a Muslim." Then, if the state of a non-believer scales such heights due to his kindness towards a Muslim, then what would be the state of Mukhtār, whose conduct was pleasing to such an extent. While there are numerous reports in praise of pleasing the heart of a believer, that cannot be computed. Therefore, blessed be the state of Mukhtār, who pleased the aggrieved hearts of the progeny of the Messenger of Allāh (s.a.w.a.). Two desires of Imām Zainul `Ābidīn (a.s.) were fulfilled through his medium, one the murder of Ibn Ziyād, as stated above; and second the murder of Ḥarmalah bin Kāhil and his burning.

Minhāl bin `Amrū relates that I left Kūfah to perform the Ḥajj Pilgrimage. I went to meet `Alī ibnul Ḥusain (a.s.) and he questioned me regarding Ḥarmalah bin Kāhil. I informed him that he was alive in Kūfah. Imām (a.s.) lifted his hands to imprecate for him and desired from Allāh (s.w.t.) to let him taste the heat of iron and fire in this world. When I returned back to Kūfah, one day I went to meet Mukhtār. Mukhtār called for his horse, mounted it and told me also to mount. We proceeded together until we reached Kunāsah in Kūfah and he stopped as if waiting for something. Suddenly I saw that people had arrested Ḥarmalah and brought him to Mukhtār. Seeing this, Mukhtār praised Allāh (s.w.t.) and ordered his hands and feet to be cut and to burn him alive. When I saw this, I uttered twice, "Glory be to Allāh (s.w.t.)!" Mukhtār asked me the reason and I informed him of Imām (a.s.)'s imprecation for him (Ḥarmalah) and fulfilment of his desire. Hearing this, Mukhtār alighted from his horse, recited two units of lengthy Prayers and then performed a lengthy prostration (Sajdah) of thanksgiving. We proceeded together until we reached our houses and I invited him for food. Mukhtār replied, "O Minhāl! You informed me that `Alī ibnul Ḥusain (a.s.) desired something (from Allāh), that were accomplished at my hands, then you desire that I partake food? Today is a day of fasting and I should fast in thanksgiving due to its fulfilment."

Conclusion

It should be noted that there are numerous reports quoted regarding weeping of the Angels, Prophets (a.s.) and their Vicegerents; and also the weeping of heavens, earth, genie, human, beasts and birds in grief of the Master of the

oppressed Imām al Ḥusain (a.s.). Also numerous narratives are quoted regarding transformation in the state of trees, plants, oceans and mountains upon his Martyrdom; and verses and elegies recited by the genies in his grief. Also traditions relating to his sufferings, that was the most severe among sufferings; reward of visiting his blessed grave; honour of the land of Karbalā' and the benefits of the earth of his sacred grave; oppression committed upon his grave and miracles manifested through it; reward of invoking curse upon his killers, their disbelief, their severe punishment and that they did not derive any benefits in this world, rather they tasted Divine punishment here itself. And if not for brevity's sake, we would have quoted it here in brief, for auspiciousness. However, it should be noted, that such types of incidents and cited phenomena, regarding complete transformation in the components of the world upon the murder of the oppressed ones, are not improbable or surprising in the eyes the masters of other religions and nations and those who believe in the principles, miracles and wondrous acts. Besides, if a researcher refers to historical and biographical works, he shall confirm that the incidents manifested in the sixty first Hijrah, the year of Imām (a.s.)'s Martyrdom, were extra-ordinary; while these have been quoted by historians in their various books, who are not accused of being a Shī'ah or writing fiction.

Ibn Athīr al Jazarī, the author of *Al Kāmil fil Tārīkh*, considered reliable and proficient among historians, has clearly stated in his said book, regarding issues dealing with the incidents of the sixty first Hijrah, that for two or three months after the Martyrdom of Imām al Ḥusain (a.s.), people witnessed the walls, as though smeared with blood, from sunrise until noon. Similar numerous reports have been quoted in reliable books.

The proficient literati (Muḥammad Ḥasan) E`atimādul Salṭānah writes in his book *Al Ḥujjatul Sa`ādah fī Ḥujjatul Shahādah*, that during the sixty one Hijrah, the year of the Martyrdom of Imām al Ḥusain (a.s.), the entire earth lacked a state of stability and serenity and entered a state of upheaval and disorder. The continents of Europe and Asia were either red due to bloodshed, or all its divisions were in a state of restlessness and disturbance. The bond of peace among people had broken off and there was a storm of commotion and uproar among them. The origin of this Fārsī book (*Ḥujjatul Sa`ādah fī Ḥujjatul Shahādah*) is based upon the ancient books of world histories, written in various ages in numerous languages and compiled in this book. Those who wish to know more should refer to it.

Whatever is being observed around the globe, regarding the mourning rites of Imām al Ḥusain (a.s.), its expansion day by day until Qiyāmah, its effects not vanishing and its remembrance not being erased, is sufficient evidence (of its truthfulness). To this effect, numerous reports are related from the Ahl al-bait (a.s.), while the sermon of `Aqilah Zaynab (s.a.) in the court of Yazīd, addressed to him, said, "Then you may lay whatever traps you have, and take whatever steps you desire, and endeavour as much as you want. By Allāh! You shall never be able to wipe out our remembrance, nor oust our inspiration from the midst." Some of the Scholars include this (permanence of Imām's remembrance) to be among his (a.s.)'s marvellous miracles. From the days of the reign of the Daylamīs (Daylamites) until today, the standard of mourning for the Oppressed Martyr is raised in the east and west of the world. While it can be observed that the Shī`ah are agitated to such an extent on the day of the tenth of Muḥarram (`Āshūrā'), that they remain engrossed in reciting elegies, holding mourning ceremonies, beating their heads and breasts, adorning black clothes and other mourning rites in all the countries.

A group of historians relate that in the year six hundred and fifty Hijrah, Mu`īzul Dawlah al Daylamī issued a command that on the day of `Āshūrā' the inhabitants of Bagdād should recite elegies and beat their breasts upon Imām al Ḥusain (a.s.), and the women should dishevel their hair and blacken their faces. He also ordered the markets to be closed and rags to be hung upon them, while the cooks should avoid cooking food. The Shī`ah women stepped out, blackening their faces with the soot of a cooking vessel or something else, beating their chests and reciting elegies. This continued for several years, while the Ahlul Sunnah did not possess the courage to stop it, since the ruler was on the side of the Shī`ah.

Among its (the mourning) marvels is its impact upon the hearts of the common people, and also upon those who do not belong to this (Shī`ah) school of thought or those who do not care about the rites of the Sharī`ah, while this is quite apparent. I (the author) remember that while reading the book Tuḥfatul `Ālim of the proficient scholar Sayyid `Abdul Laṭīf al Shushtarī,¹ I read the

¹ Sayyid `Abdul Laṭīf was among the descendants of Sayyid Ne`matullāh al Jazā'ērī and he authored the above book in India, relating with the history of Shushtar (in Īrān) and biographies of his ancestors, from Sayyid Ne`matullāh and his children until his age. In this book he has also written regarding the culture of the inhabitants of India, while he presented

marvellous discussion regarding the mourning rites conducted by the fire worshippers of India, that was customary among them on the day of `Āshūrā'.

The Honourable Sheikh and Noble Learned Traditionist, Mīrzā Muḥammad (al Arbāb) al Qummī, writes in his book *Al Arba`īn al Ḥusainīyyah*, that in the year one thousand three hundred and twenty two Hijrah, I was on the way to Karbalā' during the (ten) days of `Āshūrā'. In the first part of `Āshūrā' I reached Ya`qūbiyyah, whose inhabitants were mostly Ahlul Sunnah, rather biased ones, and at night heard sounds of elegy-reciting and the uproar of children. I asked one of the children and he replied to me in Arabic, saying, "They are lamenting upon the Oppressed Master." I asked him who was the Oppressed Master and he replied, "Our Master Ḥusain (a.s.)." When I was in Kurdistān (`Irāq) during the remaining days of `Āshūrā', I saw that the Bedouins therein, who were not even aware of the rites of the Sharī'ah, gathered together and their cries of "Yā Ḥusain" reached the heavens.

However, the most astonishing fact is the effect of Imām (a.s.)'s sufferings upon the inanimate object, plants and animals. To this extent, there are numerous reports that evidence that the entire creation was agonized by the heart-rending suffering of Imām al Ḥusain (a.s.) and everything wept upon him according to the mode of their creation. Transformations took place in the parts of the world that cannot be hidden. While friend and foe, believer and non-believer, all bore witness and beheld it. However, since quoting all these incidents requires a book in itself, while quoting it briefly is also not suitable, therefore we point out to the outcome of some of these reports.

Imām Muḥammad al Bāqir (a.s.) said, "Wept upon Ḥusain (a.s.), the men, and genie, and the birds and beasts, until their tears fell."

Imām Ja`far al Ṣādiq (a.s.) said, "When Abū `Abdullāh al Ḥusain (a.s.) was killed, wept upon him the seven heavens, and the seven earths, and all that they contain and all in between them, and all that move in paradise and hell, among the creations of our Lord (s.w.t.), and all those visible and concealed. All wept upon Abā `Abdillāh al Ḥusain (a.s.), except three things."¹

this book to his paternal cousin, Sayyid Abul Qāsim bin Radhī and therefore it was renowned as *Tuḥfatul `Ālam*. And Allāh is the Best Knower. (Author)

¹ It is further stated that the narrator asked Imām al Ṣādiq (a.s.), "May I be ransom upon you! What were those three things?" Imām (a.s.) replied, "(the inhabitants of) Baṣrah, (the

It is related from Imām al Ḥasan (a.s.) that he told his brother Imām al Ḥusain (a.s.), "Then the curse (of Allāh) shall be lawful upon the Banī Umayyah, while the heavens shall rain dust and blood, and shall weep upon you everything, also the wild beasts in the wild and the fishes in the ocean."

The report of Imām Ja`far al Ṣādiq (a.s.), as narrated to Zurārah, that the heavens, the earth and the sun wept upon Ḥusain (a.s.) for forty mornings.¹

Shaikh al Ṣadūq relates from one of the inhabitants of Baytul Muqaddas (in Jerusalem) that he said, "By Allāh (s.w.t.)! We, the inhabitants of Baytul Muqaddas, came to know of the night of the Martyrdom of Ḥusain (a.s.), and we did not lift up any stone, clod or rock from the earth, except that we saw blood boiling beneath it. The walls had turned red, similar to the rings (of a chain). It rained blood for three days and we heard a caller announce in the darkness of night, "Do the nation that has killed Ḥusain (a.s.) desire the intercession (Shafā`ah) of his grandfather (s.a.w.a.) on the day of reckoning? Never, by Allāh (s.w.t.), they shall have no intercessor, and they shall be in punishment on the day of Qiyaamah."

The sermon of Imām Zainul `Ābidīn (a.s.), delivered during his entry into Madīnah, the wordings of some salutations of Imām al Ḥusain (a.s.), and other reports, evidence the weeping of the creations and their perplexed state. There are also numerous reports related by the Ahlul Sunnah that bear witness to the occurrence of such wondrous phenomena in the heavens and earth upon this great suffering. One can conclude by all of these reports regarding the universal sufferings.

Among these reports, is the interpretation of the verse, **"So wept not on them the heavens and the earth nor were they respited",**² that the heavens wept when Ḥusain (a.s.) was killed, while their weeping was redness.

Ibn `Abd Rabbuh al `Andalūsī writes in the report dealing with the delegation of Muḥammad bin Shihāb al Zuhri to `Abdul Malik bin Marwān. The latter asked

inhabitants of) Dimashq (Damascus) and the family of `Uthmān (bin `Affān). Allāh (s.w.t.)'s curse be upon them." (Ibn Qawlawayh al Qummī, "Kāmilul Ziyārāt") (translator)

¹ The entire report is mentioned in this book under the section dealing with "Reward of weeping upon his (a.s.)'s Martyrdom, compiling and reciting elegies upon him and holding mourning ceremonies for him (a.s.)" (translator)

² Holy Qur`ān, Sūratul Dukhān: 29.

him, "What happened in Baytul Muqaddas on the day when Ḥusain (a.s.) was killed?" Al Zuhri replied, "So and so informed me, that no stone was lifted up from the earth at Baytul Muqaddas on the next day after the Martyrdom of `Alī bin Abī Ṭālib (a.s.) and Ḥusain bin `Alī (a.s.), except that there was blood beneath it."

