

# **Lohoof (Sighs of sorrow)**



**Sayyid Ibn Tawus**

**Translated by  
Sayyid Athar Husayn S.H. Rizvi**

**Al-Islam.org**

[1] [1]

SHARES

**Sub Title:**

“Al-Lohoof ala Qatla al-Tofuf”

**Author(s):**

[Sayyid Ibn Tawus](#) [2]

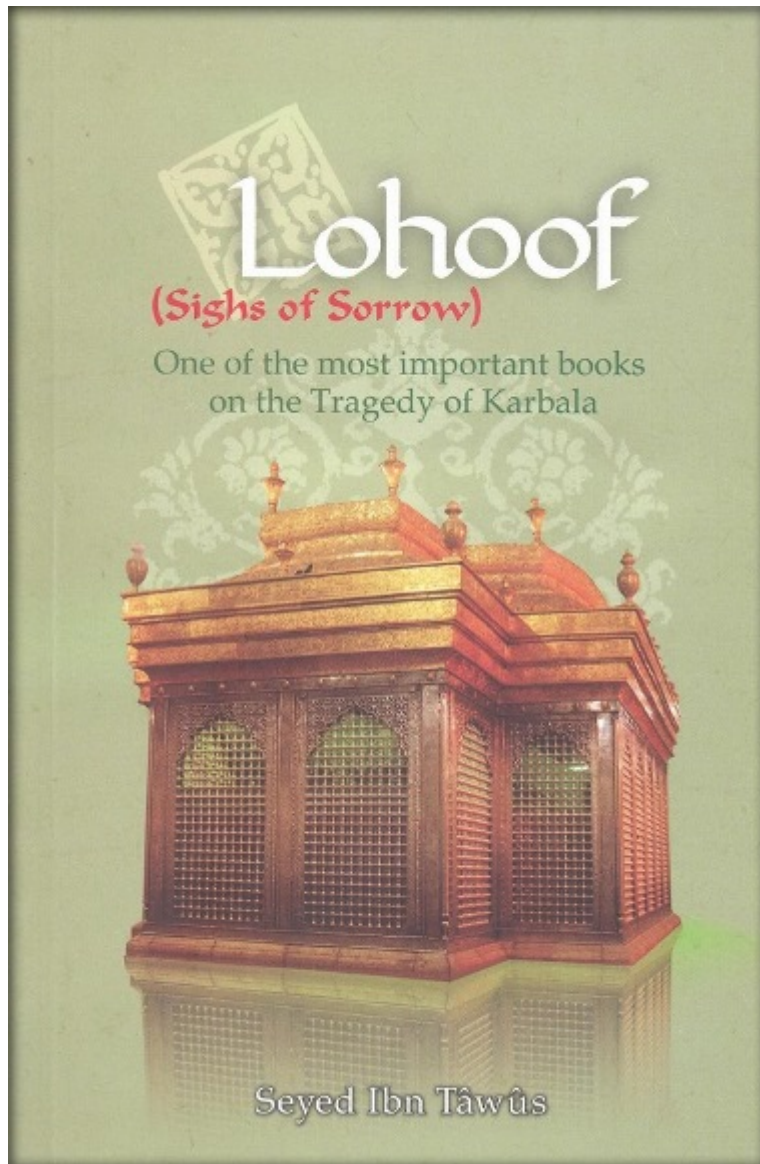
**Publisher(s):**

[Naba Organization](#) [3]

“Al-Lohoof ala Qatla al-Tofuf” is a heart-rending but detailed and authentic account of the tragedy of Karbala and the sacrifice of Imam Husayn (a.s.), it was written by renowned Shia scholar, Sayyid Raziuddin Ali bin Musa Ibn Ja'far bin Muhammad Ibn Tawus al-Hilli (r.a.) better known as Sayyid Ibn Tawus, that died 664 hijri. Sayyid Ibn Tawus (r.a.) was a top Shia scholar and thinker of the seventh century, and he belonged to the family of learned who wielded tremendous influence in the scientific, religious and political circles.

The book has been divided into three main parts:

- 1) The events before martyrdom (from the birth of Imam Husayn (a.s.) until the day of Ashura)
- 2) The detailed account of the day of Ashura and gallantry of Imam Husayn's (a.s.) companions
- 3) The incidents after the martyrdom of Imam Husayn (a.s.)



[Get PDF](#) [4] [Get EPUB](#) [5] [Get MOBI](#) [6]

**Translator(s):**

[Sayyid Athar Husayn S.H. Rizvi](#) [7]

**Topic Tags:**

[Battle of Karbala](#) [8]

[Martyrdom](#) [9]

[Ashura](#) [10]

**Miscellaneous information:**

Lohooof (Sighs of sorrow) "Al-Lohooof ala Qatla al-Tofuf" Author: Sayyid Ibn Tawus Translator: Athar Husayn Rizvi Edited by: Hamid Farnagh No. of Copies: 2000 / First Edition: 2006 Publisher: Naba Cultural Organization Address: P. O. Box: 15655-377/ Tehran. Iran E-mail: [Info@NabaCultural.oRg](mailto:Info@NabaCultural.oRg) ISBN: 964-8323- 11- 9

## Person Tags:

[Imam Husayn](#) [11]

# Foreward

### ***In the name of Allah, the Beneficent, the Merciful***

All praise belongs to God, and his greetings and salutations be upon His Prophet Muhammad (S) and his Household, the best and the purest creatures (a.s.).

[1]

The tragedy of Ashura has been a shock to the souls and consciences of human beings, and raised the emotions of the Muslims to expand their social activities. In that event the emotions and reasons of people were injured. The tears and mourning run through their faces; the hearts were drowning towards the place of martyrdom of the sons and households of the holy Prophet and divine messenger. The love and affection of the Muslims, all those who trusted in the message of their grandfather, the holy Muhammad (S), were directed toward them; and caused the people to come nearer to each other.

This terrible tragedy has always injured the souls of the pure human beings during the history, which will never recover. By the passage of time, more dimensions of the calamity become apparent. And, at the same time, the divine virtues and characteristics of the martyred innocent persons becomes more apparent to the generations and communities more and more.

The Muslims reminded of the meaningful word of their holy Prophet (S) who said, "Husayn is from me, and I am from Husayn!" This valuable tradition was a witness about the beginning and continuation of the pure religion of Islam. It began with the divine message brought by the holy Prophet, and continued by the terrible martyrdom of Imam Husayn (a.s.). By that great sacrifice of the holy Imam, his household, and his prominent companions, he guaranteed the future survival of Islam.

The holy Imam Husayn had in mind the considerations, problems, and difficulties of the Islamic nation. He was also looking for the establishment of a just and successful Islamic state. He expressed his intention at the time of movement to Kufa:

My movement is not a revolt, nor for seizing just the power. It is rather an evolutionary conduct in the nation of my grandfather, Muhammad (S).

[2]

The progressive experience of "Ashura" reveals the honest crusade and clarity of his view. It had a tremendous and successive reaction in the long history of the Islamic world. On the opposite side, the enemies of the Ahlul Bayt (the infallible household of the holy Prophet) have always tried to change the true meaning of the message of Karbala, and take it away from the minds of the Muslims. "But the Almighty God will survive His light, even though the disbelievers do not like it."

From the time of occurrence of the event of "Karbala" till now, many books have been written about it by different persons, of different views or schools of thoughts, and in different languages. They are generally named as "Maq'tal". There are just some names remained from those books of Maq'tal. The oppressors and cruel governments robbed, burnt, or destroyed those books, in order to cause the communities to forget his name (and teachings). Although they could not achieve their target.

Altogether, there are very few ancient Maq'tal available, with their original texts. Only traces or some parts of them have been narrated and transmitted through the historical texts and literatures.

[3]

It seems that the first writer, who compiled a text about the events of Karbala and Ashura, was Asbaq Ibn Nobata. He was one of the close friends, and sincere companions of Amirul Momenin Ali (a.s.). His death has been in the early years of the second century after hejrat.

The second writer was Abu Mekh'naf Lut Ibn Yahya Azdi, who was contemporary to Imam Sadiq (a.s.), and wrote the book, "Maq'tal al-Husayn (a.s.)".

During the 2nd and 3rd centuries of hejrat, some other traditions and historians wrote and compiled books about the tragic event of Karabala, and martyrdom of Imam Husayn and his beloved disciples. Some of those writers are:

- Abdul Aziz Ibn Yahya Jalloudi.
- Jaber Ibn Yazid Jo'afi.
- Muhammad Ibn Umar Waqedi.
- Muammar Ibn Mosanna Taimi.
- Nasr Ibn Mozahem Menqari.
- Abdullah Ibn Ahmad Bin Abi Donya.
- Ibn Wazeh Yaqoubi.
- Muhammad bin Zakaria bin Dinar Ghalaei.



In the next stage, some of the Shia and Sunni scholars wrote books about the martyrdom of Imam Husayn (a.s.). They are:

- Shaikh Muhammad bin Hasan Tousi (died in 460 A.H.)
- Mowaffaq Ibn Ahmad Kharazmi (died in 568 A.H.)
- Ibn Shahr Ashoub (died in 588 A.H.)
- Mah'moud bin Mobarak (died in 592 A.H.)
- Jafar bin Najib bin Nama Helli (died in 645 A.H.)
- Ezzuddin Abdul Razzaq Jazari (died in 661 A.H.), and
- Ali bin Mousa bin Jafar, Ibn Tawus, (died in 664 A.H.) who is the author of this book.

[4]

Sayyid Ibn Tawus has reminded of this book, in his two other books. In his books Iqbal and Kashful Mahajja has said, "My book "al-Malhoof ala Qat'lalTofouf " is about the martyrdom of Imam Husayn (a.s.), which is organized in a wonderful order, which has been a kindness of God, Who guided me to write it. "

The late Allamah Majlesi, in Beharul Anwar (vol 107, P. 42) has stated that Sayyid Ibn Tawus has mentioned in his book, "al- Ejazat", "I have written the book "al-Malhoof ala Qat lal Tofouf " in an order which is new. Anyone who reads it will know about its preferences over similar books " .

From the writings of the writer, Sayyid, it becomes clear that the original title of the book has been "*al-Malhoof*" but in the old manuscripts it is called as "*Lohoof*".

[5]

Lohoof, in its Arabic language, has been published more than 20 times in Iraq, Iran, and Lebanon. Some of the clergy translators have translated it in to Persian, such as Mirza Reza Qoli Khan, Ahmad Najafi, M.E. Nawab, and Sayyid Ahmad Fehri.

Recently, Naba cultural organization has translated Lohoof in to English, and decided it to be published as one of the works of the library and publishing house of the holy Shrine of Imam Husayn (a.s.). It is the third published work of that library.

I pray God to bless all those who work and cooperate with Naba cultural organization, and may He support and protect the translator and all those who participated in preparation of this book. And, at last, may the blessings and greetings of God be upon all you kind readers!

# Preface

## A . About the Author

Sayyid Razi – Uddin Ali bin Musa, known as Ibn Tawus (589–664 A.H., equal to 1150– 1225 A.D.) is one of the greatest Shia scholars in the 13th A.D. century. He was born in Hella city in South of Iraq. He learnt different Islamic science from his father Sadussin Musa, his grand father Warram bin Abi Furas, and some Shia and non– Shia scholars.

The grand family of Ibn Tawus was interested at scholarship and knowledge fields. Some of them have written books, and have their names in the history. For more information about them, you may refer to "Encyclopedia of Tashayyo", P. 339, and Vol: 1, title Ibn al–Tawus.

During his 75 years old life, Ibn Tawus traveled to different cities. He wrote more than 50 books in many fields of Islamic studies, such as commentary of Quran, history, hadith, prayers, astronomy, ethics, bibliology, biography, Shia thoughts. Half of them are preserved and available. Even after the long time of about 800 years, most of them are reliable and unique.

In addition to his scientific position, he had the social leadership of Shia community at his chaotic period. And it is interesting that with such occupations, he grew very polite, well educated, and learned children, so that all his sons and daughters were among the scholars of their age.

## B. The book

Sayyid Ibn Tawus had prepared the book "Mesbah–u–Zaer" with the subject of visiting (Ziyarat) the holy shrines of the prophet Muhammad (S), and the infallible Imams (a.s.). Then he thought and found it wise to write a small book about the biography of Imam Husayn (a.s.), the Ashura calamity, and the tragic events thereafter; so that those who go on pilgrimage of that innocent martyred Imam may get the necessary knowledge about the subject, the holy respected Imam, and his brutal enemies.

Sayyid Ibn Tawus has divided the book of Lohooft into 3 parts.

1– The events and happenings before the day of Ashura (10th of Muharram of 61 A.H.);

2- The events occurred in the evening before Ashura, and during the day of Ashura;

3- The events after the day of Ashura, with regards to Imam Husayn (a.s.), his family, and his enemies;

What we can see in these parts, are very exact and accurate narrations which from one side, show the clear, humanistic, and infallible view from Imam Husayn, and on the other hand, reveals the tyranny, cruelty, and crimes of the enemies of the family of the prophet of Islam (a.s.).

## **C . The importance of the Book**

There are thousands of books written about Imam Husayn (a.s.), and the Ashura calamity. However, those words, which have been narrated and transmitted by the wise and learned scholars, through a correct and clear way, are credited and reliable.

At the same time, we should know that the life and history of Imam Husayn (a.s.), just like other infallible Imams (a.s.) is like an open book of guidance that should be studied and considered. It is obvious that when we are going to introduce our noble Imams (that the holy prophet has called them as the "Lights of Guidance", and the "Ships of Rescue"), if we refer to uncredited and unknown references, we will not get a fair result from our efforts.

The importance of the books such as Lohoof lies in its right, just and authentic references and accurate narrations, which reveal the aspects of the 14 centuries old history.

Now, let us read the book of Lohoof, which is the book of life, and guidance, and is like a light that would enlighten the roads of lives of the people.

This book should be read more than once! And we should keep it not only in our memory, but also in our mind, and spirit.

We should read the words and teachings of Imam Husayn and his beloved friends at the pages of this book, and hear them from the stars of the sky of Karbala, that witnessed the nights of Muharram of the year 61 A.H.