A similar report has been quoted in Kāmilul Ziyārāt (of Ibn Qawlawayh) from Imām Muḥammad al Bāqir (a.s.) informing Hishām bin `Abdul Malik.¹

Ibn `Abd Rabbuh al `Andalūsi also relates that when the tents of Imām al Ḥusain (a.s.) were plundered, they (Yazīd's army) found some scent therein. No woman (among the enemies) applied it, except that she developed leprosy.

Also the incident of the iron pen that wrote these verses in blood upon the wall of the monastery, "Do the nation that has killed Ḥusain (a.s.) desire the intercession (Shafā`ah) of his grandfather (s.a.w.a.) on the day of reckoning? Never, by Allāh (s.w.t.), they shall have no intercessor, and they shall be in punishment on the day of Qiyāmah." Turning of dirham into clay, which were given by the monk to the bearer of the head (of Imām al Ḥusain) for taking it, which we have quoted before, have also been quoted by the Ahlul Sunnah.

There are also numerous incidents of the genie reciting elegies and verses for Imām al Ḥusain (a.s.) that cannot be computed. Umm Salmah heard the genie recite elegies on the night of the Martyrdom of Imām al Ḥusain (a.s.).

¹ Imām Ja`far al Ṣādiq (a.s.) relates that Hishām bin `Abdul Malik sent someone to bring my father (Imām al Bāqir) to Shām. When he (a.s.) arrived there, Hisham said, "O Abā Ja`far! I invited you here to ask you a question, which would not be asked by anyone other than me. And I did not find anyone among the creations capable of knowing of this matter, except one." My father said, "The commander can ask me whatever he wishes. If I know, I shall reply, and if I don't, I will say that I don't know, for truth is more worthy of being told." Hishām said, "Tell me about the night on which `Alī bin Abī Ṭālib (a.s.) was assassinated. How did the people of other areas learn of his killing? And what was the sign of his death for people? If you know the answer, tell me if that sign ever reappeared at the death of anyone other than `Alī (a.s.)." My father replied, "O commander! The night on which `Amīrul Mu'minīn (a.s.) was martyred, no stone was lifted up, except there was fresh blood beneath it until dawn. The same happened when Hārūn (a.s.) was killed. The same happened when Yusha` ibn Nūn was killed. The same happened when `Īsa ibn Maryam (a.s.) was raised to the heavens. The same happened when Sham`ūn bin Ḥamūn Al Ṣafā was killed. The same happened when Ḥusain bin `Alī (a.s.) was martyred. (Ibn Qawlawayh al Qummī, "Kāmilul Ziyārāt") (translator)

Al Zuhri also quoted their elegies, "The female of the genie would cry upon the Hāshimī women and would hit on their cheeks, that were clean like the dīnārs and would wear black clothes after being adorned with gold and silver embroidered brocade garments."

Another of their elegies are also quoted, "His forehead was caressed by the Prophet (s.a.w.a.) and his cheeks would gleam. His parents were the loftiest people of the Quraysh and his grandfather was the best of the grandfathers." All these have been quoted by Sibṭ Ibnul Jawzī in his Taḍkirah Khawāṣṣul Ummah.

Sibṭ Ibnul Jawzī mentions in his Taḍkirah Khawāṣṣul Ummah that Muḥammad bin Sa`ad writes in his Al Ṭabaqātul Kabīr that the redness in the skies was not witnessed before the Martyrdom of Imām al Ḥusain (a.s.). He (Sibṭ Ibnul Jawzī) also quotes in his book Al Tabṣirah from his maternal grandfather Abul Faraj Ibnul Jawzī, that the sign of anger is redness, since the one who is enraged, his face turns red. While this redness is an indication of a person is angry and annoyed. However, Allāh (s.w.t.) is independent of a physical body and bodily parts; therefore He (s.w.t.) revealed his displeasure upon the killing of Imām al Ḥusain (a.s.) by redness in the atmosphere, while this is a great proof against this crime.

A group of Ahlul Sunnah narrate that after the Martyrdom of Imām al Ḥusain (a.s.), the walls looked as if smeared in blood, while the heavens rained blood, whose stains remained upon the clothes for some time. And this continued for two months, rather three months.

Ibrāhīm bin Muḥammad al Bayhaqī writes in his book Al Maḥāsin wal Masāwī', authored more than a thousand years back, that Muḥammad bin Sīrīn said, that this redness in the heavens was not seen, except after the Martyrdom of Ḥusain (a.s.); and no Roman woman menstruated in four months, except that she got inflicted with leprosy. Thus, the Roman king wrote to the `Arab king that, "You have killed your Prophet or son of your Prophet."

It is also related from Ibn Sīrīn that a rock was found, five hundred years before the declaration of Prophet hood, on which was written in the Syrian language, "Do the nation that has killed Ḥusain (a.s.) desire the intercession (Shafā`ah) of his grandfather (s.a.w.a.) on the day of reckoning? Never, by Allāh (s.w.t.), they shall have no intercessor, and they shall be in punishment on the day of Qiyāmah."

Sulaymān bin Yasār relates that a stone was found, upon which the following verses were written, "Surely Fāṭemah would arrive at the day of judgement while, her clothes would be covered with the blood of Ḥusain. Woe be to the one whose interceders become his enemies, while the trumpet of the day of judgement is being blown."

It is quoted in Majmū'at Rasā'el of Shaikh al Ṣadūq, Kashkūl (of Shaikh al Bahā'ī), Zahrul Rabī' (of Sayyid Ne'matullāh al Jazā'erī), etc., that a red agate (Aqīq) was found, upon which these verses were engraved, "I am a pearl from the sky. They scattered me on the day of the wedding of the grandsons. I was even more shining than silver. The blood of the throat of Ḥusain has coloured me."

Sayyid Ne'matullāh al Jazā'erī writes in his book Zahrul Rabī' that I saw a small yellow stone in Shushtar, dug by the diggers. On it was written, "In the Name of Allāh (s.w.t.), the Beneficent, the Merciful. There is no other Diety except Allāh (s.w.t.). Muḥammad (s.a.w.a.) is the Messenger of Allāh (s.w.t.). `Alī (a.s.) is the friend of Allāh (s.w.t.). When Ḥusain bin `Alī bin Abī Ṭālib (a.s.) was killed, it was written down with his blood upon the earth covered with gravels, **"And soon shall know those who deal unjustly, what an (evil) turning they shall be turned to!"**¹ While all these incidents cannot be improbable.

A similar incident has occurred in our (the author's) age. Our Eminent Master, the Trustworthy Authority of Islām, Mīrzā Ḥusain al Nūrī relates from his teacher Shaikh `Abdul Ḥusain al Tehrānī (Shaikhul `Irāqīn) that once when he went to Ḥillah, a tree had been cut down. When it was cut lengthwise with a saw, it was found written in each gap, "There is no other Diety except Allāh (s.w.t.). Muḥammad (s.a.w.a.) is the Messenger of Allāh (s.w.t.). `Alī (a.s.) is the friend of Allāh (s.w.t.)." The Learned Scholar and Efficient Literati Mīrzā Abul Fadhl al Tehrānī also relates this incident from his researcher father (Abul Qāsim al Tehrānī), who related it from Shaikhul `Irāqīn Shaikh `Abdul Ḥusain. Then he (Abul Fadhl al Tehrānī) writes that I too saw a small diamond in Tehrān, not larger than half a lentil. Anyone who saw it, would believe that it was not a handwork of anyone. The sacred name of `Alī (a.s.) was engraved in it with a reverse Yā', along with a small word, apparently "Yā" (O), when combined would be Yā `Alī (O `Alī). Similar incidents are found in biographical and historical

¹ Holy Qur'ān, Sūratul Shu'arā': 227.

works.

It is quoted in some books of the Ahlul Sunnah, that on the night of the Martyrdom, a caller was heard saying (at Madīnah), "O those who killed Ḥusain (a.s.) in ignorance, have tidings of (Divine) punishment and torture; all the inhabitants of the heavens wept upon you (your act), among the Prophets and Angels; and prior you were cursed by the tongue of (Sulaymān) Ibn Dāwūd (a.s.), Mūsā (a.s.) and the bearer of Injīl (ʿĪsā)."

It is found in some Aḥādīth that when Imām al Ḥusain (a.s.) was martyred, the heavens rained blood. It is also said that the heavens turned dark to such an extent, that stars were visible during the day. And no stone was lifted up from the earth, except that there was fresh blood found beneath it.

Ibn Ḥajr relates that the heavens wept for seven days and turned red.

Ibnul Jawzī relates from (Muḥammad) Ibn Sīrīn that the heavens turned dark for three days, followed by redness in it.

The author of Yanābīʿ ul Mawaddah (Sulaymān al Qandūzī) relates from the book Jawāhirul ʿIqdayn of Al Samhūdī, that a group went to attend a mourning ceremony of the Romans. They found written in their church, "Do the nation that has killed Ḥusain (a.s.) desire the intercession (Shafāʿah) of his grandfather (s.a.w.a.) on the day of reckoning? Never, by Allāh (s.w.t.), they shall have no intercessor, and they shall be in punishment on the day of Qiyāmah." They asked who had written it, but the Romans replied that they did not know.

Numerous matters, relating to the elegies by the genies on the way of the Prophet (s.a.w.a.)'s family's passage from Kūfah to Shām, are also quoted in the same book from Maqtalul Ḥusain (a.s.) of Abī Mikhnaf. When they reached a Monastery, when they had raised the sacred head upon a lance, a caller was heard saying, "I swear by Allāh that I did not come to you, until I saw him with my eyes in the ground of Ṭaff, such that his cheeks were covered by dust and his throat was slit, and around him were youth whose throats were bleeding just like the lamps which dispel the darkness. Ḥusain was such a lamp from which light could be sought. And Allāh knows that I am not lying in this regard."

It is related from the book Al Minhul Makīyyah fī Sharḥil Hamzīyyah of Ibn Ḥajar al Haythamī that among various signs that manifested on the day of Martyrdom of Ḥusain (a.s.), are that the heavens rained blood, while the utensils became full of it. The atmosphere turned dark to such an extent, that the stars

manifested. The darkness of the night was such severe, that people presumed that Qiyāmah had come forth. The stars collided with one another and conjoined. No stone was lifted off the earth, except there was fresh blood boiling beneath it. The world turned dark for three days and thereafter red,¹ that stretched for six months, and was seen ever after. (Jalāluddīn) Al Suyūṭī quotes similarly in his Tārīkhul Khulafā' and then says that the dye-plant that was along with (Yazīd's army), turned into mud. When they sacrificed a Camel (to eat), they saw its meat was similar to fire, and when they cooked it, its taste was bitter, similar to aloe.

To sum it up, there are numerous similar incidents found in the Ahlul Sunnah books that cannot be computed. We conclude our words with a wondrous incident. The Traditionist Mīrzā Ḥusain al Nūrī, quotes with his reliable chain of transmitters from the Honourable Scholar, the possessor of splendid wondrous acts and eminent position, Ākhund Mullā Zainul `Ābidīn al Salmāsī. The latter narrates that while returning from the visitation (Ziyārah) of the Mausoleum of Imām `Alī al Ridhā (a.s.), we passed by the mountain of Wand, near Hamadān (in Īrān). We alighted there, while it was spring time. My fellow travellers were engrossed in pitching tents, while I was beholding the bottom of the mountain. Suddenly I saw something white and when I looked carefully, I saw that it was an old man with a white beard. He had tied a white turban (`Amāmah) upon his head and was sitting upon a wooden plank that was raised around four cubits from the ground. Large rocks were scattered around him, while nothing was

¹ We (the Author) say that our Master, the Author of Al Arba`īnul Ḥusainīyyah (Mīrzā Muḥammad Arbāb al Qummī) writes that perhaps such Aḥādīth may seem improbable in the eyes of our learned ones, while shayṭān may incite them to think that this redness in the sky and horizon is known to be a natural phenomenon and has been quoted in the physics books of Ptolemy. But the above does not contradict the statement of the reliable historians, since it is possible that they refer to a unique type of redness that is external, or appearing in the middle of the sky and at a time other than sunrise. It is unlikely that the scholars and the historians mean this redness that appears in the skies at the time of sunrise or sunset, which is a result of reflection of rays, since no intelligent person recognizes the habitual events on basis of occurrences of phenomenon. Especially the Ahlul Sunnah scholars, who do not accept the contradictions regarding the excellences of the twelve A`immah (a.s.). However, such wondrous phenomena occurred in the sixty one Hijrah, that none could refuse to accept them. The Author of Shifā'ul Ṣudūr fī Sharḥ Ziyāratil `Āshūr (Abul Fadhl al Kalāntarī al Tehrānī) is also inclined to this matter that cannot be quoted here. Those desirous should refer to it. And Allāh (s.w.t.) is the Best Knower. (Author)

visible, except his head. I went to him, saluted him and displayed kindness towards him. He gained fondness for me and alighted from his place.

He informed of his belief, that was not different from the path of the Mutasharr`iyyah, while he had family and children. He distanced himself from their methodology and adopted isolation for worship. He possessed Treatises of Practices (Risālatul `Amaliyyah) of his contemporary Scholars and resided at that place for eighteen years. He had witnessed some extraordinary incidents and upon inquiry, he related that, when I first came here, it was the month of Rajab. When around five months passed, when one night I was engrossed in performing the Magrib Prayers, I heard loud sounds of lamenting and strange voices. Hearing this, I was terrified and completed my Prayers in haste. When I looked around this desert, it was full of animals that were coming towards me. These animals were different ones, such as Lions, Deer, Mountains Cows, Leopards and Wolves. They had joined one another and were howling with different voices. I was much disturbed and fearful, at the same time I wondered at their gathering and their howling with different voices. They gathered around me, raised their heads towards me and howled at my face. Seeing this, I said to myself that it was improbable that the reason for the gathering of these beasts with one another, who are each other's enemies, would be to tear me apart, while they were not doing so to one another. And this is nothing but the outcome of some great phenomena.

When I thought deeply, I remembered that it was the night of the tenth of Muḥarram (`Āshūrā'), while this lamentation, gathering and wailing was for the sake of Imām al Ḥusain (a.s.). When I was convinced, I removed my turban (`Amāmah) from my head, beat my head and threw myself from this place, with calling out, "Ḥusain, Ḥusain! The Martyr Ḥusain" and similar words. Seeing this, they emptied space for me in their midst and surrounded me in a circle. Some of them hit their head upon the ground, while some of them threw themselves upon the earth and this continued until dawn. Those among them who were wilder, moved away consequently until all of them left. This is their habit every year until it is eighteen years now, while sometimes I am doubtful regarding the day of `Āshūrā', but come to know due to their gathering. He continued the incident until the end, which cannot be quoted here (due to brevity's sake).

It is written in Al Sīratul Ḥalabīyyah (of Burhānuddīn al Ḥalabī) from one of the abstinent ones that every day he would give some pieces of bread to the ants,

but they would not eat it on the day of the tenth of Muḥarram (ʿĀshūrā').

There are similar numerous incidents, but it is sufficient for us to quote this much. We quote the following Ḥadīth for further verification of the above incident. The Honourable Sheikh Abul Qāsim Jaʿfar Ibn Qawlawayh al Qummī relates from Ḥārith al Aʿawar, that Amīrul Muʿminīn (a.s.) said, "May my parents be ransom upon Ḥusain (a.s.), the one martyred behind Kūfah! By Allāh (s.w.t.)! It is as if I see all types of the beasts of desert, stretching their necks upon his grave, weeping upon him at night until the dawn. When this happens, beware of oppressing him (by not visiting his grave)".

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11. Some elegies upon Imām al Ḥusain (a.s.)

As it is related in the beginning of the fourth section, that reciting elegies upon Imām al Ḥusain (a.s.) and weeping upon him, carries great reward and was admired in the eyes of the A'immah (a.s.). It was their (a.s.)'s practice that they would order the poets to recite elegies upon him (a.s.) and themselves weep. Since I desire utmost benefits (for the readers) from this brief treatise, I quote some of them to gain auspiciousness through them. And although these verses are in `Arabic, while this excellent book is in Fārsī, yet those who are not acquainted with `Arabic grammar, should also gain benefit through them.

The honourable Sheikh Muḥammad Ibn Shahr Āshub quotes from Al Amālī of Mufīd al Naysābūrī, that Ḍarrah, an elegy reciter, dreamt that Fāṭemah (s.a.) was at the head of the grave of Imām al Ḥusain (a.s.) and ordered him to recite these elegies for him (a.s.), "O my eyes! Pour out and raise the voice in crying and let it not decrease. And cry for the dead ones of Ṭaff whose chests were left crushed and bruised. I was not able to tend to him when he was killed nor when he was sick."

It is quoted in the Dīwān (collection of poems) of the honourable scholar Sayyid Naṣrullāh al Ḥā'eri, that a trustworthy person from Baḥrayn told him that some upright people saw Fāṭemah (s.a.) in a dream, along with a group of women, reciting elegies, "O Ḥusain! The one slaughtered from the back of the neck! O Ḥusain! The one bathed in blood!" The Eminent Sayyid annexed these verses to them, "O the traveller! They cut his artery and the camphor (blood) from his body got soiled in the mud. O the one wrested away! His shrouds were weaved with the earth of Ṭaff due to the westward and the eastward blowing winds. O the attacked one! The one who had no bier except the spear in the palm of Sinān, the one who speaks through the nose. O the lonely! Not one friendly hand could obscure his look in Karbalā'. O the slaughtered one! You were burning with thirst while your father is the master of the stream of Kawthar tomorrow. O the killed one! They burnt his tents while they were the carriers of the upright religion. Ah! I will never forget this unique one who did not have any helper except the one who cries for him in sorrow."

Our Master (Mīrzā Ḥusain al Nūrī) writes in his book Dārul Salām that one of the virtuous personalities saw Fāṭemah (s.a.) in a dream in which she told him, "Tell some of the poets to recite verses in elegies for Ḥusain (a.s.), whose first line

should be, For what crime was Ḥusain killed.” Thus, Sayyid Naṣrullāh al Ḥā'eri followed her command and composed this elegy, “For what crime was Ḥusain killed and his body bathed with his blood. His shrouds were weaved by the dust of the earth by the southern, eastern and northern winds. His arteries were cut, his bier was a spear, the filthy Sinān held him. They trampled his chest with their horses while there was knowledge and the revealed Qur'ān in it.”

Ibn Shahr Āshub, Shaikh al Mufid and others write that the first verses compiled in elegies of Imām al Ḥusain (a.s.) were that of `Uqbah al Sahmī. The verses being, “When the eyes are at rest concerning life while you are afraid of the world, then its light becomes darkened. I passed by the grave of Ḥusain in Karbalā', and I wept profusely over it. I have always been reciting elegies over him and crying over his grief and my eyes help my cause by shedding tears profusely. After Ḥusain, I cried on the group who were circumambulating the graves from all sides. Peace be on the Martyred ones in the graves in Karbalā' and insignificant is the salutation from my side for the one who visits them. Salutations in the evening and the dawn and the intermittent winds and the dust that they draw up. There will always be groups of people visiting his grave. There will also be scattered upon them the sweet fragrance of its musk.”

Shaikh Ibn Nimā writes in his Muthīrul Aḥzān that three days after the Martyrdom of Imām al Ḥusain (a.s.), Sulaymān bin Qattah al `Adwī passed by Karbalā'. When he saw the spot of the Martyrdom of the Martyrs, he sat with his back reclined to his horse and composed these elegies, “I passed by the houses of the Progeny of Muḥammad (s.a.w.a.) and I did not see the like of them on the day that they were inhabited. Did you not see that the sun has become sick on missing Ḥusain and even the city is in tremors. They were hopeful but in the afternoon the tragedy occurred. Certainly the tragedy was great and sublime. Surely the one (Ḥusain) killed at Ṭaff from the progeny of Hāshim, has brought about disgrace to the necks to the Muslims and thus they were disgraced. Surely the ladies cried and lamented at losing him, and our stars wailed upon him and sent salutations to him.”

It should be noted we have quoted in the section dealing with Imām al Ḥusain (a.s.)'s departure from Madīnah to Makkah, that one of Imām (a.s.)'s paternal aunts came to him, wept and said, “O light of my eyes! I bear witness that I have heard at this moment the genie weeping upon you and reciting these verses: Surely the one from the progeny of Hāshim who will be killed in the place

of Ṭaff (Karbālā'), has put the necks of Quraysh to droop, thus they have been disgraced." These verses were also heard by Sulaymān bin Qattah from the genie, and he included them in his elegies.

It is also related that Abul Ramḥ al Khuzā'ī came to the presence of Fāṭemah al Zahrā' (s.a.) and recited some verses in elegies for her father (s.a.w.a.). The last line of these verses were, "Surely the one from the progeny of Hāshim who will be killed in the place of Ṭaff (Karbālā'), has put the necks of Quraysh to droop, thus they have been disgraced." Hearing this, Faṭemah (s.a.) said, "O Abal Ramḥ! Do not say the last lines in this manner, rather say, has put the necks of Muslims to droop, thus they have been disgraced." He agreed to do so.

Abul Faraj quotes in his Al Agānī from `Alī bin Ismā'īl al Tamīmī, who relates from his father that once I was in the presence of Imām Ja'far al Ṣādiq (a.s.), when his slave arrived and asked permission for Sayyid al Ḥimyarī to enter, and Imām (a.s.) permitted him. Then Imām (a.s.) made his women sit behind the curtain and told Sayyid al Ḥimyarī to recite elegies. He recited, saying, "When you pass by his grave, then prolong your stay there as the caravan loaded with burden. And cry on the pure one, for his pure parents. Just as the mother cries, who has lost her only son." The narrator says that I saw Imām (a.s.)'s tears flow upon his sacred face, while the sound of weeping and wailing from his women arose, hearing this, Imām (a.s.) commanded Sayyid to stop.

As we have quoted earlier that when Abī Hārūn al Makfūf recited the first line of these elegies, Imām al Ṣādiq (a.s.) wept to such an extent, that he became silent. Seeing this, Imām (a.s.) told him to recite and complete the elegy.¹

¹ Hereafter the Esteemed Author quotes some more lengthy elegies of Sayyid Ja'far al Ḥillī, Shaikh Ṣāleḥ al Kawāz and Sayyid Muḥammad Ḥusain al Qazwīnī, which we forego. (translator)

12. Relating to the children and wives of Imām al Ḥusain (a.s.)

Shaikh al Mufīd is of the opinion that Imām al Ḥusain (a.s.) had six children, four among them were sons. First `Alī bin al Ḥusain al Akbar (Zainul `Ābidīn), whose agnomen (Kunīyyah) was Abū Muḥammad and his mother was Shāhe Zanān, the daughter of Kisrā Yazdajard (Chosroes Yazdegerd). Second `Alī bin al Ḥusain al Aṣḡar, renowned as `Alī al Akbar, who attained Martyrdom at Karbalā' alongside his father, as quoted in details before. His mother was Laylā bint Abī Murrah bin `Urwah bin Mas`ūd al Thaqafī. Third Ja`far bin al Ḥusain, whose mother belonged to the clan of Banī Quzā`ah. He died issueless in his father's lifetime. And fourth `Abdullāh, who fell a Martyr in his father's lap, when shot by an arrow at Karbalā'. As regards his daughters, first Sakīnah, whose mother was Rabāb bint Imrū' al Qays and she was also the mother of `Abdullāh (the suckling child). His second daughter was Fāṭemah, whose mother was Umm Ishāq bint Ṭalḥah bin `Abdullāh al Taymī.¹

A group of Scholars have accepted the statement of Shaikh al Mufīd, but have mentioned Imām Zainul `Ābidīn (a.s.) as `Alī al Awsaṭ (the median) and the Martyr `Alī bin al Ḥusain as `Alī al Akbar (the elder). Ibnul Khashshāb and Ibn Shahr Āshūb have named six of his sons, including Muḥammad and `Alī al Aṣḡar and included a daughter named Zaynab, among his (two other) daughters, totalling nine children.

In his book Kashful Gummah, Shaikh `Alī bin `Īsā al Irbīlī quotes from Kamāluddīn bin Ṭalḥah, that Imām al Ḥusain (a.s) had ten children, and has named nine, similar to Ibn Shahr Āshub, but has not named the fourth daughter.