We should take in to the "Ship of Rescue" in order to reach the safe shore. And we should walk through the light of this "Light of Guidance" in order to depart from the darkness of the world.

Lohoof is a favorite partner in a spiritual journey for the respected reader, and we invite you to pay due attention to every word of this noble book.

**Muhammad Husayn Shahri**



# Introduction

## ***In the Name of Allah, the Beneficent, the Merciful***

All praise belongs to Allah Who shows His Magnificence through the horizon of wisdom; Who removes the veils from His Intentions, through the logic of the Holy Quran and Sunnah; Who has lifted His friends from the filths of the house of deception (this world), and raised them to the heights of shining happiness.

This bliss to His friends is not by the way of granting them a higher status among His creation, nor is it to shelter them through nice paths; but He considered them worthy of Graceful Rewards and good morals. Therefore, He did not like that they should tread the absurd path. Rather, He granted them the good sense of adopting perfect deeds and actions.

This was until all souls became dejected from everyone except Allah, and their hearts got adorned by the ornaments of His Pleasure. So their hearts turned towards His light, and their ambitions got tied up with His Mercy and Grace. You can observe their happiness in reaching the eternal life, and their sympathetic desire of meeting their Lord.

Invariably, they have an increasing urge toward the goals put by their God; their faces shine up by traversing towards their Lord, and their ears are attentive for listening to His secrets, and their souls enjoy the sweetness of His remembrance. Allah bestows on them His Greetings proportionate to their acknowledgement, and rewards them with His gifts and mercy.

Hence everything, which prevents them from the area of His Majesty, is worthless in their eyes. How easy is it for them to give up everything that takes them away from

His path until they taste and enjoy the pleasure and happiness due to this Bounty and Perfection? Then Allah adorns them with a dress of dignity, grandeur and reverence.

As they realize that their (worldly) lives act as an obstacle in attaining their noble ambition, and that their stay in this world keeps them away from His Grace, they discard their dress of worldly life and put on the apparel worthy of meeting Him. On this way, they found pleasure by giving away their life, and receiving wounds of swords and arrows.

This is the lofty grandeur which raises the souls of the martyrs of Taff (Karbala) to such an extent that they compete with each other in sacrificing their lives, and their holy bodies turn into targets of arrows and swords.

How beautiful has Seyyed Murtaza Alamul Huda (r.a.) praised of such noble men<sup>1</sup>:

*Their bodies lie in the sands of desert*

*Whereas their souls are enjoying the hospitality in the vicinity of Allah*

*It is, as if those who wanted to harm them have benefited them*

*And those who had killed them with swords were those who made them alive (immortal)*

Had it not been incumbent upon us to put on the dress of mourning, as ordered by the Book and the Islamic Tradition, over the vanishing of the “standards of guidance” and establishment of the rule of misguidance and deviation of Umayyides, and to grieve over such losses of bounties, and the martyrdom of such great personalities, it was good to rejoice over such great bliss.

And since in this mourning is concealed the consent of Allah and the goal of His good servants, we invariably and regularly put on the dress of mourning and bring tears in our eyes. We ask our eyes to go on weeping continuously and also ask our hearts to cry like a mother who has lost her son.

The precious trusts of the compassionate Prophet were destroyed on the day of ʿAshūrā, and many of his wills regarding his household and sons were thrown away by his Ummah and by his enemies.

For Allah’s sake, how difficult were the calamities which made hearts sick, brought so much hardship and destruction, those troubles which were so terrible that rendered all other troubles insignificant; the events wherein the fear of Allah was driven away and those arrows which made the blood of the holy Prophet flow on earth and those hands which arrested and imprisoned the noble Ahlul Bayt (a.s.); those tragedies which rolled the heads of devotees; those catastrophes which took the lives of the best families; the trouble whereof reached even to Jibrael; those atrocities that raised the wrath of Almighty Allah.

Why should it not be so when, on that day, the flesh of the holy Prophet of Allah (i.e. the body of Imam Husayn, a.s.) fell on sandy land, and his holy blood flowed on the soil by the swords of the deviated people, and when the holy faces of his daughters were exposed to the eyes of people who were condemnable, and rejoiced at the misfortune of others, and those who (the holy women) were disrobed before both the talking and the dumb, when the holy bodies were stripped and when those holy bodies were strewn on ground!

These calamities dispersed the holy family of the Holy Prophet, and arrows were pierced in the hearts of the guided ones. There were the troubled ladies the plight of whom makes the flames of sorrow and grief rise high.

I wish Fatima and her father had dared to see the plight of their daughters and sons, who were seized, wounded, chained, decapitated; the daughters of the holy Prophet with their collars rent, had none to care them, were grieved for having lost their relatives and dear ones. Their hairs strewn and veils torn, they were slapped on their faces. They were crying and complaining with a painful feeling, and there

was none to help and protect them.

And you, O men of wisdom and reason, O intelligent people, narrate to yourselves these calamities which fell on the holy household, and recite elegies for them in solitude and in public for the sake of Allah. Accompany them by shedding tears on the plight of these dear ones, and sit in mourning for having lost the opportunity of helping them.

It is so because these precious lives are the valuable trusts of the holy Prophet, and the fruits of his holy heart, and the light of the eyes of Zahra al-Batool. They are the ones who were kissed by the holy Prophet, and their parents were granted superiority over the Ummah (Islamic nation).

*If you have any doubt about their superiority in grace  
Then ask the holy Quran regarding their distinction*

*The holy Book which is the most just witness to their gracefulness for the men of reason  
Therein is also the will, which Jibrael brought regarding them*

How did they compensate all the favors of their grandfather? How did they devastate the fruits of his heart and the repository of his soul by shedding the blood of his precious son so disgracefully?

How is the place and location of fulfilling the will of the holy Prophet regarding his family? What will be the answer of the Ummah in this regard? The Ummah destroyed all that the holy Prophet had established, and the wailing of the oppressed Islam is raised high;

O Allah! What a heart which does not melt by the remembrance of these events? How strange is the negligence of an Ummah and what is the excuse of the people of Islam regarding this tragedy?

Do not they know that the holy Prophet is injured and he is claiming revenge? That his beloved has been slain, and his blood is boiling? Those angels are giving him condolence over this calamity and prophets have shared these tragedies?

Then, O loyal followers of the Prophet Muhammad! Do not you join him in this weeping? O, follower of the son of Zahra; mourn and recite the poems of grief, and weep over the princes of Islam for the sake of Allah. Maybe by participating in the sorrow of this great tragedy you may proceed on the Day of Judgment.

Verily, it has been narrated from Imam Baqir (a.s.) that Imam Zainul Abedin (a.s.) said, whenever a tear drops from the eyes of a believer, While mourning for Husayn (a.s.), and rolls down his cheek, Allah will grant him a permanent home in Paradise. And for every believer, who sheds a tear because of the oppression and injustice to us by the enemy, when that tears rolls down his cheek, Allah grants him a high position in Paradise. And when a faithful person suffers harm in our way, by our enemy, Allah turns away the trouble from him and saves him from Hell on the Day of Judgment.

Imam Sadiq (a.s.) is reported to have said that anyone who remembers us, and tears, even as little as a fly's wing rolls from his eyes, Allah will forgive his sins, even if they are equal to the bulbs of the seas. And it is reported that he said; "One who weeps over us and causes one hundred people weep, is entitled to Paradise; one who weeps over us and causes fifty people weep over us, heaven will be his abode; one who weeps and causes twenty persons weep for us will go to Paradise; and one who weeps for us and also causes ten men weep for us will be entitled to Paradise; one who weeps for us and causes one person weep for us will also go to heaven; and the one who weeps for us and makes his face sorrowful will also get Paradise."

The author, Ali IbnMusa Ibn Ja'far Ibn Muhammad Ibn Tawus Husayn says; "The noble impulses which inspired me to adopt the manner and method of this book, was that after the compilation of the book *Misbahuz Zaer wa Jannatul Musafir*<sup>2</sup>, I felt that various appealing aspects of Ziyarats have been collected therein and hence one who carries it does not need to take with him heavy books to the holy tombs during the Ziyarat time."

I also wished that a person visiting the holy shrine should not be required to carry Kitab al-Maqtal during the Ziyarat of Ashura in Karbala.

Therefore, I wrote this book so that a visitor needs not to carry any other book along with Misbahuz Zaer; Moreover I have tried to save his time by avoiding details and repetitions. Yet various chapters about Karbalā<sup>3</sup> have been included for the faithful people, as we have infused the words with an appropriate spirit, given the title Al-Malhoof ala Qatlat Tafoof to it, and have arranged it in three parts; we seek help from the Merciful Lord.

## Sayyid Ibn Tawus

---

<sup>1</sup>. Abul Qasim Ali bin Husayn bin Musa bin Muhammad Musa bin Ibrahim Ibn Imam Kazim (a.s.) is a chief of the Talibiyyin and one of the leading writers and poets and orators. He was born and died in Baghdad. He has narrated from people like Shaykh Mufid, Husayn bin Ali Babawayh. People like Sallar and Abi Salah Hilli and Khatib Baghdadi and Qazi Ibn Qudamah have narrated from him. He has written books like Ash Sha fi fil Imamah...He expired in the year 433 or 436 A.H. [Riyazul Ulama 4/14, Wa fyatul Ayan 3/313, Al -Kunni wal Alqab 2/439, Mizanul Etedal 2/223, Lisanul Mizan 4/223, Jumhiratul Ansab: 56, Al-Elam 4/278]

<sup>2</sup>. Misbah is the first work of the author, having 20 sections: the first section is about formalities and preliminaries of the journey and the last contains the Ziyarats of the Holy Imams and their sons.

# Events Preeceding the Battle

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

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

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

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

When Husayn was two years old, the holy Prophet (S) went on a journey. He halted on the way and recited with tearful eyes, "Inna lillaahe inna ilaihe raajeoon (Verily we belong to Allah and to Him we return)". When asked for the reason, he said, "Now Jibrael informed me of a land called Karbala,<sup>4</sup> on the bank, of river Euphrates, that my son Husayn Ibn Fatima will be martyred there."

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

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

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

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

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

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

They would have forgotten my name.

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

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

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

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

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

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

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

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

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

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

I will ask: "Who are you?"

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

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



Paradise and enjoy there forever.

\* \* \* \*

In the year 60 A.H., when Muawiya<sup>5</sup> Ibn Abi Sofyan died, his son Yazeed<sup>6</sup> Ibn Muawiya, wrote a letter to the governor of Medina, Walid Ibn Utbah<sup>7</sup>, and ordered him to get allegiance from the people of Medina<sup>8</sup>, especially from Husayn ibn Ali (a.s.) and if Husayn refused, he should cut off his head and send it to Yazeed.

Walid called Marwan Ibn Hakam<sup>9</sup> for consultation regarding Husayn (a.s.). Marwan said, "Husayn will not give allegiance, and if I were you, I would have cut off his head."

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

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

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

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

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

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

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

Walid said: "Woe unto you. Through your advice, you wished to destroy my world and the Hereafter? By Allah! I do not like to get the worldly kingdom by shedding the blood of Husayn. By Allah! I don't think that one meets Allah with the sin of murdering Husayn (a.s.) except that his balance (of deeds) is light, and Allah will not be kind to him, and will punish him in Hell."

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

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

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

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

The conversation between Husayn (a.s.) and Marwan went on until the latter became furious and went away. [10](#)<sup>12</sup>

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

Abdullah Ibn Abbas [12](#) and Abdullah Ibn Zubair [13](#) came to him and proposed him to reside in Mecca.

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

Ibn Abbas went out exclaiming: "Wa Husayna!"

Thereafter Abdullah Ibn Umar [14](#) came and invited Imam Husayn (a.s.) to ally with the deviated government to keep away from war and bloodshed.

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

## Event 1

The narrator says, "The people of Kufa heard the news of the dignified arrival of Imam Husayn (a.s.) in Mecca and his denial to give allegiance to Yazeed. [15](#) Many people gathered in the house of Sulaiman Ibn Surad Khozaei." [16](#)

Sulaiman stood up, gave a sermon and at the end of his speech said: "Oh Shias! You know that Muawiyah has died and is getting the recompense of his deeds. He has nominated his son, Yazeed, on the throne of kingdom." Here is Husayn (a.s.) who has refused to confirm him, and he has migrated to Mecca, due to the rebellious Ommayyides. You are the followers of him and his father. Today he needs your help. So think over. If you can fight with him against his enemy, then inform him. Otherwise if you

are lazy, disunited, and fearful then do not capture him in deception and complacency.

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

***In the name of Allah, the Beneficent, the Merciful***

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

Peace of Allah be upon you. Praise is for Allah Who defeated the enemy of you and your father, i.e. one who was selfish, arrogant and jealous oppressor, who forcibly snatched the right of this Ummah, and deprived them from their rights; one who became sovereign without the consent of the community, who killed the good people and kept the evil ones and mischief-mongers alive and handed over the public treasury to the rebels and dictators, and thus we wish that he would have been driven away from the mercy of Allah, like the people of Thamūd. Now we do not have any leader except you. So please come to us, so that Allah may gather us for truth through you. Here, Noman Ibn Bashir<sup>[21](#)</sup> (the governor) has remained alone in the government palace, and we are not on his side in Friday pray and other ceremonies.

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

After two days, the people dispatched through another group 150 letters, which were signed by one, two, three, or four persons... all of them requested the arrival of the Imam to Kufa. The Imam delayed response and did not reply to those letters. Then once he got 600 letters. Letters came constantly, and exceeded to 12000 letters. The latest Kufian couriers were Hani Ibn Hani as Sabiee,<sup>[23](#)</sup> and Saeed Ibn Abdullah al- Hanafi<sup>[24](#)</sup>, who brought the following letter and it, was the last letter from the people of Kufa:

***In the name of Allah, the Beneficent, the Merciful***

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

Now, all people are waiting for you, and they have none other than you, in their mind, for leadership. So please hurry. Make haste, Oh son of the holy Prophet. The gardens and field are green and full of fruits. The ground is full of grass and trees with sprouting branches and leaves. When your intention accrues, do come here so that you may lead the army which is ready.

Salutation on you and your father in advance.

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

They replied: Shabas Ibn Rabaee<sup>25</sup>, Hajar Ibn Abjar<sup>26</sup>, Yazeed Ibn Harith<sup>27</sup>, Yazeed Ibn Raveem, Urwah Ibn Qais<sup>28</sup>, Umar Ibn Hajjaj<sup>29</sup>, and Muhammad Ibn Amir Ibn Atarad<sup>30</sup>.

It is narrated that, at that time, Imam got up and prayed between Rukn and Maqam, and wished good affairs from Allah. Then he called Muslim Ibn Aqil<sup>31</sup> and acquainted him with the situation. He sent the reply to Kufa through him, wherein he had mentioned his intention to go to Kufa.

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

Muslim went with the Imam's letter and reached Kufa. As the people knew about the Imam's letter and his program, they were pleased with the arrival of Muslim. They invited Muslim to stay in the house of Mukhtar Ibn Abi Ubaidah Thaqafi<sup>32</sup>, and the Shias began to come to that place. When the people gathered around Muslim, he read the Imam's letter. 18000 persons paid allegiance to him. Abdullah Ibn Muslim al-Bahili, Ammarah Ibn Walid, and Umar Ibn Sa'ad<sup>33</sup> wrote a letter to Yazeed, informing him about Muslim Ibn Aqil and the situation in Kufa. They advised him to dismiss Noman Ibn Bashir and replace him by someone else.

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

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

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

He said: "Certainly Allah has dragged Muawiyah into disgrace and destruction, and has removed his mark. It was he who opened the floodgates of sin and oppression, and it was he who laid the foundation of tyranny. He imposed the allegiance of his son on the people by force, and imagined that he had established him firmly state. Woe unto what he intended. He made an effort and failed. He called for advice and did not get support. Now his son, Yazeed, the drunkard and he who heads every evil and sin, claims to be the caliph of Muslims, and wants to be their ruler without their consent and approval. This is, while he does not know the path of truth, because of his being weak in knowledge and tolerance. I believe that war and fight against Yazeed is more urgent than war against polytheists."

And here is Husayn Ibn Ali, son of the dear daughter of the holy Prophet (S), who enjoys nobility, dignity,

and wisdom. His distinction is beyond the ability of the pen to write, and the tongue to speak. He is an ocean of knowledge, which has no shore. He is the suitable person for the post of caliphate. He enjoys a brilliant record, an age full of experience, a glorious background, and honorable kinship. He is very affectionate to the youngsters and kind to the elders. How nice it would be if people had a leader like him, and if he had become the Imam of the Ummah. Allah has made his plea incumbent and his sermon very audible.

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

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

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

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

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

### ***Bismillahir Rahmanir Raheem***

I have been honored by your graceful letter and I have come to know about its contents; wherein you have summoned me, and have invited me that I should profit from your obedience and become fortunate by helping your honor. The Almighty Allah never keeps the world without the one who does well and who guides towards salvation. You are Allah's perfect Sign for the entire creation and His Trust on earth. Yes, you are the fruitful branches of the Prophetic Olive tree, which was planted by the holy Prophet (S). The highflying bird acquires its graceful flying through your holy hand. I have made Bani Tamim subservient to you, and they are your total and perfect followers. They are rushing to you for obeying

you, just as a thirsty camel rushes towards water. I hand over to you the obedience of Bani Sa'ad and have washed away the internal dirt from their souls so thoroughly that it shines nicely before every eye to observe.

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

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

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

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

When Muslim Ibn Aqil got this news he feared identification. So got out of Mukhtar's house and went to the house of Hani bin Urwah. Hani gave him a good welcome. Shias began to meet him at the house of Hani. Ibn Ziyad planted his spies over them. When Ibn Ziyad came to know that Muslim was in Hani's house, he summoned Muhammad Ibn Ash'ath<sup>39</sup>, Asma Ibn Kharja<sup>40</sup>, and Amr bin Hajjaj and asked, "What is the matter? Why is Hani not coming to meet me?" They said, "We do not know. It is said that he is ill."

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

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

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



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

Seeing Hani, Ubaidullah said: Dishonesty has dragged him to you (it is an Arabic proverb). Then he looked at Qazi Shureih<sup>41</sup> who was sitting by his side, pointed towards Hani and recited the following couplets of poet of Madi Karb Zubedi<sup>42</sup>.

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

*This is meant by the excuse of your friend.*

Hani said: What has happened to the Amir?

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

Hani said: I have done nothing.

Ibn Ziyad: Call my servant, Ma'qqal.

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

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

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

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

## Event 2

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

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

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

Bahli administered him an oath. But Hani declined emphatically.

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

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

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

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

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

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

The narrator says: Amr bin Hajjaj heard that Hani was killed. Raviha, daughter of Amr was Hani's wife. Amr came to government Palace along with the entire tribe of Mizhaj. He shouted: I am Amr Ibn Hajjaj, and all these are the warriors of Mizhaj, and its leading personalities. We have not left obedience and we do not want disintegration in the community. We have got news that our chief Hani has been killed. Ibn Ziyad understood the reason of the assembly of those people. He asked (Judge) Shureih to call on Hani, and to inform the community about his being safe. Shureih (who was a liar Judge) did so, and the gathering became glad and returned.

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

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

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

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

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

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

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

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

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

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

They said: "Our words are not deceitful."

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

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

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

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

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

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

Muslim: "O Ibn Ziyad! You have lied. It was Muawiyah and his son Yazeed who broke the strength of the muslims. With regards to trouble, it is you and your father Ziyad, bondsman of Bani Allaj of Thaqeef<sup>43</sup>, who is the real germ of every hypocrisy and mischief. I hope Allah will grant me martyrdom through the hand of the most corrupt person!"

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

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

Ibn Ziyad: "Yazeed bin Muawiyah."

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

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

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

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

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

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

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

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

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

Ibn Ziyad: "Perhaps you are frightened." Then he ordered for killing of Hani Ibn Urwah. They took him for

execution while he was shouting: O Mazhaja, where are Mazhajis? And where are our tribesmen and relatives?

The executers said: Raise your head.

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

About the martyrdom of Muslim and Hani, Abdullah Ibn Zubair Asadi<sup>44</sup> (according to another statement, Farazdaq<sup>45</sup> recited thus:

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

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

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

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

*This is the young courageous man, whose modesty is higher than the modesty of a chaste young girl;*

*His power stronger than the power of a double edged sharpened sword;*

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

*The one whom everyone was ready to obey;*

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

*Then play music for a while, with the bastards.*

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

Imam Husayn (a.s.) left Mecca on Tuesday, the 3rd or 8th of Zilhajj 60 A.H., that is, on the day of Muslim's martyrdom. Abu Ja'far bin Muhammad bin Jurair Tabari Imami<sup>46</sup> in his book Dalail Al-Imamah<sup>47</sup> says: "Abu Muhammad Sufyan Ibn Waqee<sup>48</sup> from his father Waqee<sup>49</sup> from A'mash<sup>50</sup> (his uncle), from Abu Muhammad Waqidi and Zurarah Ibn Khalaj<sup>51</sup> – We met Husayn (a.s.) three days prior to his movement towards Iraq<sup>52</sup>. We informed him about the weakness of the Kufians, and that their hearts were with him, but their swords were against him."

Imam Husayn (a.s.) pointed his blessed hand towards the sky. The gates of the sky opened and

innumerable angels, whose number is not known to anyone except the Almighty Allah, came down.

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

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

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

My longing to meet my predecessors (my grandfather, father, mother, and brother) is like the longing of Jacob to meet Joseph. A place for my killing has already been selected where I must reach. As if I see those wild wolves tearing apart pieces of my body between Nawawees<sup>53</sup> and Karbala.

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

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

Muhammad Ibn Dawood Qummi<sup>55</sup> narrates from Abi Abdullah (a.s.) who said: During the night by the end of which Husayn (a.s.) decided to leave Mecca, Muhammad Ibn Hanafiya<sup>56</sup> went to the Imam and said: O my brother! The disloyalty of the people of Kufa to your father and your brother is known to you. I am afraid they will do to you what they had done earlier. If you stay in holy city- Mecca- your respect, honor, and magnanimity would be apparent.

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

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

He replied: "I consider your proposal."

Next morning Husayn (a.s.) became ready to move. Muhammad Ibn Hanafiya got the news. He rushed



to Imam, and held the rein of his camel saying: Didn't you promise to think over my suggestion?

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

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

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

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

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

A group accompanied the Imam. The rest of them refrained from doing so. Imam (a.s.) went on until he reached Zat-e-Irq[59](#) and saw Boshir Ibn Ghaleb[60](#), who had arrived from Iraq and inquired about the situation over there.

He said: "When I left them their hearts were with you while their swords were serving Bani Umayyah." The Imam (a.s.) said: O brother Asadi! You are right. Verily Allah does what He wants, and He commands what He intends. The narrator says, "Imam continued to move till he reached Thalabiya[61](#), and it was noon time. Imam put his blessed head down, took a light sleep and got up and said: I dreamt that a secret voice was telling me, "You are en route and death will take you to Paradise." His son Ali said: "O dear father! But are we not on the right path?"

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

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

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

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

## Event 3

Then Imam (a.s.) marched forward. Narrating the event, some people of Bani Fazarah and Bajilah said, "We were returning from the journey of Mecca with Zohair bin Qain<sup>62</sup>. We met Imam Husayn (a.s.) on the way and were not pleased to see some women accompanying Imam (a.s.).

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

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

Zohair's wife, Delam, daughter of Amr<sup>63</sup> told him: "All praise is to Allah. How strange! The son of the Holy Prophet (S) summons you, and you do not respond? What would happen, if you go and listen to Imam?"

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

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

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

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

When Husayn (a.s.) reached the terminal of Zubala<sup>64</sup> the news of the martyrdom of Muslim reached him. When this news spread, the materialists and those who were seeking money and were greedy left Imam, and those who were the faithful and wise companions, remained with him.

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

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

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

remains."

Thereafter he recited the following couplets:

*If the world is considered a Precious thing;*

*Then the reward from Allah is more precious and valuable;*

*And if bodies have been created for death;*

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

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

*And if the treasured property has to be left behind;*

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

It is narrated that Husayn (a.s.) wrote a letter to Sulaiman bin Surad, Musayyab bin Najba, Rafeah bin Shaddad, and some of the Shias of Kufa, and sent it through Qais bin Mosahar Saidawi<sup>65</sup>. When Qais approached Kufa he was stopped by Ibn Ziyad's official Haseen bin Namir<sup>66</sup>. He began to inquire of him. Qais tore the letter of Imam and destroyed it. Haseen sent him to Ibn Ziyad.

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

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

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

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

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

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

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

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

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

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

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

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

The narrator says: Husayn (a.s.) traveled upto a place two stations from Kufa, when he confronted Hurr Ibn Yazeed<sup>67,69</sup> who was with one thousand riders.

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

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

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

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

Imam (a.s.) continued his journey towards left till he reached Azib-ul- Hajanat<sup>68</sup>.

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

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

The narrator says: Husayn (a.s.) stood up in front of his friends to give an address. After praising Allah, he mentioned his grandfather and invoked blessings on him and said, "You can see the situation. The world has changed. It is showing its ugly face to us, and holding back its goodness. Nothing has remained from it, but just a sip at the bottom of a glass. Life appears to be mean and baseless, just like unpalatable grassland. Don't you see that truth has been deserted, and falsehood is practiced? How nice if a faithful would long to meet his God (through a martyrdom in His path). It is so because I do not see death but prosperity, and living with the oppressors nothing but condemnation."

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

any situation.”

Hilal bin Nafe Bajli<sup>69</sup> rose from his place and said, “By Allah, we do not see meeting our God unpalatable, and we are always steadfast in our intentions and insight. We are friends of your friend, and enemies of your enemy.”

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

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

It was said: “Karbala.”

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

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

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

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

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

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

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

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

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

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

Umm Kulthum<sup>72</sup> cried out: "O? Muhammada...!"

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

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

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

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

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

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

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

---

<sup>1</sup>. In the copy of "A" it is said: When Husayn was born Jibraeel came with a thousand angels to congratulate. Fatima (a.s.) took Husayn to the Holy Prophet who became very happy and gave the newborn child its name. Ibn Abbas says in Tabaqat: Abdullah bin Bakr bin Habbeeb as-Sahami informed us: Khatam bin Sanat related from Ummul Fazl...