Two of his sons (`Alī al Akbar and `Abdullāh) attained Martyrdom at Karbalā', as quoted in details above, while the life of Imām Zainul `Ābidīn (a.s.) shall be quoted in a separate chapter, Allāh (s.w.t.) willing. Regarding the difference of opinion that Imām Zainul `Ābidīn (a.s.) was elder than `Alī al Akbar, as mentioned by Shaikh al Mufīd; or younger than him, as opined by Ibn Idrīs (al Ḥillī) and a group of historians, we have discussed this issue in our book Nafasul

¹ Another daughter of Imām al Ḥusain (a.s.) is mentioned as Ruqayyah, who was around three- four years of age and passed away at the prison in Shām, as quoted earlier. (translator)

Mahmūm and there is no need to repeat it here.

We have already quoted in the section dealing with the children of Imām al Ḥasan (a.s.), that Imām al Ḥusain (a.s.) married his daughter Fāṭemah to his nephew Ḥasan al Muthannā (bin Imām al Ḥasan), who bore him `Abdullāh al Maḥdh, Ibrāhīm al Gamar and Ḥasan al Muthallath. And we have discussed regarding them in details. As regards Fāṭemah, she was unique and unparalleled with regards to piety, perfection, merits and beauty, and was referred to as Ḥūrul `Īn. She passed away in one hundred and seventeen Hijrah. Her sister Sakīnah too passed away in Madīnah in the same year.

Sakīnah's name was Āmenah or Umaymah, while her mother Rabāb bestowed her the title of Sakīnah. She was a chief among the women and intelligent one among the Quraysh. Apart from excellence of intelligence and opinion, she was said to be very eloquent and knowledgeable with regards to `Arabī language, poetry and literature. Numerous reports have been mentioned regarding her. It is related that when she passed away, there was delay in her funeral, since Khālid bin `Abdul Malik, the governor of Madīnah, had ordered not to lift her bier until he arrived. After coming late, he ordered camphor of thirty dīnār to be brought and ransomed upon her sacred body.

Abul Faraj relates that there was delay in lifting her bier from evening until morning. Muḥammad bin `Abdullāh al Nafsul Zakīyyah gave four hundred dīnār to a spice dealer for scent and amber that was burnt near her bier upon the incense burner.

Abul Faraj relates from Sakīnah that my father (a.s.) recommended me and my mother to my paternal uncle Imām al Ḥasan (a.s.), saying, "By your life, I love the house, in which are Sakīnah and Rabāb; I love them both and spend most of my wealth upon them, and there is no right for any censurer to censure me (for it)."

Sibṭ ibnul Jawzī relates from Sufyān al Thawrī, that once (Imām) `Alī ibnul Ḥusain (a.s.) left Madīnah for the Ḥajj Pilgrimage or `Umrah. Sakīnah prepared food for him worth a thousand dirham and sent it. When Imām (a.s.) came out of Ḥarrah in Madīnah, that is a renowned rocky place, he distributed all of them among the destitute and indigent ones.

Regarding the wives of Imām al Ḥusain (a.s.), one was Shahr Banū or Shāhe Zanān, the mother of Imām Zainul `Ābidīn (a.s.) and we shall quote regarding

her later. His second wife was Rabāb bint Imru' al Qays, the mother of Sakīnah (and `Abdullāh). Imām al Ḥusain (a.s.) cherished her much and took complete care of her.

It is related in Yanābī'ul Mawaddah (of Sulaymān al Qandūzī), that Imru' al Qays had three daughters, one of whom was married to Amīrul Mu'minīn (a.s.), second to Imām al Ḥasan (a.s.) and third to Imām al Ḥusain (a.s.). Imām al Ḥusain (a.s.) recited the renowned verses regarding her (as quoted above). After his Martyrdom, the notables of Quraysh sent her proposals of marriage, but she replied, saying, "There shall be no father in law for me, except the Messenger of Allāh (s.a.w.a.)." When her sight fell upon the head of Imām al Ḥusain (a.s.) in the court of Ibn Ziyād, she turned restless, lifted the sacred head (of Imām al Ḥusain), placed it in her bosom, kissed it and recited verses, "O Ḥusain, I shall never forget Ḥusain, the lances of the enemies targeted him. He was left bare at Karbalā', may Allāh (s.w.t.) not quench the two sides of Karbalā'."

It is also related that she did not remain alive for more than a year after the incident of Karbalā', and spent this period in weeping and mourning. She never sat in a shade, since after witnessing the sacred body of Imām (a.s.) in the sun, she pledged to herself that she would never do so.

Ibn Athīr writes in his Al Kāmil fil Tārikh that it is said that Rabāb sat at the grave of Imām al Ḥusain (a.s.) of one year. Thereafter she returned back to Madīnah and died of grief.

We (the author) say that we have quoted before, that after the death of Ḥasan al Muthannā (ibn Imām al Ḥasan), his wife Fāṭemah bintul Ḥusain sat at his grave for one year, engrossed in mourning and worship. Thereafter she returned back to her home.

Imām (a.s.)'s third wife was Laylā bint Abī Murrah bin `Urwah bin Mas`ūd al Thaqāfi, whose mother was Maymūnah bint Abū Sufyān and she (Laylā) was the mother of `Alī al Akbar. From his father's side, `Alī al Akbar was a Hāshimī; while from his mother's side he was related to the Banī Thaqīf and Banī Umayyah. Thus, Mu`awīyah said regarding him, "The most rightful for Caliphate is `Alī bin al Ḥusain bin `Alī (a.s.), whose grandfather is the Messenger of Allāh (s.a.w.a.). He combines himself the valour of Banī Hāshim, the generosity of Banī Umayyah and splendour of Thaqīf."

There is no narrative of Laylā's presence in Karbalā', Kūfah or Shām, and if she

had been present, the family of Abū Sufyān and the Banī Umayyah would have considered their relation with Imām (a.s.) due to her.¹ Therefore there is no basis for mention of Laylā's presence in Karbalā' by some of the orators.

Imām al Ḥusain (a.s.) had another wife, whose name is not known and she was present at Karbalā'. She was captivated and was expecting Imām (a.s.)'s child. When the Prophet (s.a.w.a.)'s family was taken from Kūfah to Shām and they reached the mountain of Jawshān near Ḥalab, she miscarried her child. And we have already quoted that before.

Conclusion

It should be borne in mind, that, praise be to Allāh (s.w.t.), whatever is prevalent in the Shi'ah countries, with regards to holding mourning and grieving ceremonies upon Imām al Ḥusain (a.s.), thousands of benedictions and praises upon him; and mourning gatherings; circulating of standards (A`ālām); pitching tents; shutting markets on the day of the tenth of Muḥarram (`Āshūrā'); processions reciting elegies; weeping and making others weep, etc. that is not forbidden by the Sharī'ah, are all included among the lawful and productive worship acts, resulting in exalted rewards and agreeable recompenses. In addition, since the matter is very explicit, it does not require any proofs. It is evident upon an expert researcher and a discerning reviewer that numerous reports are quoted in recommendation of weeping upon him (a.s.), relating his sufferings, making others weep and himself pretending to do so (Tabāka)² and not that there should be pretension in weeping. Since weeping upon Imām al Ḥusain (a.s.) is worship, and pretension in worship is not lawful, similar to analogy (Qiyās) in (Religious) evidences and usury in economic transactions.

Likewise, there are numerous reports quoted regarding enlivening the affairs of A'immah (a.s.) and excellence of holding gatherings for it. The A'immah (a.s.)

¹ This logic cannot be accepted, since if Laylā was not present in Karbalā', her son `Alī al Akbar (s.a.) was present therein. And if the family of Abū Sufyān or Banī Umayyah really wanted to consider their relation with Imām (a.s.), they would do so. However, such humanity cannot be expected from the group of cruel and bloodthirsty tyrants. In addition, if they were so concerned regarding their relationship to Laylā, they would not kill her son in such gruesome manner. (translator)

² Our teacher Mīrzā Ḥusain al Nūrī in his Lu'lu' wa Marjān has mentioned another probable meaning for the word Tabāka, that believers should make one another weep by means of their actions or speech. (Author)

themselves endeared such gatherings, while the Angels attend these convocations. It is also quoted in numerous reports that, "Every weeping and wailing is detestable (Makrūh), except weeping and wailing upon Ḥusain (a.s.)." There are abundant Aḥādīth that mention the tenth of Muḥarram (ʿĀshūrā) to be a day of suffering and grief for Ahl al-bait (a.s.). It is also related from them (a.s.), "Then aggrrieve in our sorrow and rejoice in our joy." Also there are countless reports that mention that the Aʿimmah (a.s.) would order the poets to recite elegies (upon Imām al Ḥusain). They (a.s.) would hear them, weep, reward the poets and relate its excellences. While we have quoted some of these Aḥādīth in this book earlier.

It is quoted in Al Kāfī (of Shaikh al Kulaynī) and Al Tahḍīb (of Shaikh al Ṭūsī) from Imām Jaʿfar al Ṣādiq (a.s.), that my father Abū Jaʿfar al Bāqir (a.s.) testified to me, saying, "Endow a part from my so and so wealth for the lamenting women to lament upon me at Minā during its days (of Ḥajj) for ten years'." It is also related in Al Tahḍīb (of Shaikh al Ṭūsī) from Khālīd bin Sadīr, that I asked Abū ʿAbdullāh al Ṣādiq (a.s.) regarding a man who tears his clothes (in grief) upon his father, or his mother, or his brother, or any of his other relatives. Imām (a.s.) replied, "There is no harm in tearing the collar, Mūsā bin ʿImrān (a.s.) tore his collar upon (the death of) his brother Hārūn (a.s.). However, a father should not do so upon the death of his son, nor a husband for his wife, but a wife can do so. The women from the family of Fāṭimah (s.a.) tore off their collars and slapped their faces upon Ḥusain bin ʿAlī (a.s.), and for the like of him collars should be torn and faces slapped."

Also it is found in reports that the women of Banī Hāshim neither applied collyrium (in their eyes), nor dyed (their hair), while no smoke was seen arising from their houses (kitchen) for five years, until ʿUbaydullāh bin Ziyād was killed.

Ibn Athīr and numerous other Ahlul Sunnah scholars and historians quote that when the Messenger of Allāh (s.a.w.a.) returned back from Uḥud, he heard the sounds of weeping of the women of Anṣār upon their relatives. He said, "And as for Ḥamzah there is no weeping upon him today." When the Anṣār heard this, they realized that the Prophet (s.a.w.a.) endeared to hear his uncle being wept upon and therefore told their women to weep upon Ḥamzah and then weep upon their Martyrs. Al Wāqidī (Abū ʿAbdullāh Muḥammad bin ʿUmar bin Wāqid al Sahrī al Aslamī) relates that hereafter it became a practice among the people of Madīnah to first weep upon Ḥamzah in any grief until today.

And it is understood that the love of the Messenger of Allāh (s.a.w.a.) for Ḥamzah was not greater than his love for Ḥusain (a.s.). Further, if weeping upon him (Ḥamzah) is instructed (by him), then based on precedence, weeping upon Ḥusain (a.s.) should also be instructed (by him). And when this conduct of the people of Madīnah is established, that first they wept upon Ḥamzah (followed by others), in consolation of the Messenger of Allāh (s.a.w.a.) and fulfilling his desire upon his statement, "And as for Ḥamzah there is no weeping upon him today." Moreover, numerous years passed away after the Martyrdom of Ḥamzah, no one has ever objected to this conduct of the people of Madīnah. It is therefore appropriate that the opponents should not criticize the Shī`ah in their mourning and grief upon Imām al Ḥusain (a.s.), rather they themselves should take steps in holding mourning ceremonies and accompany them in the grief of Ahl al-bait (a.s.).

Therefore, alas upon the heart that does not cleave upon remembering those things (the sufferings of Imām al Ḥusain)! And astonishment upon the negligence of people of the age (towards it)! What excuse do the possessors of Islām and belief hold towards neglect on their part upon these types of grief? Don't they know that Muḥammad (s.a.w.a.) is tense and hurt, his beloved is subdued and lying upon the earth (slaughtered)? His flesh is lying bare upon the sands, while his honourable blood is shed by the swords of the misguided ones. I wish Fāṭimah (s.a.) and her father (s.a.w.a.) would possess the eyes to behold their daughters and sons, plundered, wounded, captivated and slaughtered.