<sup>2</sup>. Lubabah, daughter of Harith al-Hilaliyah, who is well known by the name of Ummul Fazl, was the wife of Abbas bin Abdul Muttalib and she had seven children. She embraced Islam in Mecca after Khadija (a.s.). The Holy Prophet used to visit her regularly and he also used to take rest in her house. She expired in 30 A.H. [Al-Isabah No: 942 and 1448; Zailul Maz-eel: 84; Al-Jam Baina Rijalus Sahihain: 612; Al-Elam 5/239]

<sup>3</sup>. Abbas bin Abdul Muttalib bin Hashim, Abul Fazl, was one of the chiefs of Quraish both during the period of ignorance and also after the advent of Islam. He did much good to his community and was held in high esteem due to his wisdom. He used to supply water to Hajj pilgrims and was also a participant in the construction of Masjidul of Haram. He became a Muslim before Hijrat but kept it a secret. He became blind in the last days of his life and expired in the year 32 A.H. 32. [Sifat-us Safwa 1/203; Al-Mahbar: 63; Zailul Mazeel: 10; Al-Elam 3/ 262]

<sup>4</sup>. Karbala is the place of Husayn's martyrdom. It is near Kufa towards the desert. According to a narration the Holy Imam (a.s.) bought the land for six hundred Dirhams from the people of Nainawa and Daziriyah and then donated it with a condition that the visitors to the Holy grave should be provided hospitality for three days. [Mojamul Buldan 4/249; Majmaul Bahrayn 5/641-642]



5. Muawiyah Ibn Abi Sufyan Sakhr bin Harb Ibn Umayyah Ibn Abd Shams Ibn Abd Manaf is the founder of the Umayyad rule in Syria. He was born in Mecca and had converted to Islam after the conquest of Mecca. During the caliphate of Abu Bakr, under order of his brother, he got the command of the army. He became the governor of Jordan in the time of Umar. Thereafter Umar gave him the governorship of Damascus. During the caliphate of Uthman he acquired the governorship of Syria bringing all other administrators under his rule. After killing of Uthman and during the rule of Ali (a.s.) he was at once removed from the governorship by Ali (a.s.). Before the dismissal order reached him, Muawiyah raised the bogey of taking revenge from the killers of Uthman and alleged that Ali (a.s.) had killed him, thus creating an excuse for war. Muawiyah is notorious for taking undue advantages through treachery and deceit. [Tarikh Ibn Athir 4/2 Tarikh Tabari 6/180; Al-Badu Wat Tarikh 6/5; Al-Alam 7/261-262]

6. Yazeed bin Muawiyah bin Abi Sufyan was the second Umayyad ruler of Syria. He was born in Matroon, brought up in Damascus and in the year 60 A.H. took over caliphate after his father. The people headed by Husayn (a.s.) did not pay allegiance to him because of his indulgence in debauchery, fornication, and pleasure games. In the year 63, people of Medina de-recognized him as a caliph. Yazeed sent Muslim bin Aqabah to crush them and allowed Medina to be devastated, looted, dishonored and massacred for three consecutive days and forced people to declare that they were servants of Yazeed. Shameful sins took place in Medina and many companions of Holy Prophet (S) and Tabein were killed. He died in 64 A.H. [Tarikh Tabari: Events of the year 64; Tarikhul Khamis 2/300; Tarikh Ibn Athir 4/94; Jumahartul Ansab: 103; Al-Alam 8/ 189]

7. Walid bin Utbah bin Abi Sufyan Umayyad is one of the chiefs of Bani Umayyah. He became the governor of Medina in the year 57 during the days of Muawiyah. After the death of Muawiyah, Yazeed wrote to him to obtain allegiance from people in his favor. He relieved him in the year 60, recalled him and took advice from him and in 61 reappointed him as the governor of Medina. He confronted the revolt raised by Abdullah bin Zubair in Mecca and died of plague in Medina in the year 64. He had performed Hajj with people in 62. [Miratul Jinan 1/140; Nasabu Quraish /133 & 433; Al-Alam 8/121]

8. Medina: which is also known as Yathrib. Its area was about half of Mecca. It was situated in the hot salty land with abundant water and date trees. The Masjid is in the middle of the city and the holy grave in the east. Medina has many other names like Taybe and Yathrib and Mubarakah. [Majamul Buldan 5/82]

9. Marwan bin Hakam bin Abil Aas bin Abd Manaf, Abu Abdul Malik, is an Umayyad caliph and is at the head of the dynasty of Ale Marwan (Umawi) whose kingdom is known as Marwanian. He was born in Mecca, brought up in Taif and lived in Medina. Uthman made him one of his closest confidant and also his scribe. After the murder of Uthman he participated in the disturbance in Basra with Aisha and was with Muawiyah in Siffeen. He was appointed governor of Medina during Muawiyah's reign. Ibn Zubair drove him out of Medina. He went to Syria and died of plague in the year 65. According to our narration his wife, mother of Khalid bin Yazeed, killed him. [Usdul Ghabah 4/348; Tarikh Ibn Athir 4/74; Tarikh Tabari 7/34; Al-Elam 7/207]

10. After this, as per the copy "A" there is a lengthy narration, which is not found in the copy of "R". Possibly it is a marginal (or footnote) written by the author on the book. Anyway we produce here the exact text of the copy of "A": Ali bin Musa bin Ja'far bin Muhammad bin Tawus, the author of this book, says:

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

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

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

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

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

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

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

11. Mecca has many other names like: Ummul Qura, Annisasah, Umm Raham. It is called Baitullahil Haram.

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

13. Abu Bakr Abdullah bin Zubair Al-Awam Quraishi, Asadi became Caliph after the death of Yazeed in 64. He got control over Misr, Hijaz, Yaman, Khorasan, Iraq and most of Syria and he made Medina his center. He had encountered hard events with Bani Umayyah; Hajjaj Thaqafi went to fight him in the days of Abdul Malik bin Marwan. Ibn Zubair went to Mecca when Hajjaj was with his army in Taif. There was a fight between them, which resulted in the killing of Ibn Zubair in the year 73, A.H. He ruled as a Caliph for 9 years. [Tarikh Ibn Athir 4/135; Tarikh Tabari 7/202; Fuwatul Wafiyat 1/210; Tarikhul Khamis 2/301; Al-Alam 4/87]

14. Abdullah Bin Umar Bin Khattab Adavi, Abu Abdur Rahman, had become blind in the last days of his life and he is the last Sahabi (companion of the Holy Prophet) to die in Mecca. He was born and died in Mecca. The date and year of his death is unknown and under dispute. [Al-Isabah 4825; Tabaqat Ibn Sa'ad 4/105-138; Tahzibul Asma 1/278; Al-Alam

15. Kufa is the same city, which is well known and situated in the land of Babel (Babylon). It is one of the cities of Iraq. It is called Kufa because it is circular. [Majamul Buldan 4/322]

16. Abu Muttarab Sulaiman bin Sard bin Abi al-Jun Abdul Uzza Manqaz as-Saluli al-Khuzai was a Sahabi and a Shia leader. He was by the side of Ali (a.s.) during Jamal and Siffeen. He was a resident of Kufa. He owned the State of Tawwabeen during Alwardah and was martyred by Yazeed bin Haseen. [Al-Isabah Part 3450; Tarikh Islam 3/17; Al-Alam 3/127]

17. He was Musayyab bin Nujbah bin Rabiah bin Riyah al-Fazari, Tabei, a chief of his community. He had participated in the battles of Qadisiyah and in the conquests of Iraq. He was also present in the wars fought by Ali (a.s.). He became a resident of Kufa and was one of the Tawwabeen and among those who demanded the revenge for the killing of Husayn (a.s.). He attained martyrdom with Sulaiman bin Sard in the year 65. He was a man of courage, struggle and devotion. [Al-Kamil Fi Tarikh 4/68-71; Al-Isabah Part 8424; Al-Elam 7/225-226]

18. Rafah bin Shaddad al-Bajli, Qari was one of the invading and courageous Kufians who were friends (Shias) of Ali (a.s.). Martyred in 66 A.H.

19. Habib bin Mazahir or Mazahhar bin Riyab bin Ashtar bin Najwan al-Asadi al-Kandi Fiqasi is one of the brave Tabei leaders. He lived in Kufa. He had served Imam Ali (a.s.) during all of his battles. He was from Shartat al-Khamees. He led the left wing of Imam Husayn's (a.s.) army in Karbala. He was 75 years old. He had tried to obtain the assistance of Bani Asad but before they could join the army of Husayn, the enemy came in the way. He was honorable and respectable in the eyes of Imam Husayn (a.s.). He was held in high esteem in the society of Kufa. After his martyrdom Husayn (a.s.) had consoled himself. His killer was Badil bin Hareem al-Gafqani.

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

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

[SharhunNahj 3/133]

21. Noman bin Bashir bin Sa'ad bin Thalaba al-Khazraji al-Ansari is from Medina. Nailah, wife of Uthman had sent her shirt to him through Noman to Syria. He was with Muawiyah in Siffeen. He had become the Qazi (judge) of Damascus and thereafter governor of Yemen then of Kufa and thereafter of Hims. He was there when Yazeed died. Then Noman gave allegiance to Ibn Zubair and people of Hims rose against him. So he fled. Khalid bin khilli al-Qalai pursued him and killed him in 65 A.H. [Jumharatul Ansab: 345; Usdul Ghabah5/22; Al-Isabah No. 8730; Al-Elam 8/36]

22. Sham having pronunciation with or without hamaza is the plural of Shammata. It is named so because of its dense population and due to the situation of villages close to one another. Its area from Euphrates to Areesh is lower than the locality of Egypt. Its width being from "Dokuh towards Qibla to the territory of Byzantine. Its major cities include Halb, Manbaj, Bamat, Hams, Damascus, Baitul Maqdas and Magrat. Seashore being that of Antioch and Tarablus... [Majamul Buldan 3/311; 315]

23. Hani bin Hani Hamadani al-Kufi. He has narrated from Amirul Momineen (a.s.) and Abu Ishaq from him. [Tahzibul Tahzib 11/ 22-23]

24. Saeed- Sa'ad from Bani Hanifah bin Majeem...He was a powerful epic singer. He was one of the couriers for the Imam. [Tarikh Tabari 5/419; & 353; Maqtalul Husayn Khwarizmi 1/195 & 2/20; Al-Manaqib4/103; Al-Bihar 45/21, 26 & 70; Tasmiya min Qatli ma al-Husayn: 154; Ansarul Husayn 90 & 91]

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

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

[26.](#) Hajar–Pronounced like "katan" or "katab" bin Abjar was a Kufian. It is said he had narrated from Amirul Momineen, and that Sammak bin Harb had narrated from him. [Ar– Rijal fi Tajul Uroos 2/25]

[27.](#) In some manuscripts he is mentioned as Yazid bin Harith or Yazeed bin Raveem. But what appears to be correct is that there should have been a man by the name Yazeed bin Harith bin Raveem and he must have converted to Islam by Amirul Momineen. He was present in the battle of Yamamah. He resided in Basra. He was killed in Ray in 68 A.H. [Al–Kamil; 4/111; Al–Isabah No: 9398; Tahzibut Tahzib 8/163, Jumharatul Ansab 305; Al–Elam 8/180–181]

[28.](#) Apparently the correct name is Urwah bin Qais. [Tarikh Tabari 5/353; Ansabul Ashraf 3/158]

[29.](#) What is mentioned at P. 38 in Irshad of Mufid is Hajjaj Zubedi.

[30.](#) Muhammad bin Amir bin Atarad bin Hajib bin Zurarah at–Tamimi ad Darimi is a Kufian. His name is mentioned in stories of Hajjaj and other rulers. He was one of the commanders in the army of Ali (a.s.) in Siffeen. He died around 85 A.H. [Al–Mahbar: 154, 338 & 339; Lisanul Mizan 5/330; Al–Elam 6/319]

[31.](#) Muslim bin Aqil bin Abi Talib bin Abdul Muttalib bin Hashim was a Tabei and a man of wisdom and courage. His mother was Umm Walad bought by Aqil from Syria. Imam sent him to Kufa so that he may take allegiance for him from the people over there. He left Mecca in the middle of Ramadhan and reached Kufa on the 6th of Shawwal. He is the first man to be martyred for Husayn (a.s.).

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

[32.](#) He was extradited to Taif by the recommendation of Ibn Umar. After Yazeed died he went to Kufa and rebelled to avenge the blood of Hus–sain (a.s.). He captured Kufa and Mosul and killed the killers of Husayn (a.s.) and got killed in the war with Mus'ab bin Zubair in the year 67 A.H. [Al–Isabah No: 8547; Al–Farq Binal Garq: 31–37; Al–Kamil fi Tarikh 4/82–108; Tarikh Tabari 7/146; Al–Elam 7/192]

[33.](#) Umar bin Sa'ad Abi Waqqas Zahri Madani, Ubaidullah bin Ziyad gave him the command of 4000 men and sent him to the battles of Dailam. He had with him the order appointing Umar bin Sa'ad as the governor of Ray. Then when Ubaidullah knew about Husayn's (a.s.) movement towards Iraq he wrote to Umar bin Sa'ad to return with his army and ordered him to fight against the Imam. He made an excuse. Ibn Ziyad threatened him that he would take back the governorship of Ray. So he submitted. Umar bin Sa'ad was killed by the powerful hand of Mukhtar. [At–Tabaqat 5/125; Al–Kamil fi Tarikh 4/21; Al–Elam 5/47]

[34.](#) Ubaidullah Ibn Ziyad Ibn Abih was born in Basra. He was in Iraq when his father died. He went to Syria and Muawiyah sent him to Khorasan as Amir in 55 A.H. and Yazeed confirmed him in 60. The event of Karbala took place in his time and by his hand. After the death of Yazeed, the people of Basra gave him allegiance and then revolted against him. He secretly fled to Syria. Then he went to Iraq and there was a fight between him and Ibrahim Ashtar. His army scattered and Ibrahim killed Ubaidullah at Khazar in Mosul. He was called Ibn Marjana and was notorious as a womanizer. [Tarikh Tabari 6/166 and 7/18 and 144; Al–Elam 4/193]

[35.](#) Basra is an Islamic city built during the caliphate of Umar. It was named as Basra in 18 A.H. as soft stone (Basra) was found there. Basra and Kufa jointly are known as Basratan. [Majmaul Bahrain 3/225–226]

[36.](#) Sulaiman was a friend of Husayn (a.s.) who was sent to Basra by Imam. He was asked to meet one of the chiefs of Basra who handed over Sulaiman to Ubaidullah. Ubaidullah killed him. Some historians say he was martyred in Karbala with Husayn (a.s.). Apparently the man named Sulaiman who was martyred in Karbala was another person. [Tarikh Tabari 5/357–358; Maqatal of Khwarizmi 1/199; Bihar 44/337–340; Ansarul Husayn: 74; Ziyaul Ainain 39–40]

[37.](#) Munzir Ibn Jarood was born in the time of the Holy Prophet and was with Ali (a.s.) and was made the governor of Istakhar by the Imam. When the Imam got news about his undesirable affairs he was dismissed. Ubaidullah made him the governor of the borders of India in 61 A.H. and died at the end of the same year. [Al–Isabah Part 8336; Jumharatul Ansab: 279; Al–Aghani 11/117; Al–Elam 7/292]

[38.](#) He was known as Ahnaf because of a defect (crookedness and lameness) in his leg. There is a dispute regarding his name. Some say it was Sakhr and according to some his name was Zahak. He was born in Basra and had seen the time of

the Holy Prophet, but not the Holy Prophet himself. He isolated himself from the battle of Jamal and died in Kufa. [At-Tabaqat 7 /66; Jumharatul Ansab: 206; Tarikhul Islam 3/129; Al-Elam 1/276 & 277]

[39.](#) Muhammad bin Ashath bin Qais Kandi is one of the companions of Musab bin Zubair. He got killed in 67 A.H. [Al-Isabah No: 8504; Al-Elam 6/39]

[40.](#) Asma bin Kharja bin Haseen Fazari was a Tabei and one of the first class personalities of Kufa. He died in 66 A.H. (lunar). [Fuwatul Wafiyat 1/11; Tarikhul Islam 2/372; An Nujoomuz Zahira 1/179; Al-Elam 1/305]

[41.](#) Shureih bin Harith bin Qais Al-Kindi ± Abu Umayyah ± was originally from Yemen. He died in the year 78 A.H. He was the Qazi (Judge) of Kufa during the days of Umar, Uthman, Ali, Muawiyah and even Hajjaj. He resigned 77A.H. and Hajjaj accepted his resignation. [At-Tabaqat 6/90–100; Wafiyatul Ayan 1/224; Hilyatul Awliya 4/132; Al-Elam 3/161]

[42.](#) Amr bin Madi Karb Zubedi (Faras, Yemen). He came to Medina in 9 A.H. along with 10 persons and accepted Islam. His Kunniyyat was Abu Thaur. He died near Rey in 21 H. [Al-Isabah No. 5972; At-Tabaqat 5/383; Khizanatul Adab 1/425]

[43.](#) Sayyid Khui says: Ziyad bin Ubaid... is the same Ziyad bin Abih whose mother is Sumayya, notorious for adultery. Her attachment with Abu Sufyan is known to all and their bastard son is Ubaidullah, the killer of Husayn (a.s.) cursed son of the cursed, and the father of the cursed in the first is the same Ziyad who is known by the name of his mother. [Mojam Rijalul Hadith 7/309]

[44.](#) Abdullah bin Zubair bin A'shi. His name is Qais bin Bajrah bin Qais bin Munqaz bin Amr bin Qaen Asadi. [Adabut Taff 1/146]

[45.](#) Farazdaq Humam bin Ghaib, Abu Faras was a noted poet, a linguist and a noble personality in his community. His father and grandfather were also among generous noblemen. He died at the age of about 100 years. [Khizanatul Adab 1/105–108, Jumharat Asharul Arab, 3/163, Al-Elam 8/93]

[46.](#) Shaykh Tehrani, in Az-Zariah 8/241, says: Abu Ja'far Muhammad bin Jurair bin Rustam Tabari Amoli Mazandarani had come after Muhammad bin Jurair Tabari Kabir. He is a contemporary of Shaykh Tusi (d. 460 A.H.) and he corroborates this matter.

[47.](#) Dalail Al-Imamah or Dalail Aimmah was compiled after 411 A.H. Shaykh Tehrani says: Sayyid Tawus was the first person to quote from this book... It may be remembered that in the year 405 A.H., there were 1500 books in library and from among all those books it was the complete manuscript of this books to which the Sayyid had been quoting along with the author's name during his initial, middle and last days in his books in various contexts. But that copy reached the latter only in an incomplete form. [Az-Zariah 8/244]

[48.](#) In Mustadrakat Ilm al-Rijal 4/95, it is mentioned: Sufyan bin Waqee has not been mentioned by his name Abu Muhammad. Muhammad bin Furat Vahhan has narrated from him and he from his father and his uncle. Muhammad bin Jurair has narrated from him and from his father and uncle from Amash in Dalailul Mojizat.

[49.](#) Waqee bin Jarah bin Maleeh Rawasi, Abu Sufyan was a Hafiz of Hadith and a Muhaddith of Iraq in his time. He was born in Kufa and died at Feed while returning from Hajj in the year 197–199. [Tadkeratul Huffaz 1/282; Hilyatul Awliya 8/368; Mizanul Etedal 3/270; Tarikh Baghdad 13/466; Al-Elam 8/117]

[50.](#) Amash, Sulaiman bin Mehran Asadi Valai, Tabei from Rey. He was brought up in Kufa where he died also. He transmitted around 1300 hadiths. He died in 148 A.H. [At-Tabaqat 6/238; Al-Wafiyat 1/213 Tarikh Baghdad 9/3; Al-Elam 3/135]

[51.](#) Mustadrakat Ilm al-Rijal 3/425 has considered that Zarrah bin Khalaj and Zurarah bin Saleh were two persons. Perhaps it was one who saw a Mojizah (miraculous vision) wherein the Hazrat informed him about his martyrdom and also of his friends. Quoting Ibn Saleh he says: He had the honor of meeting Husayn (a.s.) three days before he revolted.

[52.](#) Iraqain: Kufa and Basra. Iraq is known as Suwad due to its being covered with date trees and other vegetation. Its length was from Hadisa in Mosul to Abadas and its breadth from Azeeb in Qadisiya to Halwan. Yet the known length of Iraq is less than the length of Suwad. [Mojamul Buldan 3/272; 4/93–95]

[53.](#) Nawaweess was a public tomb of Christians before the Islamic victory. It was situated near the Husayni Lands. [Turathi Karbala: 19]

[54.](#) In the copy of "A", it is mentioned: Muammar bin Musannus has written in Maqtalal Husayn that: when the Day of Tarviyah (8th of Zilhajj) dawned, Umar bin Sa'ad arrived in Mecca with a huge army, Yazeed had ordered him to fight and kill Husayn (a.s.) and Husayn (a.s.) had left Mecca on that very day of Tarviyah. This writing does not appear in the copy of

R.B. and we have mentioned in the footnote considering it probable that perhaps it was from the comments of the author on the work and thereafter he might have got into the text while producing copies.

[55.](#) Muhammad Bin Ahmad Bin Dawood Bin Ali Shaykh at-Taifa Abul Hasan Qummi (d. 368), the author of Al-Mazar is one of the excellent works of Mufid from whom Husayn Bin Ubaidullah al-Fazairi has also narrated. [At-Tabaqat Al-Qarn Ar- Rabe: 236]

[56.](#) Abul Qasim Muhammad al-Akbar is a son of Ali (a.s.) and Hanafiya is the Kunniyyat of his mother Khaula daughter of Ja'far. He was a very intelligent and learned man and also extremely strong. His debates on Imamate, with Imam Sajjad (a.s.) and consequently his acknowledgement of Imamate of Imam Sajjad (a.s.) and his bowing before Imam Sajjad is well known. He expired in 80 or 81 A.H. [Tanqihul Maqal 3/115; Wafyatul Ayan 5/91; At-Tabaqat 5/91]

[57.](#) In the manuscript of "A" after the phrase [said farewell and departed] the following words are found: Muhammad bin Yaqub Kulayni, in his book ar-Rasail says quoting Muhammad bin Yahya from Muhammad bin Husayn, from Ayyub bin Nuh, from Safwan, from Marwan bin Is- mail, from Abi Abdullah (a.s.) that: We have word regarding the upris- ing of the Imam (a.s.) and the opposition of Muhammad Hanafiya, about which Imam Sadiq (a.s.) said: I shall narrate to you something which you should never again raise before me in this assembly. While proceeding, Husayn (a.s.) called for a paper and wrote therein:

Bismillahir Rahmanir Raheem

From Husayn bin Ali to Bani Hashim:

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

Was Salam

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

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

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

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

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

The Imam said: By Allah, we are stronger than you, but till one is dead, he dies with clarity and knowledge and one who remains alive lives with arguments. (This footnote is not found in the manuscript of R. & B. We are setting forth here



because probably the author had brought it in the margin of his book and thereafter it was included in the text.).

[58.](#) Tanim [on the scale of Takreem] is a locality in Hill in Mecca. It is between Mecca and Sirf at a distance of about two Farsakh [12 km] from Mecca – some say four Farsakh – It is called Tanim because it has a hill by the name "Naum" on its left and also another mountain called Naim. A desert village is called Naiman. In Tanim there are mosques in the precincts of Masjid-e-Aisha. It is the Miqat for the Meccans for the purpose of Umrah. [Mojamul Buldan 2/49]

[59.](#) Zat-e-Irq is the place of Tahleel (praising God) for the Iraqis. It is between the borders of Najd and Tahamah. It is said: Irq is a mountain on the road to Mecca and hence it is named Zat-e-Irq. Asmaee says: the ground raises high from Batl ar-Rama upto the heights of Zat-e-Irq and Irq is a mountain close to Zat-e-Irq. [Mojamul Buldan 4/107–108]

[60.](#) It is mentioned in Mustadrakat Ilmur Rijal 2/33 that Bashir bin Ghalib Asadi Kufi is one of the companions of Husayn and Sajjad (a.s.). Shaykh, in his Rijal, and Baraqui have considered him among the companions of Amirul Momineen and Hasnain and Sajjad (a.s.). He and his brother Bashir are the narrators of Dua Arafa of Imam Husayn. He has some narrations, which I have quoted in Oddatud Dai. Abdullah bin Shuraik has narrated from him.

[61.](#) Thalabiya [with first Fatha for pronunciation] is one of the stations on the Mecca-Kufa road after Shuqooq but before Khuzemiya. It was at the 2/3rd distance (road). At a lower level was a water stream at a distance of one mile called Zaweaja. Thalabiya is named so because Thalaba bin Amr had been there. It is said that Thalaba bin Dudan bin Asad was the first person to camp there. [Mojamul Buldan 2/78]

[62.](#) Zohair bin Qain Bajali. Bajliya is a branch of Qahtaniyas. Zaheer was a distinct personality of Kufa. It seems he was quite old when he joined Imam. In reciting 'Ziarat', he has been honored exceptionally. Though, initially, he was not inclined to this meeting, before the battle, he delivered a speech against the army of Kufr (blasphemy). Thereafter he became the commander of the right wing of the Imam's army. [Tarikh Tabari, 5/396–397; 6/42 and 422; Rijalush Shaykh: 73; Ansarul Husayn:88]

[63.](#) This is the lady who told the slave of Zohair after his martyrdom: Go and shroud your master. The slave went and found the body of Husayn (a.s.) shroudless. So he asked himself: Shall I shroud my master and leave Husayn (a.s.) shroudless? So I shrouded Husayn (a.s.) and told the lady about it. She said: Well done and gave me another shroud with which I shrouded him (Zohair). [Translated from Al-Imam al-Husayn from the book At-Tabaqat that was printed in Issue no. 10, p. 190. Elamunnisa al-Mominat: 341]

[64.](#) Zubala is a halt on Mecca-Kufa Road. It was a populous village with a market situated between Waqasa and Thalabiya. Sakooni says: Zubala comes after Kufa and before Shaqooq. It also has a city wall and a Jame Masjid for Bani Gazaria of Bani Asad. [Mojamul Buldan 3/129]

[65.](#) Qais bin Mosahar Asadi from Adnan, is a young man of Kufa who belonged to the nobles of Bani Asad. He is also one of the couriers of the Kufis to Husayn (a.s.). After getting the news of the Imam's refusal to pay allegiance to Yazeed and after seeing Imam, he returned to Kufa with Muslim. He delivered Muslim's letter to Imam wherein it was mentioned that people had paid allegiance to Imam (a.s.) and that they had invited him to come to Kufa. [Tarikh Tabari 5/394–395, Rijalush Shaykh 79; Tasmiyah min Qatli ma al-Husayn: 152; Ansar-ul Husayn: 123–124]

[66.](#) Haseen bin Namir Shooni was one of the cruel and stonehearted colonels in the days of Bani Umayyah. He was from Hams. He had stoned Ka'ba with catapult and finally he was the commander of the right wing of Ibn Ziyad's army during war with Ibrahim Asht near Mosul in the year 68. He went to hell in that war. [At-Tehzib Ibn Asakir 4/371 and Al-Elam 2/262]

[67.](#) Hurr bin Yazeed bin Najiyah bin Saeed from Bani Riyah bin Yarhoo'. He was one of distinguished personalities of Kufa and a leader among the nobles of Tamim. He was also one of the commanders in the Umayyad army in Karbala. He was leading the tribes of Tamim and Hamadan. He confronted Husayn (a.s.) at the foot of Mt. Hasam. On Ashura, before the battle intensified, between the Imam and the army of blasphemy, he repented and joined the Imam and fought fiercely until he was martyred.

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

[68.](#) Azeeb al-Hajanat is near Azeeb al-Qawadas and it is a river or stream between Qadisiya and Maghshiya. The distance

between them from Qadisiyah is four miles. Something more is also said about it. [Mojamul Buldan 4/92]

[69.](#) Apparently he should be Nafe bin Hilal bin Nafe bin Jamal bin Sa'ad al-Ashirah bin Mazhaji, not Bajli. He was a noble leader who was courageous and also a reciter of the Holy Quran as well as an honest reporter of hadith. He was a companion of Amirul Momineen (a.s.). He had attended three battles including Karbala, which are mentioned in books of Maqatal. [Absarul Ain 86–89, Tabari 6/253, Ibn Athir 4/29, Al-Bidaya 4/184]

[70.](#) In some sources he is mentioned as Badeer bin Hafeer. Obviously it ought to be Burair bin Khuzair as it is more probable. He used to recite the holy Quran in the Jame Masjid of Kufa. He was enjoying much respect in the eyes of the Hamadanis. He is a Hamadani coming from Kahlan. His native place was Kufa. He had tried to prevent Umar bin Sa'ad from accepting the post of governor in the government of Bani Umayyah. [Tabari 5/421; Mojam 3/289; Al-Manaqib 4/100 and Bihar 45/15]

[71.](#) Zainab daughter of Ali (a.s.) sister of Hasan (a.s.) and Husayn (a.s.), a wise lady of Bani Hashim, wife of her cousin Abdullah bin Ja'far. She was with her brother Husayn (a.s.) in Karbala. From Karbala, she went to Kufa and thence to Syria as a prisoner. She was forbearing with a verwing heart. She was a high-class orator. For more details please refer to Zainab al-Kubra by Shaykh Ja'far Naqvi which gives information about the unique personalities of Zainab and her mother Zahra (s.a.).