And whatever is quoted in the Ṣaḥīḥayn books,¹ that the dead one is punished when his family weeps upon him; and in a report, weeping of the living ones; and another report, that he shall be punished in his grave due to those who lament upon him. All this is nothing but error on the part of the narrator, based on rational and traditional commands. Al Fādhil al Nawawī (Muḥīyuddīn Abū Zakarīyyā Yaḥyā bin Sharaf al Shāfē`ī) says that all these narratives are related from `Umar Ibnul Khaṭṭāb and his son `Abdullāh. While `Ā'ishah has rejected them and attributed them to oblivion and obscurity (on their part). And she has evidenced it through the words of Allāh (s.w.t.), **"And no bearer of burden shall bear the burden of another."**²

¹ Al Ṣaḥīḥ of Al Bukhārī and Al Ṣaḥīḥ of Al Muslim (translator)

² Holy Qur`ān, Sūratul An`ām: 164, Sūrat Banī Isrā'īl: 15, Sūratl Fāṭir: 18, Sūratul Zumar: 7, Sūratul Najm: 38

The author of *Al Majālis al Fākhirah fī Mātam al `Itratul Ṭāhirah*¹ says that `Abdullāh bin `Abbās has rejected these Aḥādīth and argued that it is an error on the part of its narrators, while its details are present in the Ṣaḥīḥayn books and their interpretations. `Ā'ishah and `Umar always remained at odds with one other regarding this matter. In context of the incidents of the thirteenth century Hijrah, Al Ṭabarī writes in his *Tārīkh al Rusul wal Mulūk*, with his chain of transmitters reaching Sa`īd bin Musayyab, that when Abū Bakr passed away, `Ā'ishah called for the weeping women. Suddenly `Umar ibnul Khaṭṭāb arrived, stood at her door and ordered them to stop weeping upon Abū Bakr, but they refused to do so. Seeing this, `Umar told Hishām bin al Walīd, "Enter therein and get me the daughter of Abū Quhāfah." Hearing this, `Ā'ishah told Hishām, "I forbid you from entering my house." However, `Umar said to Hishām, "Enter therein, since I permit you to do so." Thus, Hishām entered therein and brought out Umm Farwah bint Abū Quhāfah (the sister of Abu Bakr). `Umar whipped her, and when the sounds reached the ears of the weeping women, they scattered away. I say, it seems as if he (`Umar) did not hear the statement of the Prophet (s.a.w.a.) for the women of Anṣār when they wept upon their martyred ones? And also did not the Ḥadīth of the Messenger of Allāh (s.a.w.a.) reach him, when he (s.a.w.a.) said, "And as for Ḥamzah there is no weeping upon him today", and "The weeping ones should weep upon the likes of Ja`far (al Ṭayyār)"? Moreover, he seems to have forgotten the day of the death of Ruqayyah, when the Prophet (s.a.w.a.) had forbidden him from beating the weeping women and two more incidents, that we quote herein below.

Imām Aḥmad bin Ḥanbal writes in his *Musnad*, among the reports of the death of Ruqayyah and the women weeping upon her. He says that `Umar started beating them with his cane. Seeing this, the Prophet (s.a.w.a.) told him, "Let them weep." Then he (s.a.w.a.) said, "Whatever is from the heart (grief) and eye (tear), is a blessing from Allāh (s.w.t.)." Then he (s.a.w.a.) sat at the end of her grave, while Fāṭemah (s.a.) was weeping besides him. The Prophet (s.a.w.a.) started to wipe the tears of Fāṭemah (a.s.) with his dress, with sympathy.

Also he (Aḥmad bin Ḥanbal) mentions a report that once a funeral passed by the Messenger of Allāh (s.a.w.a.), along with the weeping women. `Umar rebuked them, however the Prophet (s.a.w.a.) told him, "Leave them. For the self is

¹ Sayyid `Abdul Ḥusain Sharafuddīn al Mūsawī al `Āmelī (d.1377/1957) (translator)

afflicted and the eyes are tearful.”

To sum it up, there are numerous reports to support this; however it is beyond the scope of this brief book to quote more than this. Therefore, it is appropriate that the Shī`ah in general, and the orators in particular, should observe these mourning rites in a manner that would not offer a chance to the enemies (of the Shī`ah) and the Nawāṣib to object to them. They should limit themselves to obligatory (Wājibāt) and recommendatory (Mustahab) acts, and should desist from unlawful acts, such as songs, while often the breast-beating elegies are not free from it. They should also avoid quoting fictitious lies and doubtful weak incidents that are found in non-reliable books; rather they should be cautious of such books, whose authors are not well-conversant with knowledge and Ḥadīth. Ultimately they should expel shayṭān and not give him a share in this great worship that is among the Sha`ā`erillāh (the Sacraments of Allāh). Moreover, they should keep away from disobedience that kills the spirit of worship and piety; especially flattery, lies and songs, while only few are safe from it nowadays.

It is appropriate that we quote here Aḥādīth dealing with severe punishment related to each one of them, so that anyone who is stricken by them may keep away from them.

As for flattery (Riyā`), numerous narratives and reports are quoted in its criticism and warning. The Messenger of Allāh (s.a.w.a.) said, “Verily (even) lowest type of flattery is polytheism (shirk)”. He (s.a.w.a.) also said, “The fire (of hell) and its inhabitants roar at the flatterer”. He (s.a.w.a.) was questioned, “O Messenger of Allāh (s.a.w.s)! How does the fire roar”? He (s.a.w.a.) replied, “Through (intensity of) its heat by which they shall be punished”. He (s.a.w.a.) also said, “A flatterer shall be addressed on the day of Qiyāmah, saying, ‘O profligate! O betrayer! O flatterer! Your deeds have corrupted and your reward has become invalid. Then go and obtain your reward from the one for whose sake you performed (these acts)’”.

It is also related that the Messenger of Allāh (s.a.w.a.) said that, “Verily paradise proclaimed and said, that I am unlawful upon every miser and flatterer”.¹ He

¹ It is related in another Ḥadīth that he (s.a.w.a.) said, “O `Alī (a.s.)! I saw (this statement) written upon the door of Paradise: You are unlawful upon every miser, flatterer, the one disowned by parents and tale-bearer”. (Muḥammad al Sabzewārī, “Jāme`ul Akhbār”)

(s.a.w.a.) said, "Verily my greatest fear for you is minor polytheism (shirk)". They asked him, "And what is minor polytheism O Messenger of Allāh (s.a.w.a.)"? He (s.a.w.a.) replied, "Flattery".¹

There are similar numerous Aḥādīth regarding it and it is enough for us in its abhorrence that if flattery enters a deed, it invalidates it as per the verdict (Fatwā) of all the jurists (Fuqahā'). While there are numerous concealed types of flattery, that are quoted at its appropriate place by the scholars. While we have (previously) refuted the statement of people who ignorantly consider flattery in mourning Imām al Ḥusain (a.s.) to be lawful, and believe in non-requirement of sincerity in it, rather they count it among his (Imām al Ḥusain)'s distinguished excellences according to their own presumption.

Glory be to Allāh (s.w.t.)! Imām al Ḥusain (a.s.) bore all these immense sufferings to strengthen the foundation of the Unity (Tawḥīd of Allāh), elevate the true word, perfect the structure of the Manifest Religion (Islām) and safeguard it from the corruptions and innovations of the infidels. Then how can the one possessing a sane conscious and intellect can buy this idea that Imām (a.s.) may be a reason (Allāh forbid) of permitting the gravest of sins, that is flattery and a minor polytheism? **This is nothing but an imposture.**²

As for lie (Kidb), there are innumerable reports in its vilification and Allāh (s.w.t.) has sent His curse upon the liars³ and even says, **"Verily forge the lie only they who believe not"**.⁴ And even if there was no other verse (in the Qur'ān) in vilification of lies except this one, it would be sufficient for us, then what can be said regarding presence of numerous verses in this context?

It is stated in Al Kāfī (of Shaikh al Kulaynī) that Imām Muḥammad al Bāqir (a.s.), that, "Indeed, the first one who belies a liar is Allāh (s.w.t.), followed by the Angels who are along with him, then he himself knows that he is a liar".

(translator)

¹ Then he (s.a.w.a.) continued to say that on the day of Qiyāmah, when Allāh (s.w.t.) shall recompense His slaves for their (good) deeds, He (s.w.t.) shall tell him, "Go to the one for whose sake you committed flattery in the world, then see whether you find recompense with them"? (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār") (translator)

² Holy Qur'ān, Sūrat Ṣād: 7

³ Refer to the Qur'ānic Verse, **"And lay the curse of Allāh on the liars"**. (Sūrat Āl `Imrān: 61) (translator)

⁴ Holy Qur'ān, Sūratul Nahī: 105

It is also quoted in the book `Iqābul A`amāl (of Shaikh al Ṣadūq) from Imām Muḥammad al Bāqir (a.s.) (and Imām Ja`far al Ṣādiq), that, "Indeed, Allāh (s.w.t.) has placed locks upon evil, and has made intoxicants the keys for those locks, while lie is evil than intoxicants".

Amīrul Mu`minīn (a.s.) says in Al Kāfī (of Shaikh al Kulaynī) that, "A slave shall not taste faith until he abandons lie, jokingly or seriously".

A Ḥadīth is related from the Messenger of Allāh (s.a.w.a.) in Jāme`ul Akhbār (of Shaikh Muḥammad al Sabzewārī), that he (s.a.w.a.) said, "When a believer lies without any (valid) excuse, seventy thousand Angels curse him, while an odour rises from his heart that reaches the Divine Throne (`Arsh), while its' bearers curse him. And Allāh (s.w.t.) writes down for him seventy adulteries against that one lie, the lowest among them committed with his mother (Allāh forbid)".

Imām Ḥasan al `Askarī (a.s.) says that, "All impurities have been placed in a house, while its keys are lies".

Imām Ja`far al Ṣādiq (a.s.) says that, "Do not look at the lengthy bowings (Rukū`) of a man and his prostrations (Sujūd), since he might be habituated to it and if he abandons it, he would turn restless due to it. However, look at his truthful speech and his returning the trusts (back to its owners)".

It is quoted in Al Da`wāt of Quṭubuddīn al Rāwandī that the Messenger of Allāh (s.a.w.a.) said, that last night I dreamt that two men came to me and took me to the Sacred Land (probably in Shām). Then he (s.a.w.a.) related some astonishing things that he witnessed therein. Among them, he (s.a.w.a.) says that I saw two men, one of them lying upon his back and another standing near his head. The one who was standing held an iron club in his hand, whose head was tilted. Then he came and stood at the side of the man (who was lying) and struck upon his mouth until his nape and broke it into pieces. Likewise he struck at his nose until the nape and his eyes until the nape and broke them into pieces too. Then he came to the other side and did similar to the first side. He had not yet finished, when the previous side returned to its original state. He repeated doing this one side followed by the other. Seeing this, I asked, "Glory be to Allāh (s.w.t.)! What is this"? The report is quite lengthy, at the end of which the two men informed the Messenger of Allāh (s.a.w.a.) regarding whatever wondrous acts he (s.a.w.a.) witnessed during that night and regarding people who were being chastised. Then they informed him (s.a.w.a.) regarding the man who was

being hit upon his mouth until his nape, his nose until his nape and his eyes until the nape, that in the morning the man would leave his house and speak a lie that would reach the horizons. He was being chastised similarly until the day of Qiyāmah.

This report has also been quoted in this manner in some reliable books from the Messenger of Allāh (s.a.w.a.), that I saw as if a man came up to me and told me to arise. I did so and followed him until we reached two men, one standing and another sitting. The standing one held an iron club in his hand that he entered in the man's jawbone and it reached the middle part of his shoulder blades. He then pulled it out and entered it into his other side. When he entered it, the other side returned back to its original state. Seeing this, I asked the one who had made me rise, "What is this"? He replied, "He is a liar who is being punished in his grave until the day of Qiyāmah".

To sum it up, there are numerous reports that mention the corruptions and the bad state of the liars.