[72.](#) Umm Kulthum, daughter of Amirul Momineen (a.s.). Her mother was Fatima (s.a.) and Hasan (a.s.) and Husayn (a.s.) were her brothers and Zainab her sister. She is a noble lady of Bani Hashim. The matter of her marriage with Umar is one of those matters in which there is a difference of opinion between Muslims. Some of the instances regarding her sister Zainab the Kunniyyat of both of whom are same have confused the historians. [Ajoobatul masail as-Sarviyah: 226; al-Istighasah: 90; Al-Istiab 4/490; Al-Elamun Nisa al-Mominat 181–120 and others]

[73.](#) Historians have not mentioned Ruqaiyah. Sayyid Amin, in Ayan, 7/34 has said: In a street called Mahalla al-Imarah of Damascus, there is a grave and a martyr's tomb which is a place of pilgrimage and is named after her. Mirza Ali Asgar Khan, the premier of Iran, had renovated it in 1323 A.H.

[74.](#) Fatima, daughter of Imam Husayn (a.s.), was a scholar of Hadith and a narrator also from her grandmother Fatima (s.a.) by way of transmission. She has narrated Hadith from her father. She had gone as a prisoner to Syria with her aunts Zainab and Umm Kulthum and her sister Sakina. Then she returned to Medina and got married with her cousin Hasan bin Hasan. After his death she married Abdullah bin Amr bin Uthman. After the death of the latter she did not remarry until she died in the year 110 A.H. [At-Tabaqat 8/347; Maqatilut Talibiyyin; 119 and 120 and 202 and 237 and Al-Elam 5/130]

[75.](#) Rabab, daughter of Amr al-Qais bin Adi, wife of Husayn (a.s.) as-Shaheed. She was with him in Karbala and after the martyrdom went to Syria with the prisoners. From there she returned to Medina. A number of nobles sought her hand in marriage but she excused herself. She did not repose under roof for a year after the martyrdom of Husayn (a.s.), fell ill and died of terrible sorrows. She was a poetess and sung elegies bewailing Husayn (a.s.). [Al-Mahbar 3/13; Elamun Nisa 1/378 and Al-Elam 1/378]

[1] [1]

SHARES

## The Battle and Its Related Events

The narrator says that Ibn Ziyad called his companions for fighting against Husayn (a.s.) and they accepted. Though he held them in a low esteem they carried out his order. He offered Umar Ibn Sa'ad the command of the army, which he accepted blindly. Umar bin Sa'ad left Kufa with four thousand riding soldiers for fighting against the Imam (a.s.).



Ibn Ziyad sent many armed groups to support him till their number became twenty thousand on the night of the 6th Muharram of 61 A.H. Ibn Sa'ad surrounded Husayn (a.s.), putting him in an extremely difficult situation. He cut off water supply from him, his families, and his companions. They all suffered a terrible thirst.

Then Imam (a.s.) stood up, leaned on his sword and proclaimed in a loud voice: I administer an oath on you. Do you know me? They said: "Yes! You are the son of the holy Prophet."

Husayn: "I administer the oath of Allah. Tell me, do you know that the Prophet of Allah is my grandfather?" They replied: "By Allah, yes." He then asked: "I administer the oath of Allah to you. Do you know that my mother Fatima is the daughter of Muhammad?" They said: "Yes." He said: "I administer the oath of Allah to you. Do you know that my father is Ali Ibn Abi Talib?" They replied: "By Allah, yes." He said: "I administer oath of Allah to you. Do you know that my grandmother is Khadija, daughter of Khuwailid<sup>1</sup>, the first Muslim lady of the nation?"

They said: "Yes." He said: "I administer oath of Allah to you. Do you know that Hamza<sup>2</sup>, Chief of the martyrs, is the uncle of my father?"

They replied: "It is true."

Husayn (a.s.) said: "I administer the oath of Allah to you. Do you know that Ja'far<sup>3</sup>, who can fly in Paradise, is my uncle?" They said: "By Allah, yes." Husayn (a.s.) then said: "I administer oath of Allah to you. Did this sword, which I have unsheathed and which is now in my hand, belong to the holy Prophet (S)?"

They said: "Yes." Husayn then said: "I administer the oath of Allah to you. Is this turban which is now on my head, the turban of the holy Prophet (S)?" They replied: "By Allah, yes it is."

Husayn (a.s.) then said: "I administer oath of Allah to you. Do you know that Ali (a.s.) was the first man who accepted Islam, his knowledge was deeper than that of everyone else, and his patience and tolerance was higher than that of anyone else, and that he is the Master of every Muslim man and woman?"

They replied: "By Allah, yes."

Husayn (a.s.) then asked: "How do you allow yourself to shed my blood when on the Last Day, my father (a.s.) will be the master of Kauthar Pool, who will drive away people from that Pool, as camels are hushed away from water, and that the flag of Praise (Liwa'ul Hamd) will be in the hands of my father on the Day of Judgment?"

They replied: "We know all of this, and yet we will not leave you until you taste death in thirst."

When the women heard the speech of the Imam they wept and wailed and lamented, slapped their faces

and their voices arose.

Imam (a.s.) sent his brother Abbas<sup>4</sup> and his son Ali<sup>5</sup> towards them and said: "Make them quiet. By my life, how much wailing they would have in the future!"

The narrator says: Umar Ibn Sa'ad received a letter from Ibn Ziyad. He had ordered Umar to start fighting immediately and had warned him for any delay. It made Ibn Sa'ad and his army to launch an attack on Husayn (a.s.).

Shimr Ibn Ziljushan (may Allah curse him)<sup>6</sup> rushed ahead and cried: "Where are my nephews Abdullah<sup>7</sup>, Ja'far<sup>8</sup>, Abbas, and Uthman.<sup>9</sup>"

Husayn (a.s.) said to the sons of Ummul Banin: "Though he is a fasiq and evil-doer, give him a response."

The sons of Ummul Banin replied: "What do you want?"

Shimr said: "O' sons of my sister! You are under protection (amnesty). Do not get killed with your brother Husayn, and come to the service of Yazeed bin Muawiyah, the Amirul Momineen!"

Abbas Ibn Ali (a.s.) shouted in response: "May your hands be cut! May your offer of amnesty be cursed! O? enemy of Allah! Are you asking us to leave our brother and master Husayn Ibn Fatima (a.s.), and to come under the command of the rejected, the cursed, and sons of those con- demned by Allah?"

Shimr returned angrily to his army.

The narrator says: "When Husayn (a.s.) saw that the effect of his admonition was less, and the enemy was very eager to begin fighting he told his brother Abbas, If you could get a period, and delay the war, it will be nice. We may offer prayers during this night for Allah, as He knows that I am very fond of prayers (Salat) and of reciting His holy Book."

Abbas put up his proposal before them. Umar bin Sa'ad kept quiet. Amr bin Hajjaj Zubedi said to Sa'ad: "They are the family members of Muhammad; even if they were poor and low class people, their requests would have been accepted."

Thus, their demand was accepted. The narrator says: Husayn (a.s.) who was in a sitting position fell asleep, and then woke up and said: "O sister! During this hour I saw in a dream my grandfather, Muhammad (S), my father Ali (a.s.), my mother, Fatima (a.s.), and my brother, Hasan (a.s.)." They said to me, "O? Husayn! You are coming to us very soon."

According to another narration they said: "You'll be with us tomorrow." The narrator says: "Zainab slapped her face and screamed." Husayn (a.s.) said: "Be quiet and calm. Do not make the enemy rejoice."

Then came the night of Ashura.

Husayn (a.s.) gathered his companions. After praising Allah he turned towards them and said: "Now, verily, I do not find companions better than you, nor any family more righteous than my family! Allah may give you the best rewards. Now the darkness of the night has covered you. So make its use. Each one of you may hold the hand of one of my family members and get dispersed in this darkness, and leave this place because they do not want anyone except me!"

His brother, sons and the sons of Abdullah bin Ja'far<sup>10</sup> said in one voice: "Why should we do like that?

To remain alive after you? May Allah never bring such a day."

The first one to speak thus was Abbas Ibn Ali (a.s.), and others also spoke one after another.

The narrator says: Husayn (a.s.) looked at the sons of Aqil<sup>11</sup> and said: "The martyrdom of Muslim is sufficient for you. All of you may leave. I permit you." According to another narration: "At that moment all the brothers and family members of Husayn (a.s.) spoke up unanimously: "O son of the holy Prophet (S)! What will people say about us, and what should we say to the people? That we left our elder, chief, Sayyid, the Imam, the son of the daughter of the Prophet, and did not throw an arrow along with him? Nor held a spear in our hands nor did our sword fall on the enemy. No, by Allah! O son of the holy Prophet (S), we would never leave you. Rather our lives will guard your life until we die before your eyes. Whatever befalls you, will fall on us too. How wretched is the life after you!"

Thereafter, Muslim Ibn Awsajah<sup>12</sup> stood up and said: "Shall we leave you alone, and return so that the enemy may surround you? No, by Allah! Allah may never allow such situation until I plunge my spear in the chest of your enemy till the time only its handle may remain in my hand, and I may crush the enemy under my feet. Even when I was unarmed I will fight with them. I will stone them, and will not separate from your honor until I drink the cup of martyrdom by your side."

It is said that Saeed Ibn Abdullah Hanafi got up and said: "No, by Allah! O son of the Messenger of Allah! I will never leave you alone, unless Allah sees that we have remembered and acted upon the will of His messenger Muhammad regarding you. If I come to know that I were injured in your path and then will be burnt alive, and my ashes were dispersed in the air, and if this would be repeated for seventy times, even then I will not leave you until I see death and embrace martyrdom in front of you. Why not? This is only one death and thereafter, I will gain the eternal and everlasting generosity of Allah."

Thereafter Zohair bin Qain Bajali stood up and said: "By Allah! O son of the messenger of Allah! How much do I like to be killed one thousand times and to return to life so that, by this deed, Allah may protect you, your brothers, and the young members of your family from any damage."

A group of companions also uttered such words: "May our lives be sacrificed for you. We shall protect you by our entire beings, and if, we get martyred in your path, we would have fulfilled our promise of

loyalty and would have kept our words."

In the meantime news came to Muhammad Ibn Bashir Hazrami that his son was captured in the territory of Ray.

Muhammad said: "I like to get its compensation from Allah. I did not like to see him caught during my lifetime." Husayn (a.s.) heard his words and said: "May Allah have mercy on you. I take back my allegiance from you for freeing your son. So go and so on." Muhammad said: "May wild animals eat me up alive if I ever leave your company."

The Imam (a.s.) then said: "Take this gift to your other son so that he may use it for freeing his captive brother." Then he gave him something that valued 1000 dinars.

The narrator says that during that night, the night of Ashura, Husayn (a.s.) and his companions remained busy (in Ruku, Sujood, Qiyam, and Quood) in worship. The collective sound of their worship resembled the noises of a beehive. On that night 32 men from the army of Ibn Sa'ad came and joined the camp of the Imam.

Next morning, Abd-ur-Rahman<sup>13</sup> told to Burair Ibn Haseen Hamdani: "Burair! Are you laughing! This time is not for laughing and joking!"

Burair said, "My people know that in my youth and my old age I disliked false things and jokes. At present my smiling is only because of this course that we have chosen. By Allah! The distance between us and the heavenly fairies is not more than an hour of fighting against this community and their swords."

The narrator says that the soldiers of Ibn Sa'ad mounted their horses. Husayn (a.s.) sent Burair towards them so that he may admonish them. But his admonition was useless.

Husayn (a.s.) mounted his horse or camel, and stood before the army of enemy and asked them to be quiet. They became silent. Then he praised Allah and remembered His virtues and attributes, and invoked blessings on Muhammad (S) and the angels, and the messengers, and gave an impressive speech,

"Be you destroyed O group of the people! May you remain constantly in sorrow and grief! You sought justice from us with extreme distress and called upon us to help you. We speedily rose to help you. These swords, which are now in your hands, should have swung in our favor, not against us. This fire, which you have ignited to harm us, should have engulfed our enemies and your foes. Now you have befriended your foes without getting any justice or any usefulness from them!"

"Beware! Woe unto you. You left us even before the battle begins, and the storm of tyranny could stop. This is absurd and crazy. Yet you attended them like the forest locusts and gathered around them like moths!" "Go away, you slaves of bondmaids, the evil sects, those who have banished the Book, those who have changed the Word, you germs of sin and students of devil, and destroyers of the traditions."

"Have you imagined that the enemy is strong and so you turned away from us?"

"By Allah! Your trickery and unfaithfulness is indeed old. You shall be the worst sorrow for one who sees and the most unpalatable case for the tyrant." "Behold! Verily the bastard, and the son of bastard, has cornered me between two options, either battle or death with honor, or accepting disgrace and contempt! How far is disgrace from us? Allah does not like dishonor for us. Similarly His messenger, the faithful people, the poor bodies and souls, and the high personalities who are most precious always prefer martyrdom to slavery by the mean people."

"Now, verily, I am proceeding towards Allah and martyrdom along with my family members and insufficient friends."

Then Imam added the following poem of Farwah Ibn Masik Muradi<sup>14</sup>:

*If we win, we have been among the winners from the past;*

*And if we fail, we would never be actually defeated;*

*Fear has no room in our souls;*

*However, our death would precede the kingdom of others;*

*Whenever death spares someone it does grab another one;*

*Death of the brave nobles destroyed my community;*

*As was the case with the predecessors;*

*Were the kings everlasting, we too would have lasted forever;*

*And were the good people immortal; we also would have been alike;*

*Tell the evil wishers to rest assured regarding us;*

*As what has befallen us shall come to you also.*

Then he added: "By Allah! You will not be given except a short time before you will be pressed by the passage of time. Yes, this is a promise from my father and my grandfather. So resolve upon your affair and (gather) your associates, and let not your affair remain dubious to you. Then have it executed against me and give me no respite."<sup>15</sup>

"Rightfully, I have relied on the One Who is My Lord and your Lord. There is no living thing, out of His control. Justly, my Lord is on the right path." "O Allah! Prevent the clouds from raining on them and make them suffer a famine like that of the time of Joseph. O Lord! Impose the child of Thaqif (Hajjaj Ibn Yusuf) on them so that he may make them taste all kinds of disgrace, indignity, injustice, and oppression as

they have refuted me, and they have left me without friends. ***O? God! On you do we rely, and to you do we turn, and to you is the eventual coming.***"[16](#)

Then Imam came down and called for the horse named Mortajaz. He rode it and prepared his friends for the battle.

It is reported from Imam Baqir (a.s.) that the total number of Imam's army was 45 horsemen and 100 persons on foot. Other things have also been reported.

The narrator says: Umar Ibn Sa'ad rushed forward and threw an arrow towards the army of Husayn (a.s.) and said: "Bear witness before the Amir that I was the first person to shoot!" Then arrows began to fall like raindrops.

Imam (a.s.) told his companions: "May Allah have Mercy on you. Get ready for death, the death from which there is no escape, because these arrows are the enemy's war couriers for you."

On the day of Ashura, for some hours, there was a heavy collective war, which rendered a number of companions martyred. At that moment holy Imam Husayn (a.s.) placed his hand on his holy beard and said: "Allah's anger became severe against the Jews when they attributed a son to Allah; and on the Christians when they considered God to be a trinity; and on Zoroastrians when they worshipped the sun and the moon.

The wrath of Allah became harsh on my community when they united to kill the son of the daughter of His Messenger." "No, by Allah! I will never submit to them until I meet my God when I get bathed in my blood."

Imam Sadiq (a.s.) heard from his father that, "When Imam Husayn (a.s.) encountered Umar Ibn Sa'ad and the battle began, Allah sent down His Help. He caused shade over the blessed head of Husayn (a.s.). At that moment Husayn was provided two options: To be victorious over his enemies, or to meet his God. He opted for meeting Allah."

It is said that at that time Husayn (a.s.) shouted, "Is there anyone to help us for the sake of Allah? Is there anyone prepared to defend the Prophet's (S) family?" At that moment Hurr Ibn Yazeed Riyahi turned towards Umar bin Sa'ad and said: "Do you want to fight against this man?" Umar Ibn Sa'ad replied: "Yes. By Allah! The easiest form of it is chopping off heads and cutting off the hands."

Then Hurr went and stood between his fellowmen. He began to tremble like a cane stick.

Muhajir Ibn Aus[17](#) told him: "By Allah! Your action is very strange. If it were asked that who is the bravest man in Kufa, I could not have ignored you. But in what condition am I observing you?"

Hurr replied: "By Allah. I am, at present, finding myself in the position of opting for either Heaven or Hell. By Allah! I will opt for nothing but Paradise; even if I were cut into pieces and then burnt." Then he drove

his horse towards Husayn (a.s.) and while placing his hands on his head said: "O Allah! I have turned towards You, and I have repented. Kindly accept my repentance because I am guilty of causing unrest and anxiety to Your friends and to the children of the holy Prophet (S)."

He requested Husayn (a.s.): "May I be sacrificed for you. I am the same man who prevented you from returning to Medina and made things difficult for you. By Allah! I never imagined that these people would behave like this with you. I am repenting before Allah. Do you think that my repentance will be accepted?"

Husayn (a.s.) replied: "Yes. Allah will pardon you. Please get down."

He submitted: "In my humble opinion, I can serve you better mounted than on feet. My last coming down, as desired by me, is martyrdom." "Now that it is I who had revolted against you, kindly permit me to be the first martyr to be killed before your honor. Perhaps, tomorrow, on the Day of Justice, I may be one of those who will warmly shake hands with the holy Prophet (S)." Hurr said.

The compiler of the book says: What Hurr meant by the "first? martyr, was to be the first after that moment, as per narrations; a few persons had already been martyred earlier.

Imam allowed him. So Hurr went forward to fight and waged a good war. He killed many warriors of the enemy before getting himself martyred.

His pure body was brought to the Imam (a.s.) who cleaned his face and exclaimed; "You are indeed Hurr (Free) as your mother named you. You are free both in this world and in the Hereafter."

The narrator says: Burair Ibn Haseen Khuzair who was a pious and worshipper went to the battlefield and was confronted by Yazeed bin Ma'qal. They both engaged in fighting and Burair sent Yazeed to hell and continued fighting till he attained martyrdom. May Allah be pleased with Burair.

Wahab bin Habbab Kalabi<sup>18</sup> rushed out and exhibited nice firmness, waged a perfect jihad. His wife and mother were with him. He returned to them and asked: "O mother! Are you pleased (with my performance)?"

His mother said: "No. I will be pleased when you are martyred before Husayn (a.s.)."

His wife said: "I give you an oath of Allah. Please do not give me your bereavement." His mother said: "End this talk here. Go and wage the battle by the side of the son of the Prophet's daughter, so that you may win the intercession of his grandfather on the Day of Judgement."

Wahab went back to the battlefield, fought constantly until both his hands were cut. His wife held up the mace and rushed to her husband and said: "May my parents be sacrificed for you! Continue battling to protect the family of the Prophet of Allah."

Wahab looked at his wife so that she may return. The lady held the clothes of her husband and said: "I will never return until I also get killed along with you."

Husayn (a.s.) said: "May Allah give good rewards to your family. Please return to the womenfolk. May Allah have mercy on you." Then she returned to the womenfolk. Kalabi went to battlefield as before, and fought until he was killed. May Allah be pleased with this martyrdom.

Thereafter Muslim Ibn Awsajah went to war. He, too, exhibited perfect jihad against the enemy and remained steadfast during the calamities of battle until he fell. He was still breathing when Husayn (a.s.) went towards him alongwith Habib Ibn Mozahir. Husayn (a.s.) said:

"O? Muslim! May Allah have mercy on you." Then Imam recited a Quranic verse:

***"Then some of them (believers) carried out their responsibility, while others awaiting and they have not changed in the least;" (33:32)***

## Event 4

Habib went close to him and said: "O Muslim! This condition appears unpleasant to me. Congratulations to you for Paradise!" Muslim responded in a very weak voice: "May Allah also give you good rewards." Habib said: "Though I am also following you in this path, I like to hear every wish from you so that I may carry it out." Pointing to Husayn (a.s.), he (Muslim) said: "Wage jihad in the service of this master until death takes you up."

Habib said: "I accept your will wholeheartedly." At that moment he expired. May Allah's pleasure be with him. Thereafter Amr bin Qarzatul Ansari sought permission of Husayn (a.s.), which was granted by the latter. He waged a war like the war of the lovers. He continued courageous fighting, killed many soldiers of Ibn Ziyad. His battle was excellent. He took and turned every arrow, which was shot at Husayn (a.s.) on his self.

Similarly he bore every hit of the enemies' swords wholeheartedly. Until Amr was on his feet, no harm reached Husayn (a.s.). Then the ever-increasing wounds made him fall down, bleeding profusely. Then he looked at Husayn (a.s.) and asked: O son of the Prophet of Allah! Have I fulfilled my promise?"

Imam replied, "Yes! You will be in the Paradise prior to me! Give my regards to the holy Prophet (S) and inform that I am coming after you". He got martyred soon. May Allah bless him.

Thereafter Jaun<sup>19</sup>, the black slave of Abu Zarr sought permission for battle.

Husayn (a.s.) said: "You are at liberty and permitted to take a path to safety. As you were restful with us, and you need not fall in the troubles of our path." He submitted: "O son of the Prophet of Allah! In my life of ease and comfort I was extremely indebted to you. Now I will bear the difficulties, which you are



undergoing. By Allah, my body's odor is bad,

my race is low, and my skin is black. Do oblige me so that by following the path to Paradise I may attain pleasant odor, pure race and a white face. By Allah, I will not leave you until my black blood mixes with yours." Thereafter, he fought fearlessly and became a martyr. May Allah be pleased with him.

The narrator says: Then Amr bin Khalid Saidavi<sup>20</sup> got up for fighting and said: "O Aba Abdillah! May I be sacrificed for you. My intention is to join my friends and I do not consider it proper to go against them and to see alone your family and being killed."

Husayn (a.s.) said: "Go ahead because we are following you to meet you within hours."

So he went forward, fought and got martyred. May Allah be pleased with him.

The narrator says: Hanzala Ibn Sa'ad Shabami<sup>21</sup> came and stood in front of Husayn (a.s.) to protect him with his chest, face and neck against the arrows, swords, and spears. He shouted to the army of the enemy:

"O People! I fear that what chastisement had befallen on the communities of Nuh, Aad, Thamud, and others may befall you too. Allah never desires to oppress His servants. O people! I am afraid of what will happen to you on the Day of Resurrection, when you will run away and will find no helper or refuge. O people! Do not kill Husayn (a.s.), otherwise you will be caught by the chastisement of Allah. Verily whoever makes false accusations would cause more torment for himself."

Then he turned towards Husayn (a.s.) and said: "Should I not proceed towards my God and join my friends?" Husayn (a.s.) said: "Go towards what is better for you than the world and whatever is in it. Do proceed towards the kingdom where there is no doom."

Then he rushed forward and fought a severe fight, like the great fighters, tolerated all troubles, and attained martyrdom. May Allah be pleased with him. Then it was the time for noon prayer. Husayn (a.s.) ordered to Zohair Ibn Qain and Saeed bin Abdullah Hanafi to stand in front of them so that the remaining companions may perform the "Prayer of insecure time."

Every arrow which was thrown at Husayn (a.s.) was defended by Saeed Ibn Abdullah on himself, and he continuously defended the life of the Imam, and did not step back until he fell down on the ground and said: "O Allah! Curse be on these people, as You cursed the people of Aad and Thamud. My God! Convey my salutation to Your messenger and let him know, how we are bearing the wounds inflicted on us. I seek my reward in helping the progeny of Your messenger." Then he attained martyrdom. May Allah be pleased with him. In addition to wounds inflicted by sword and spears thirteen arrows were found in his body.

The narrator said: Suwaid Ibn Umar Ibn Abil- Muta<sup>22</sup>, who was a man of God and always busy in worship, rushed forward and dashed like a lion freed from the cage. He bore numerous hits with perfect

patience, until he became unable to move. He fell between the killed ones till he heard that Husayn was killed. He collected his latest energy and tried to fight the enemy, till he gained martyrdom. May Allah be pleased with him.

It is said: The companions of Husayn (a.s.) went to battle in front of him. They were as described by a poet:

*A group, which is called out for crushing the calamity,*

*Ought to be mounted on marked horses and in rows,*

*They have covered their armor by their chests,*

*And they are competing with one another in giving away their lives;*

When all his companions were martyred and none except his household remained, Ali Ibn Husayn (a.s.) who was more handsome than all the companions, and most pious from the viewpoint of morals, sought permission from his father. Imam permitted him. Imam hopelessly had a glance at his son and wept with lowered eyes and then said: "O Allah! Be witness. Surely a youth has rushed to battlefield who is the most similar person to your messenger in appearance, nature, and manners. Whenever I longed to look at Your Messenger, I would to look at him."

Then he yelled and said: "O Ibn Sa'ad, may Allah cut off your generation just as you cut off my kinsfolk."

Then Ali rushed to the battlefield and waged a furious war and sent a number of unbelievers to the hell. Then he returned to his father and said: "O dear father! Thirst has almost killed me, and the weight of the armor has sapped my strength. Is any water available?"

Husayn (a.s.) wept and replied: "O my dear son! Wherefrom can I bring water? Put up some more resistance. Very soon you will meet your grandfather Muhammad (S) who will give you a drink, after which you will never feel thirsty."

Ali went back to battlefield and gave the greatest fight. Manqaz Ibn Marrah Abdi threw an arrow, which made Ali fall down. He cried: "O father! Accept my Salam (farewell). May Allah protect you. Here is my grand- father who sends greetings to you, and says: Hurry up to us." Then a jerk ended his worldly life.

Husayn (a.s.) came and stood by the body of his son, placed his cheek on his face and said: "May Allah kill those people who killed you. What made them bold enough to go against Allah and violate the honor of His Prophet? Life after you is but a spit."

The narrator said: Zainab, daughter of Ali (a.s.), came out of the tent and threw herself on his body. Husayn (a.s.) came and asked her to return to the womenfolk.

Thereafter, one after the other from the holy household of Imam rushed to the battleground and won the

honor of martyrdom.

Imam cried: "O my cousins! O my family members! Be patient. Show forbearance. By Allah, after this day, you will never be dishonored or humiliated." The narrator says: A moonlike radiant face<sup>23</sup> youth came out and went to war. Ibn Fuzail Azadi inflicted a wound on his holy head. He fell down on earth and yelled: "O my uncle!"

Husayn (a.s.) rushed like a preying eagle or an angry lion and struck Ibn Fuzail with his sword. He took the blow on his hand, which got cut off from elbow by the Imam's sword. Ibn Fuzail gave out a loud yell. Hearing his yell his army rushed to save him. The horses crushed the blessed body of that handsome youth and thus he was martyred.

The narrator says: Once the storm of war settled, I saw that Husayn (a.s.) had stood by the head of the youth and he was hitting the ground with his feet. Imam said: "Far from the Mercy of Allah are those who killed you; those with whom your grandfather will quarrel on the Day of Judgement."

"It is unpleasant for your uncle to hear your cry for help and he does not respond. Or that he responds but without any benefit for you. By Allah, today his enemies are frequent, and his friends few." Then he embraced the youth and carried him to the place of the martyrs of the household of the Prophet (S).

The narrator said that when Husayn (a.s.) saw the slain bodies of his companions he personally became ready for fighting with the enemy.

He cried: "Is there anyone to defend the family of the Prophet of Allah? Is there anybody who knows Allah and fears Him regarding our rights? Is there any helper to help us for the sake of Allah's mercy? Is there any helper who would help us, seeking the Allah's Rewards?"

At that time, a wailing arose from the womenfolk. The Imam came to the entrance of the tent said: "O my sister Zainab! Bring my little son<sup>24</sup> so that I may bid him goodbye." Imam took him up to kiss him. Harmala<sup>25</sup> threw an arrow, which pierced the neck of the little infant. Imam asked Zainab: "Hold him." Then he collected the child's blood in his palms and threw it towards the sky, saying: "How easy are these afflictions that have befallen me in the Path and Presence of the Almighty Allah!"