Our teacher, the expert traditionist, the trustworthy and eminent personality, Mīrzā Ḥusain al Nūrī, may his grave be sanctified, in his book Lu'lu' wa Marjān, has mentioned a summary of the disadvantages and evil effects of lie, supporting them from the verses (Āyāt) of the Qu'rān and Aḥādīth, in a simple manner and divided them into forty types as below. (1) Lie is debauchery, **"Then let there be no intercourse or bad language."**¹ While a liar is a debauchee, **"If comes to you a debauchee with a news, verify it."**² (2) Lie, vain words and idolatry have been mentioned all together. **"Shun you therefore the pollution of the idols, and shun vain words".**³ (3) A liar does not possess faith. **"Verily forge the lie only they who believe not".**⁴ (4) Lie has been called Ithm (a great sin), similar to intoxicants and games of chance.⁵ (5) A liar is abhorred by Allāh (s.w.t.). (6) The face of a liar is

¹ Holy Qur'ān, Sūratul Baqarah: 197

² Holy Qur'ān, Sūratul Hujurat: 6

³ Holy Qur'ān, Sūratul Hajj: 30

⁴ Holy Qur'ān, Sūratul Naḥl: 105

⁵ Refer to the Qur'ānic verse, **"They ask you (O Our Prophet) concerning wine and lots (gambling and games of chance), say, in both those is a great sin (ithm) and also (some) profits for men, but their sin is greater than their profit."** (Sūratul Baqarah: 219). The Messenger of Allāh (s.a.w.a.) said, "Lie is altogether Ithm, except what benefits a

blackened. (7) A lie is worst than intoxicants. (8) The odour of a liar's mouth is foul and bad. (9) Angels remains far from a liar to the extent of one mile. (10) Allāh (s.w.t.) sends His curse upon the liar. **"The curse of Allāh on him if he be one of the liars"**¹ and **"And lay the curse of Allāh on the liars."**² (11) A bad odour from the mouth of a liar reaches the Divine Throne (`Arsh). (12) The bearers of the Divine Throne (`Arsh) curse the liar. (13) Lie ruins faith. (14) Lie stops one from tasting faith. (15) A liar sows the seeds of enmity and grudge in hearts (of others due to his lie). (16) Manliness of a liar is the least among all creation. (17) Seventy thousand Angels curse the liar in lieu of one lie. (18) Lie is a sign of hypocrisy (Nifāq).³ (19) Lie is a key to a house that contains all evil. (20) Lie is debauchery while the liar is a debauchee. (21) The opinion of a liar is not acceptable during consultation. (22) Lie is among the most debase of spiritual diseases. (23) Lie is a finger-play of shayṭān. (24) Lie is among the worst types of flattery. (25) Lie is a legatee of poverty. (26) Lie is included among impurities. (27) Lie gives rise to forgetfulness. (28) Lie is a door among the doors of hypocrisy (Nifāq). (29) A liar shall be punished in his grave with a distinguished punishment. (30) Lie keeps a person away from performance of Nightly Prayers (Ṣalātul Layl), thus he stays away from (abundance in) sustenance.⁴ (31) Lie is a reason for Allāh (s.w.t.)'s desertion. (32) Lie takes away humanity from a man. (33) Lie is the worst of evils. (34) Lie is among the major sins. (35) Lie results in remoteness of faith (Īmān). (36) A Liar is among the gravest of sinners. (37) Lie destroys its owner. (38) Lie takes away beauty, freshness and splendour from its owner. (39) A liar is not worthy for brotherly relations, while companionship and friendship with him is forbidden. (40) Allāh (s.w.t.) does not guide a liar and does not lead him towards the Right Path. **"Verily Allāh guides not him who is extravagant (and) a liar"**.⁵

Now since we have realized the disadvantages of lying, it should be known that

believer (through it) or Religion is defended (through it)". (translator)

¹ Holy Qur'ān, Sūratul Nūr: 7

² Holy Qur'ān, Sūrat Āl `Imrān: 61

³ Refer to the Qur'ānic verse, **"And verily Allāh bears witness that the hypocrites are certainly the liars"**. (Sūratul Munāfiqun: 1) (translator)

⁴ Imām Ja`far al Ṣādiq (a.s.) says, "If a man speaks a lie, the Nightly prayers become unlawful upon him. And if the Nightly Prayers become unlawful, sustenance becomes unlawful upon him". (Shaikh al Ṣadūq, "Ilālul Sharā`e'e") (translator)

⁵ Holy Qur'ān, Sūrat Mu'min: 28

the eminent jurists (Fuqahā') absolutely include lie to be among the major sins, whether it results in corruption or no. This is the case of an uncorrupted lie, however, in case of a lie that leads to corruption, especially if it relates to corruption of Religion or results in weakening the faith of a Muslim, or disrespect towards any of the A'immah (a.s.) or leads to insult of Ahl al-bait (a.s.). In this case it becomes a hundred times worst and its crime multiplies. Moreover if this lie is attributed to Allāh (s.w.t.), the Messenger of Allāh (s.a.w.a.) and A'immah (a.s.), it's evil is known, and it would lead in void of fasts and would necessitate atonement (Kaffārah) for it.

A Ḥadīth has been related in 'Iqābul A`amāl (of Shaikh al Ṣadūq) that the Messenger of Allāh (s.a.w.a.) said, "If someone attributes to me what I have never said, should occupy his seat in the fire (of hell)". The essence of these words is that even if it is one statement (lie) that neither benefits nor leads to corruption, yet it is a means of entering the hell-fire.

To this effect, it is related in the book Shifā'ul Ṣudūr fī Sharḥ Ziyāratil `Āshūr (of Abul Fadhl al Kalāntarī al Tehrānī), that once the abstinent and righteous jurist, Mullā Muḥammad Ibrāhīm al Kalbāsī was present in a gathering. When a Religious learned personality among the orators narrated an incident upon the pulpit and said that Imām al Ḥusain (a.s.) said, "O Zaynab! O Zaynab"! Hearing this, the abstinent jurist unhesitatingly called out to him in the midst of a large crowd, "May Allāh (s.w.t.) break your mouth! Imām (a.s.) did not utter the name of Zaynab twice, rather he did so only once"!

Ultimately the group of orators and sermonizers should beware and ponder upon their own selves and be aware of the corruption of lies in its entirety. They should forsake false contents and fictitious narratives, rather they should not quote all that they hear or see, and should limit their contents whose narrator is reliable.

Sayyid Ibn Ṭāwūs relates in his Kashful Maḥajjah from Al Rasā'el of Shaikh al Kulaynī, who relates through his chain of transmitters from Imām Muḥammad al Bāqir (a.s.), that he said, "Do not relate, except through a trustworthy one, lest you be a liar, while lie is degradation".

It is quoted in Nahjul Balāghah that Amīrul Mu'minīn (a.s.) wrote to Ḥārith al Hamdānī, saying, "Do not relate to the people all that you hear, for that will amount to lie".

It is related from Imām Ja`far al Ṣādiq (a.s.) that he said, "Haven't you heard that it is sufficient for a lie of a person, that he relates whatever he hears". In explanation to this Ḥadīth, `Allāmah (Muḥammad Bāqir) al Majlisī states, that it is not appropriate to quote the statement of a person whose veracity is not assured.

There are similar numerous reports. And it should also be borne in mind that if speaking a lie is condemned and forbidden; similarly listening to such false reports and fictitious incidents and events is also condemned.

Allāh (s.w.t.) says in reproach of the Jews and their evil traits, **"And of those who are Judaized (they are) listeners to (the) lie, listeners for other people (who have) not come to you."**¹ Again after one verse (Āyah) He (s.w.t.) says, **"(They are) Listeners to (any) devourers of the illicit gain."**² While in both these verses there is a strict warning against hearing lies. He (s.w.t.) also says, **"Shun you therefore the pollution of the idols, and shun vain words"**.³ Vain words are also interpreted as lies. Abstaining from lies cannot be achieved except by remaining far from it in all respects, whether uttering it, writing it down, listening to it, etc. The following verse (Āyah) also proves that vain words refer to lies, **"And those who bear not witness to what is false (vain words)"**.⁴

Not listening to vain and futile talks and false words are included by Allāh (s.w.t.) among the blessings of paradise. Therefore it is known on the basis of opposite rule, that listening to false words leads to punishment and is among the specialities of the people of hell.

Shaikh al Ṣadūq relates in his Al E`atiqādāt that Imām Ja`far al Ṣādiq (a.s.) was questioned regarding the fictionists, whether listening to them was permitted. Imām (a.s.) replied that it was not permitted. He (a.s.) also said, "The one who listens to a speaker, (it is as if he) has worshipped him. Then if a speaker relates the (true and rightful) words of Allāh (s.w.t.), the listener actually worships Allāh (s.w.t.). Similarly, if a speaker relates the (false and fictitious) words of iblīs, the listener actually worships him".

¹ Holy Qur`ān, Sūratul Mā'idah: 41

² Holy Qur`ān, Sūratul Mā'idah: 42

³ Holy Qur`ān, Sūratul Ḥajj: 30

⁴ Holy Qur`ān, Sūratul Furqān: 72

It is also related in the same book, that Imām (a.s.) was questioned regarding the verse of the Qur'ān, **"Follow them the erring ones"**.¹ He (a.s.) replied that they were the fictionists.

Imām Muḥammad al Bāqir (a.s.) said in interpretation of the verse of the Qur'ān, **"And when you see those cavilling about Our signs, get away from them until they enter into (some) other discourse"**,² that among them are the fictionists.

While they too are included among those whose gatherings should be avoided and listening to their words should be abstained. While there are numerous points in this matter, however this brief book does not have the capacity to quote everything.

As for songs (Ginā'), there is no doubt that listening to them is absolutely prohibited and condemned, whether in the sufferings and elegies of Imām al Ḥusain (a.s.) or otherwise.

We suffice to quote here the statement of the author of the book Shifā'ul Ṣudūr fī Sharḥ Ziyāratil `Āshūr (Abul Fadhl al Kalāntarī al Tehrānī) that the Imāmīyyah Scholars are unanimous regarding the prohibition of songs and music in its entirety.

It is mentioned in Al Kāfī (of Shaikh al Kulaynī) through chain of transmitters reaching Muḥammad bin Muslim, that Imām Ja`far al Ṣādiq (a.s.)³ said, "Songs are for which Allāh (s.w.t.) has promised the fire (of hell)". Then he (a.s.) recited this verse (Āyah), **"And of the people there is he who buys for a vain story, that he may lead (others) astray from the path of Allāh without knowledge; and takes it (the Revelation from Allāh) for a mockery, for**

¹ Holy Qur'ān, Sūratul Shu`arā': 224

² Holy Qur'ān, Sūratul An`ām: 68

³ Rather this Ḥadīth is related from Imām Muḥammad al Bāqir (a.s.) through Muḥammad bin Muslim in Al Kāfī of Shaikh al Kulaynī. Moreover another Ḥadīth in similar context is quoted from Imām Ja`far al Ṣādiq (a.s.) through Mihrān bin Muḥammad that, "Songs and music are those for which Allāh (s.w.t.) has said (in the Qur'ān): **And of the people there is he who buys for a vain story, that he may lead (others) astray from the path of Allāh without knowledge; and takes it (the Revelation from Allāh) for a mockery, for these shall be a disgracing chastisement"**. (Sūrat Luqmān: 6) (Shaikh al Kulaynī, "Al Kāfī") (translator)

these shall be a disgracing chastisement”.¹ Vain stories referred to hereinabove are interpreted as songs. It is possible that in majority reports from Ahl al-bait (a.s.) its meaning is as above on the basis of recurrence. While in some reports vain words are referred to them (songs).

The definition of Ginā` (songs) is an entertaining sound that comes out from ones mouth, whether echoing or broken, resulting in its tuning. Similar is the case with a renowned tone of voice or famous elegy accompanied with tuning. The great jurist Shaikh Ja`far (Kāshiful Giṭā`) has made its universality clear in his book Sharḥul Qawā`ed that, “There is no difference in prohibition of songs, whether in elegizing for Sayyidul Shuhadā’ (a.s.) or no, on the basis of renown. It is not necessary for a sound to be pleasing or of good quality; rather the criterion is a sound through which the indecent people seek ecstasy, while it is renowned as songs. Whatever is sung and for whatever reason it is sung, all this is prohibited and a reason for entering the fire (of hell). Then if preaching the excellences (of Ahl al-bait) is recommended, lies and songs are unlawful and incorrect”.

It is appropriate that we quote herein below the words of the greatest and the most honourable Sheikh, the teacher of the former and latter ones, an evidence of the delivered sect, an erudite of the pure nation, our Sheikh and great teacher (Shaikh Murtadhā al Anṣārī), may Allāh (s.w.t.) enlighten his pure grave. In his book Al Makāsib, he refutes those who claim that singing elegies leads to increase in weeping and lamentation. He writes, that seeking support from songs in weeping and lamenting is prohibited, since it is known that songs are amusement, and there is no relation of amusement with weeping and lamenting, rather as per the apparent renowned definition it is considered ecstasy. It is so since ecstasy is an absolute different state (of mind), and if ecstasy that is derived from songs leads to delight, then it is in opposition to weeping and lamenting and not its support. And even if it leads to grief, from a perspective, it is a grief that is implanted in the animal self in absence of self-desires and not due to what befell the Masters of age (a.s.) and the progeny of the Seal of Prophets (s.a.w.a.). And if we presume that it is a support, then on the assessment of support, if recommendation (Mustaḥab) and admissibility temporarily suspends something, it does not form an evidence of its permissibility; rather at this point one should consider the evidence of

¹ Holy Qur’ān, Sūrat Luqmān: 6

prohibition. Then if it evidences prohibition, well and good; otherwise on the basis of original command it shall be judged by permissibility. Whether or not, it is not permissible to adhere to the permissibility of singing, since it is a prelude to an act that is not forbidden. And whatever is evidenced from the statement of the person who claims that there is no ecstasy in elegies, he means those elegies that are common near the religious people, whose intention through it is nothing else except grief and sorrow. Perhaps, such types of elegies had not come up in his age by which the people of entertainment and affluence, among men and women, content themselves with and attend gatherings of amusement, playing the lute and guitar, and sing along with canes and flutes, that is prevalent in our age. The Prophet of Allāh (s.a.w.a.) has informed this, saying, "They shall take the Qur'ān as flutes".

Similar is the case of the visitation to the sacred tomb of Sayyidul Shuhadā' (a.s.). It is visited for the sake of amusement and a pleasure trip by most of the affluent people. The Messenger of Allāh (s.a.w.a.) has informed its similarity in the travel for the Ḥajj Pilgrimage, when he (s.a.w.a.) said that, "The wealthy among my nation (Ummah) shall perform the Ḥajj Pilgrimage for excursion, the median ones among them shall perform the Ḥajj Pilgrimage for business, while the poor ones among them shall perform the Ḥajj Pilgrimage for pretension and repute". While his (s.a.w.a.)'s statement is similar to the Qur'ān that has arrived in an instance and is prevalent in its opinion. Here ends the translation of the discourse from Al Makāsib by Shaikh al Anṣārī, may Allāh (s.w.t.) sanctify his soul and refresh his grave.

Therefore since the masses of this nation, whether scholars or commoners, consider the (above) statement of this ancient master and a great exemplar, it is better that they ponder upon them, make it a code of practice for themselves and not transgress it. Among the greatest misfortunes of Islām, for which if a zealous believer may give away his life due to its severity, he shall not be blamed; is that people of amusement and vain desires may utter the names of Ahl al-bait (a.s.) in their amusements, who have been mentioned with great honour by Allāh (s.w.t.) in the Qur'ān, similar to the names of Zaynab (s.a.) and Sakīnah (s.a.). While their names be repeated in place of the names of the group of singers, ternary and binary, such as Laylā and Salmā. They presume to hold mourning gathering for the progeny of the Prophet (s.a.w.a.), however they imitate the methodology of Banī Umayyah and Banī Marwān, a gathering replete with pleasure, amusement, enjoyment and songs. Then if one ponders upon it

carefully, it can be deduced that this act is profligacy, rather disbelief and infidelity. And we seek refuge of Allāh (s.w.t.) from disillusionment, triumph of vain desires and the conspiracy of shayṭān.

It is appropriate that we quote here a conclusive advice and a comprehensive counselling mentioned in the introduction to the book *Al Arba`īn al Ḥusainīyyah* (of Mīrẓā Muḥammad al Arbāb al Qummī). He writes, that it is essential for the religious ones among the Ithnā `Asharī faith to know that in our age there is no sacrament more prevalent in the Shī`ah Sect, than the mourning and weeping upon Imām al Ḥusain (a.s.). Rather, most of the Religious rituals, customs and etiquettes have become obsolete, except beseeching Imām al Ḥusain (a.s.), that is a basis of hope for the Shī`ah and it progresses and increases day by day. Therefore, it is appropriate that the boundaries of this act be strengthened to the extent of being under the auspices of the Sacred Laws of the Sharī`ah and should not become a mode of slander and objection by the other schools of thought. Since in this age, there is complete sociability and intermingling of the people of this school of thought with others, while the tragedy of Karbalā' and what befell Imām al Ḥusain (a.s.) is mentioned and preserved in maximum historical texts of the communities. Therefore it is appropriate that such matters should be avoided in the mourning rites, that are considered fabrications and forbidden by the Sacred Sharī`ah, such as the use of musical instruments and songs of amusement, while objects of play and pastime should also not be included in the mourning assemblies.

The state of such people are mentioned in a Ḥadīth, that, "They desire the (vanities of the) world through acts of the hereafter".¹ Ultimately these acts may become a means of deprivation of the great rewards, while shayṭān holds enmity with the human race. Every act that contains more benefits, shayṭān turns more attentive towards it to corrupt it, such as beseeching Imām al Ḥusain (a.s.) that is a means of triumph and salvation in this world and the hereafter according to the Religion and the reports of A'imma (a.s.). The incompetent ones turn their complete attention and throng towards that act which is a means of materialistic gains, such as sufferings (of Imām al Ḥusain), that has turned into a reliable source of income, while less attention is paid towards the worship part of it. Slowly the matter has reached such an extent that we find lies openly being narrated in the Religious gathering of Scholars, while forbidding this evil is not

¹ Amīr al Mu'minīn (a.s.) relates this Ḥadīth from the Messenger of Allāh (s.a.w.a.) (translator)

possible. A group of orators do not take care in (narrating) the fabricated incidents and consider themselves to be included in this Ḥadīth, "The one who makes others weep, for him is Paradise" (without actually being eligible for it). Ultimately such widespread lies appear in the modern works. And if a well-informed and trustworthy traditionist forbids these lies, he (the orator) gives him reference from a published book or hearsay, or adopts the Principle of "Leniency in evidences of customs (Al Tasāmuḥ fī Adillatil Sunan)",¹ or makes the weak narrations as his pretext, ultimately he becomes a source of condemnation and reproach by the other schools of thought. Similarly are the renowned incidents printed in the modern works, for which there is no basis or proof in the eyes of the Scholars and traditionists. Among them the incident of the marriage of Qāsim (bin Imām al Ḥasan) at Karbalā, that is found in the book Rawdhatul Shuhadā' of Fādhil Ḥusain al Kāshfī. Shaikh (Fakhruddīn) al Ṭurayḥī, who is included among the honourable scholars and trustworthy authorities, has related from him (Ḥusain al Kashfī), while abundant negligence has been done in his (Shaikh al Ṭurayḥī)'s book Muntakhab that is not concealed from the insightful and informed ones.

Advice and Admonition

How appropriate and mandatory it is for the honourable possessors of the pulpit (Minbar) and orators of the sufferings of Imām al Ḥusain (a.s.), who make utmost efforts (in propagating it), have placed the responsibility of respecting the Sacraments of Allāh (Sha`ā'erillāh) upon their shoulders and have dedicated their lives in regulating this eminent hallmark, that they should be aware of the fact that this worship too is similar to other forms of worship. However, this act can be called worship only when it is performed keeping in mind no other motive and goal, except the pleasure of Allāh (s.w.t.), the Messenger of Allāh (s.a.w.a.) and the A'immah (a.s.). They should also be alert of the corruptions that have crept up in this great act, lest, Allāh (s.w.t.)'s refuge, they take steps to fulfil their materialistic gains in lieu of this grand worship.²

¹ A principle of clemency and leniency in matter of the chain of transmitters in a familiar and known narration dealing with non-mandatory injunctions. Therefore, based on this principle a narration can be accepted and trusted upon, even though possessing a weak chain of transmitters. (translator)

² It is not that the eminent author Shaikh `Abbās al Qummī only preached and did not practice. It is related in his biography that one year a wealthy man came to him and

Moreover, they should also be careful of not being involved in uttering lie or defamation towards Allāh (s.w.t.), the Evidences of Allāh (a.s.) and the scholars. They should neither sing the elegies, nor let young children recite them in a melodious voice imitating the immoral ones. They should not enter the houses of people without their permission or clear prohibition and mount the pulpit (Minbar), or hurt people using gibberish words in case they cannot weep. They should not propagate falsehood during the time of asking desires (from Allāh) and before coming there, and praising ones who are not worthy of it. They should not disrespect the eminent ones of Religion, divulge secrets of Āl Muḥammad (a.s.), arouse commotion, assist tyranny, turn the criminal ones arrogant, embolden the debauchees, make sins minute in the eyes of others, intermingle one Ḥadīth with another to deceive others, interpret the verses of the Qur'ān with slack opinions and narrate reports with false and corrupt meanings. They should take care not to issue Religious verdicts (Fatwā) when not being authorized to do so, either in agreement or disagreement to some issue; abating the status of the Eminent Prophets (a.s.) and their Vicegerents (Awṣiyā') just for the sake of augmenting the status of A'imma (a.s.) upon them; taking assistance of blasphemous speech, amusing incidents, immoral and obscene poetries in forbidden subjects just to give embellishment to their speech and add lustre to it; correcting false verses of elegies for the sake of attribution; relating doubts in the Principles of Religion, without resolving them or not possessing the capability to do so. Also they should take steps not to corrupt the foundations of the Principles of Religion of the Muslims of weak-faith; relating such issues that contravene the infallibility (ʿIṣmah) and sanctity of the Ahl al-bait (a.s.); lengthening their discourse for the sake of abundant corruptive matters; depriving the audience from Prayers in its initial time; and similar other disadvantages that cannot be counted or computed.

They should also take care lest, Allāh (s.w.t.)'s refuge, they be included in the group of the one who gets ahead of the introduction of his speech and

agreed to bear the cost of his reciting the sorrows of Imām al Ḥusain (a.s.) and promised to pay him fifty ʿIrāqī dīnār. Moreover, the monthly expenditure of Shaikh al Qummī at that time was three dīnār per month due to his abundant indigent state. Hearing this, Shaikh al Qummī replied, "I mount the pulpit (Minbar) for the sake of Imām al Ḥusain (a.s.) and not for anything else". Ultimately he did not accept anything from the man. (Khalīl ʿAbdullāh Zādeh, "Muḥaddithi Qummī: Ḥadīthi Ikhlāṣ") (translator)

sometimes relate the eloquent sermons of Amīrul Mu'minīn (a.s.), his beneficial counsels and his character; and frighten people with the tribulations of the world, its disasters and ruination; persuade and prompt the people from abhorrence towards the world and abstinence in it, confirming it with the lives of Masters of Religion, the eminent companions and the guided scholars. Sometimes he speaks of the conditions of the self and its attributes, such as fear and hope, reliance and pleasure, and vile vices and vulgar attributes, etc. Then he narrates his memorizations from the book of Al Gazālī, etc. eloquently and sublimely non-stop and without stammering. Then he supports his statements in this matter with appropriate Verses (of the Qur'ān) and reports (of Ahl al-bait) and mentions words embellishing them with rhymes, while the unfortunate one presumes that he himself is enriched with these attributes, however in reality he has not made any significant progress and effort in this matter than a lowermost common man. On the contrary he is fond of the worldly carcass and is smeared in impure vices to such an extent, that if the one holding these mourning gatherings, neglects him unintentionally during his arrival or exit, or does not consider his respect and honour, or does not make him a last word of the gathering, he turns agitated and starts to grumble and object, rather even disgraces him. In spite of this, he includes himself among the people of Allāh (s.w.t.), the hereafter; and counts himself among the servants of Sayyidul Shuhadā' (a.s.), may my soul be ransomed upon him. He assumes that he is free and exempt from all types of vices and impurities due to memorizing a part of the oratory. While he thinks that evil character exists among the common men and the listeners of the sermon.

However, it is manifest upon an intelligent insightful and the conscious one of the shortcomings of the self, that the state of such a person is similar to that of a lamp, that burns itself and gives light to others. Ultimately he includes himself among the astray ones mentioned in this verse, **"So they shall be thrown down into it (hell-fire), they and those gone astray".**¹ Then he is included among those who are referred to in these verses, **"Lest a soul would say, oh, alas, woe unto me, for what I failed (in my duty) to Allāh".**² **"What, enjoin you upon the people righteousness and you forget your own**

¹ Holy Qur'ān, Sūratul Shu'arā': 94

² Holy Qur'ān, Sūratul Zumar: 56

selves”?¹ and **“Why say you what you (yourselves) do (it) not”.**²

How true has Ḥāfiẓ al Shīrāzī said.³

While Allāh (s.w.t.) says in the Qur’ān, **“Say you (O Our Prophet), shall we acquaint you of the greatest losers in (their) deeds. (They are) those whose labour is lost in the life of this world and they deem that they were acquiring good by their deeds”.**⁴

While whatever we have stated above is among the obligations of the orators and their similarities.

As for the obligations upon others who benefit from the (sincere) orator and gain infinite blessings from him, either the one organizing these gatherings or others among the attendees and listeners, are that they should assist, regard, revere, honour, favour and reward him with their wealth, their tongues and all their physical components, on the basis of their capability and obligation. And whatever they bestow upon him, they would not be able to fulfil the right of what he bestowed upon them in this regard. Whatever they fair him with and whatever they bestow upon him with regards to the wealth of this world, it cannot be compared to even a thread of the dresses of paradise, thousands of which would be presented to him due to the orator’s medium. Thus, whatever they do is quite less and whatever they bestow upon him is insignificant. Moreover, the attitude of the Chaste A’immah (a.s.) was similar towards this group and their similarities. It is necessary that we refer to such Aḥādīth.

How did Imām Zainul `Ābidīn (a.s.) bestow upon Farazdaq, the poet, when he recited the renowned verses? Also we refer to the bestowal of Imām Ja`far al Ṣādiq (a.s.) upon Ashja` al Salamī when he came to visit him (a.s.) during his illness and recited two lines of verses, “May Allāh (s.w.t.) clothe you with health from it”. Imām (a.s.) possessed four hundred dirham with him and gave it to Ashja`. Ashja` took it with thanks and left, when Imām (a.s.) called him again and gave him his own ring whose cost was ten thousand dirham. Also the incident is quite renowned wherein Imām `Alī al Ridhā (a.s.) gifted Di`bal al

¹ Holy Qur’ān, Sūratul Baqarah: 44

² Holy Qur’ān, Sūratul Ṣaff: 2

³ Here the Eminent Author quotes some verses by Ḥāfiẓ al Shīrāzī in Fārsī that we forgo. (translator)

⁴ Holy Qur’ān, Sūratul Kahf: 103-104

Khuzā'ī numerous wealth and a shirt. While according to another report he (a.s.) gifted him a ring of agate ('Aqīq) and a green fur shirt with which he (a.s.) had recited a thousand units (Rak'ah) of Prayers on thousand nights each and completed recitation of a thousand Qur'ān while wearing it.

It is related from Al Gurar wal Durar of Sayyid (al Murtadhā) that Di'bil al Khuzā'ī and Ibrāhīm bin al 'Abbās, who were intimate friends, once entered the presence of Imām 'Alī al Ridhā (a.s.) after his appointment as heir apparent (of Ma'mūn). Dī'bil recited the verses, "The schools of the Qur'ānic verses (Madāris Āyāt) are void of reciting now, and the landing place of Revelation have become empty". Then Ibrāhīm recited some verses, whose opening words were, "The mourning of the heart has left after its freezing in it, (due to) the murder of the children of Prophet Muḥammad (s.a.w.a.) (at Karbalā)". Hearing this, Imām (a.s.) presented them both with twenty thousand dirham, that Ma'mūn had ordered to be engraved with his (a.s.)'s sacred name. Dī'bil brought his share to Qum, while its inhabitants bought it from him at a cost of ten dirham against each, while his share turned to a hundred thousand dirham. However, Ibrāhīm retained his share of dirham until his death.

It is related that once a person taught recitation of Sūratul Ḥamd to one of the sons of Imām al Ḥusain (a.s.). He (a.s.) in turn gifted the man with a thousand ashrafi and a thousand dresses, filled his mouth with pearls sand said, "How can this bestowal of mine be compared to his bestowal"?

As we have quoted earlier regarding Imām al Ḥusain (a.s.)'s excellent character, that he gifted four thousand dīnār to a nomad, who recited these verses in his praise, "The one who pins his hope upon you, and knocks at the rings of your door now shall not be disappointed". Then in spite of such abundant bestowal, he (a.s.) felt ashamed and sought apology from him, while reciting these verses, "Take it and I am apologetic towards you, and know that I am compassionate towards you".

It shall be quoted, Allāh (s.w.t.) willing, in the biography of Imām Mūsā al Kāẓim (a.s.), when he (a.s.) sat in the place of Manṣūr (al Dāwānīqī) on the day of Nūrūz. People came to visit him (a.s.) and brought presents for him according to their capabilities. In the end, an old man entered his presence and said, "O son of the daughter of the Messenger of Allāh (s.a.w.a.)! I am a destitute man and possess no wealth. Then should I gift you three verses of poetry composed by my grandfather for your grandfather Ḥusain bin 'Alī (a.s.)"? Imām (a.s.)

permitted him and he recited it for him (a.s.). Then Imām (a.s.) told him, "I accept your gift. Then sit down, may Allāh (s.w.t.) grant you abundance". Then he (a.s.) lifted his head towards the slave and said, "Go to the commander and ask him what needs to be done with all this wealth". Maṣṣūr gifted all those presents to Imām (a.s.) and he (a.s.) in turn gave all of it to the old man.

The trusty historian al Mas`ūdī writes in his Murawwajul Ḍahab, in context to the prejudice in between Al Nizārīyyah and Al Yamānīyyah, that formed the reason for the establishment of Banī `Abbās rule and perdition of (the rule of) Banī Marwān, that when Kumayt compiled Al Hāshimīyyāt verses, he came to Baṣrah and went to meet Farazdaq. He recited the verses for him, whose opening words were, "I became delighted neither in fascination for the fair maiden, nor in amusement and an old man does not amuse". Hearing this, Farazdaq acknowledged and hailed them and ordered him to propagate it. Kumayt went to Madīnah and one night entered the presence of Imām Muḥammad al Bāqir (a.s.) and recited them for him (a.s.). Then he started to recite Qaṣīdatul Maymīyyah, and when he reached these lines, "The one killed at Ṭaff (Karbālā') was cheated, in the midst of a mob of the nation and the riff-raff", Imām (a.s.) wept and said, "O Kumayt! We would have bestowed you wealth if we possessed it. However, we repeat the words for you what the Messenger of Allāh (s.a.w.a.) said to Ḥassān bin Thābit : You shall be assisted by the Holy Spirit (Rūḥul Qudus), until you aid us by your tongue"!

Then Kumayt left his (a.s.)'s presence and went to meet `Abdullāh bin (Imām) al Ḥasan and recited the above verses in his presence. Hearing them, `Abdullāh said, "Verily I have purchased an estate worth four thousand dirham consisting of land and streams, while this is its contract". Saying this, he handed over the deed to him and gifted it to him. Seeing this, Kumayt said, "May my parents be ransomed upon you! When I compose verses for others, I do so for the world and wealth; however, by Allāh (s.w.t.), when I compose them for you, the Ahl al-bait (a.s.), I do not have in mind anyone except Allāh (s.w.t.); and whatever I compile for the sake of Allāh (s.w.t.), I do not accept wealth or its cost". `Abdullāh insisted much to accept it, ultimately Kumayt took the deed and left.

After some days, Kumayt returned back to `Abdullāh (bin Imām al Ḥasan) and said, "May my parents be ransomed upon you! I desire something from you". `Abdullāh replied, "Any desire of yours shall be fulfilled, then tell me". He said, "I

desire that you take back the deed as well as your estate". Saying this, he kept the deed in front of `Abdullāh, who was obliged to accept it. Seeing this, `Abdullāh bin Mu`āwiyah bin `Abdullāh bin Ja`far (al Ṭayyār) took a leather sheet and handed its four corners to be held by his four sons. He circulated the houses of the Banī Hāshim and said, "O Banī Hāshim! This Kumayt has composed verses for you at a time when the people have adopted silence in relating your excellences, while he has exposed his blood to be shed near the Banī Umayyah. Then bestow upon him according to your capability". Hearing this, the Banī Hāshim put whatever they could, among dirham and dīnār, in the leather sheet. The women of the Banī Hāshim were also informed to bestow whatever they could. Ultimately they too bestowed upon him according to their capacity, until they even removed the ornaments from their bodies and gifted them for Kumayt. This continued until a hundred thousand dirham gathered for him.

Then `Abdullāh (bin Mu`āwiyah bin `Abdullāh bin Ja`far) brought it for Kumayt and said, "O Abā Mustahill! We have brought an insignificant effort for you. We seek apology from you, since we live in a time that corresponds to the kingdom of our enemies. We gathered this amount that contains ornaments of our women, as you see. Then spend it upon your livelihood". Hearing this, Kumayt said, "May my parents be ransomed upon you! Indeed you have given much more. I did not intend anything in your praise, except Allāh (s.w.t.) and His Messenger (s.a.w.a.). Then I shall not accept anything from you. Please return them back to their owners". `Abdullāh insisted much, however, Kumayt did not agree.

It is related in a narrative from Ahlul Sunnah sources, that Ṣā'id, the retainer of Kumayt says, that once I accompanied Kumayt to the presence of Imām Muḥammad al Bāqir (a.s.). He recited poetry, whose opening words were, "Who remains for the heart enchanted by lustre". Hearing this, Imām (a.s.) said, "O Allāh (s.w.t.)! Forgive Kumayt! O Allāh (s.w.t.)! Forgive Kumayt!"

He (Ṣā'id) also relates that one day Kumayt went to his (Imām al Bāqir)'s presence and he (a.s.) gifted him a thousand dīnār and a mantle. Kumayt did not accept the amount; however, he accepted the mantle to gain abundance and blessings.

Also once Kumayt entered the presence of Fāṭemah bintul (Imām) Ḥusain and she said, "He is our, the Ahlulbait (a.s.)'s, poet". A cup of porridge was brought

for him and he drank it. Then she ordered Kumayt to be gifted thirty dīnār and a ride. Seeing this, Kumayt wept and said, "By Allāh (s.w.t.)! I shall not accept it. I did not befriend you for the sake of this world".

There are numerous others reports similar to the above, moreover, this amount of lengthiness is sufficient to warn the imperfect ones among some of the organizers of the mourning ceremonies of Sayyidul Shuhadā' (a.s.), who hold gatherings during days of mourning and then insult and dishonour the eminent orators and elegy-reciters. They presume that they have bought the life of the orator and placed the shackle of bondage into his neck through their little assistance that they render to him after a prolonged period of time. They order and forbid him to such an extent and expect unwarranted expectations from him, apart from other damages and corruptions present in them that are quite abundant and cannot be reformed through this partial statement. As it is said, "Can a grocer reform what has been corrupted by time"? However, it is incumbent upon a knowledgeable one to manifest his knowledge. May Allāh (s.w.t.) awaken us from a careless sleep and peace be upon him who follows (right) guidance.

Here ends the first volume of the book Muntahal Āmāl fī Dikr Tawārīkh al Nabī (s.a.w.a.) wal Āl (a.s.) at the hands of its Author, `Abbās bin Muḥammad Ridhā al Qummī. Later shall start the biography of Imām Zainul `Ābidīn (a.s.) in the second volume, Allāh (s.w.t.) willing and Allāh (s.w.t.) is the Bestower of prosperity.

English translation of the first volume of this felicitous book ends on Saturday, the second of September 2017 (tenth Dīlḥijjah 1438 Hijrah), corresponding to the auspicious day of `Īd al Adhḥā, at the hands of the humble-most adherer of the threshold of Ahlulbayt (a.s.), A`ejāz `Alī Turāb Ḥusain (Al Ḥusainī).