Imam Baqir (a.s.) has said, "Not even a drop of that blood fell back on the ground." According to another tradition, which appears more reasonable, it was not a normal situation and the Imam, was so busy in the battle, who should not have called for the child. It is said that at that moment Zainab, sister of Imam, brought the baby to him and said: "This child of yours has not had water for the last three days. Please ask water for quenching his thirst."

Imam (a.s.) took the child in his arms and exclaimed: "O people! You killed my companions, friends, and my household. And now only this infant has remained which is wailing for water. Give him some water for quenching his thirst." While Imam was uttering those words, a man from the enemy army threw an

arrow, which pierced the infant's neck.

The narrator said: Husayn (a.s.) became extremely thirsty. He rode a horse and intended to reach the Euphrates river. This was so when his brother Abbas stood before him. The army of Umar bin Sa'ad blocked their way. A man from Bani Daram threw an arrow towards Husayn (a.s.), which cut below his chin. Imam placed his hands below the wound, and when his both hands got filled with blood he flung it up-wards and exclaimed: "My God! I complain to You about what is happening to the son of the daughter of Your Prophet."

Then the enemy separated Abbas from Husayn (a.s.), encircled him, and killed him – May his soul be sanctified. Husayn (a.s.) wept very much over his brother's death. The poet portrays it like this:

*The worthiest of all the youths is one over whose death his brother weeps;*

*His martyrdom brought Husayn to tears over;*

*His brother and the son of his father Ali, Abul Fazl who;*

*became red-faced with the blood.*

*The one who did fellowship;*

*with Husayn To such an extent that he was his partner even in his thirst.*

The narrator said: Then Husayn (a.s.) challenged the enemy to come and fight with him. Then whoever came forward to confront him was sent to hell by Husayn's (a.s.) hand. It continued until he killed many of them. He said:

"Martyrdom is better than acceptance disgrace, and humiliation is better than burning in (Hell) fire."

One of the narrators says: "By Allah, I have never seen a man who had lost his family members and companions, and bearing the sorrow of all calamities, yet showing so much courage and bravery on the battle-field. The enemy continuously launched collective attacks on him. He responded all of them as a consequence of which they fled from him, like a flock of goats flee from a wolf."

Sometimes he attacked the crowded army of enemy, and scattered them. Then the Imam would return to his main place and said: La hawla wa la quwwata illa billahil a'liyyil a'zeem (There is no strength nor power, except from the Almighty Allah).

The narrator said: The Imam fought continuously till the time the enemy came between him and the womenfolk and separated them. The Imam shouted at them: "Woe unto you, o followers of the family of Abu Sufyan. If you have no religion and do not fear the Hereafter and Resurrection, then at least be free and noble in your world; and if you are Arabs, then return to your race (in good behavior)."

Shemr yelled: "O son of Fatima! What are you saying?"

Husayn (a.s.): "I say I am fighting you and you are fighting me. And it is no fault of the women. So until I am alive, these rebels, renegades and unwise people should not disturb my family." Shemr said: "It is your right, O son of Fatima." Then the enemies began to attack on him, and he continued fighting. In the meanwhile, he sought water but could not get it until he suffered seventy-two wounds and injuries.

Then Imam (a.s.) halted for a moment to take rest, when a stone thrown by the enemy hit his forehead. Imam tucked up his shirt to prevent the flow of blood from his head. Then a poisoned trident arrow pierced his blessed chest. Imam (a.s.) said: "In the name of Allah, and by Allah, and according to the religion of the Messenger of Allah (S)." Imam raised his blessed head towards the sky and said: "O Allah! You know that these people are killing a man who is the only son of the daughter of Your messenger on the surface of the earth."[26](#)

Then he fetched out the arrow from his back, and blood gushed through the wound like a drain- pipe, depriving Imam from his battling strength. Every person from the enemy camp who approached the wounded Imam (to kill him) turned back fearing that he would have to meet Allah as a partner criminal in killing the Imam.

Then a man from Kandah, named Malik bin Nasr (May Allah's curse him) came and uttered bad words to the Imam, and hit the Imam's blessed head with his sword. It cut the top of the helmet reaching the skull. The helmet overflowed with the holy blood.

The narrator says: Husayn (a.s.) called for a robe and bound his head with it. He put a mitre on his head and fastened his turban over it. After a short pause the enemies returned to Imam and encircled him. At that time Abdullah[27](#) Ibn Hasan Ibn Ali, who was about twelve years old, came from the camp of the women and rushed towards the Imam. Zain- ab, daughter of Ali (a.s.) went to him to stop him. Abdullah forcefully

refused to turn back and said: "By Allah, I will not leave my uncle."

Bahr Ibn Ka'b or Harmala Ibn Kahil – advanced towards Imam with a sword in hand. Abdullah said: "Woe unto you, the offspring of malicious man! Are you killing my uncle?"

The teenager shielded Imam from the stroke of a sword whereby his hand was cut and began to dangle. Abdullah cried: "O uncle!" Husayn (a.s.) took hold of his nephew and drew him to his chest saying: "O? the son of my brother! Bear patiently what you have suffered, and consider it good, because Allah will make you meet your pious forefathers."

Harmala bin Kahil threw an arrow at Abdullah and martyred him by the side of his uncle.[28](#) Thereafter Shimr Ibn Ziljushan attacked the tents of Husayn (a.s.) saying: "Give me fire so that I may burn down these tents with all the inmates."

Husayn (a.s.) said: "O son of Ziljushan! You are demanding fire to burn my family? May Allah burn you in fire." Then came Shabth whom Imam admonished. So he returned ashamedly. Then Husayn (a.s.) asked his family: "Give me an old cloth so that I may wear it as an undergarment, and they may do not uncover my body." A tight shirt was brought. He said: "Not this, because this is a disgraceful dress."

Then he took an old cloth, made some tears in it, and wore it beneath his dress. But they stripped him after his martyrdom, and that cloth looted too.

Thereafter Imam (a.s.) called for "Hebari" trousers and made holes therein so that they may not rob it from his body, and wore it. Yet, after his martyrdom, a man called Bahr Ibn Ka'ab stole it, and left Husayn (a.s.) bare bodied. After Ashura day, both hands of Bahr Ibn Ka'ab became dry, like a couple of dry sticks during winter.

During summer his hands used to become swollen with blood and puss oozed therefrom till Allah killed him. When many wounds were inflicted on the holy body of Husayn (a.s.) and his body became like a porcupine<sup>29</sup>, a mean-minded cursed fellow called Saleh Ibn Wahab al Mazni (may Allah curse him) inflicted a forceful hit on the flank of Imam which made Husayn (a.s.) fall on the right side from his horse<sup>30</sup>, and then he stood on his feet.

The narrator said: Zainab (s.a.) came out of the tent and yelled: "O my brother! O my leader! O my household! I wish the sky had fallen down on earth. I wish the mountains had come down to the plains, scattered." Shimr cried out to his soldiers, "What are you waiting for?" Thereafter, they attacked Imam from every side.

Zar'at Ibn Shuraik (curse of Allah be on him), inflicted a wound on the left shoulder of Imam. The Imam also gave him a blow killing him.

Another fellow struck his sword on the back of Imam, which caused Husayn (a.s.) to fall down on earth headlong. After this he sat up with much difficulty, and again fell on the earth and rose up and walked. Sinan bin Anas Nakhai<sup>31</sup> (curse of God be on him) inflicted a wound with his spear on the cavity of Imam's (a.s.) pharynx and then pierced his spear in the chest.

Thereafter, Sinan shot an arrow, which pierced the Imam's neck. He fell again and then sat up and pulled out the arrow from his blessed neck. But thereafter he caught the lower part of his neck with both of his palms, which were filled with his holy blood. He colored his head and beard with it and said; "I am going to my God with such a hair dye, while my rights have been violated."

Umar Ibn Sa'ad told to a man who was on his right: "Woe unto you. Come down and relieve Husayn." Khuli Ibn Yazeed Asbahi went forward to cut off the head of Husayn but began to tremble! Sinan bin Anas (may he be cursed by Allah) came down and struck his sword on the holy throat saying: "By Allah, I am cutting your neck despite knowing that you are the son of Allah's Prophet, and the best offspring from the view-point of parents. Then he cut off the holy head."

The poet says about this:

*Which calamity is harder than that of Husayn;*

*On the day when Sinan cut off his blessed head.*

Abu Tahir Muhammad Ibn Husayn Bursi, in the book Ma'alimuddin, quotes from Imam Sadiq (a.s.), that "After Husayn's martyrdom, angels arrived wept and said, "O Lord! This is Your Husayn, the chosen son of Your Messenger's daughter." In response to these words of the angels, the Almighty Allah raised the holy shadow of the Qaem Ale Muhammad and said, "I will take the revenge of Husayn by his hands."

The narrator said: After the martyrdom of Imam (a.s.), a severe storm blew and the sky was covered by red colors making everything invisible, and people feared that the Divine Wrath had descended. So they paused for hours until the storm passed away.

Hilal said, "I separated from the two rows of soldiers and stood by the side of Husayn (a.s.). His holiness was on the verge of death. By Allah, I have never seen a blood-covered body more beautiful than he, nor any face brighter than his. The brightness of his face made me doubtful about his death."

"In that condition Husayn asked for water. Hilal heard that someone telling him, "By Allah. You will not taste water until you drink the boiling water in hell."

Husayn (a.s.) said: "No! Rather I will approach my grandfather, the Messenger of Allah, and will take refuge in his abode, on the platform of Truth, near the All Powerful Monarch (Allah), and will drink pure water and will complain to him about your atrocities."

He said: "They became very angry, as if Allah had not put any kindness in their hearts."

When Imam (a.s.) was talking with them they beheaded him.

Experiencing extreme wonder at this, stone heartedness and cruelty, I said, "By Allah I will never join you in any matter."

Then, with a view to steal the holy Imam's cloth, they came forward. Ishaq bin Haubah<sup>32</sup> Hazrami (May the curse of Allah be upon him) pulled up the holy Imam's shirt and wore it himself. Afterwards he suffered from leprosy, and his hair also dropped off.

It is mentioned in traditions that there were one hundred and ten marks of arrows and spears in it. Imam Sadiq (a.s.) said, "There were thirty- three wounds of spears, and thirty-four of swords on the blessed body of Husayn (a.s.)."

Imam's (a.s.) pajamas was looted by Bahr Ibn Ka'ab Teemi (curse of Allah on him). It is mentioned in a tradition that he too had become bedridden after both of his legs were paralyzed. His turban was snatched by Akhnas bin Morthad bin Alqamah Hazrami<sup>33</sup>, or Jabir bin Yazeed Oodi. He also had

become a lunatic thereafter. Imam's shoes were looted by Aswad Ibn Khalid (l.a.).

For robbing the Imam of his ring, Bajdal Ibn Salim Kalabi cut off his finger.

The robe of the Imam, which was made of fur, was plundered by Qais Ibn Ashath (the cursed one) and his coat of mail was snatched by Umar bin Sa'ad (May God curse him). The sword of Imam was seized by Jumeih bin Khalq Oodi. It is also said that a man from Bani Tamim named as Aswad Ibn Hanzala killed him. In the narration of (the histori- an) Ibn Sa'ad the sword of holy Imam had been plundered by Falafas Nahshali.

Muhammad Ibn Zakariya<sup>34</sup> added that the sword, later on, reached to the daughter of Habib Ibn Badeel<sup>35</sup>, and this plundered sword is other than Zulfiqar. Because Zulfiqar is one of the relics of Prophethood and Imam, which have been divinely protected.

Narrators have testified what we have mentioned. A narrator has said that a slave girl came out from the direction of the holy Imam's tent. A man told her: "O the slave girl of Allah. Your master has achieved martyrdom."

The girl said: "I rushed towards the respected ladies and the womenfolk while screaming," the chaste and veiled womenfolk stood up, cried and wailed." It is said, "The enemies took precedence over one another in looting the tents and property of Hazrat Muhammad's household and the dear ones of Fatimah (s.a.). They went to such extremes that they pulled off any cover from their shoulders. The Prophet's (S) daughters rushed out screaming and wailing due to their separation from their defenders and dear ones."

Hamid Ibn Muslim says: "There was a woman belonging to Bani Bakr bin Va'eil, who was with her husband in the army of Umar bin Sa'ad. When she saw how they had attacked and invaded the tents of the ladies, she took a sword in her hand and rushed to those tents and cried: O Ale Bakr bin Va'eil! Are you plundering the daughters of the holy Prophet (S)? Command and kingdom belongs only to Allah! Her husband caught her and sent her back to her place."

The narrator reports: Thereafter, they drove out the honorable ladies from their tents bareheaded and barefoot, arrested them and put their tents to fire. The ladies said: "For Allah's sake, take us to the place of slaughter." When the ladies saw the martyrs, they cried and slapped their faces. A narrator has said, "By Allah! I can never forget how Zainab, daughter of Ali (a.s.), wept over Husayn (a.s.) and wailed in an extremely sorrowful voice: "O Muhammad! May the blessings of God be on you. This is your Husayn laid bare-bodied with bleeding dismembered organs. Woe unto this calamity. Your daughters are enslaved. I convey my complaints to Allah, to Muhammad al-Mustafa, to Ali al-Murtadha, to Fatima az-Zahra, and to Hamza Sayyid ash-Shuhada'."

"O Muhammad! Here is Husayn killed by the bastards in this desert, where wind covers him with sands. We seek safety from all this grief and sorrow and all these hardships and calamities meted out to you



Aba Abdillah! It is as if my grandfather, the Messenger of Allah, has left this world only today."

"O companions of Muhammad! These are the progeny of Muhammad, who are being carried like slaves."

"O Muhammad! Your daughters are captives, and your progeny assassinated, on the bodies of which the desert wind is spreading sands. Here is Husayn whose head has been cut off from the nape of his neck, without turban or cloak."

"May my father be sacrificed for the dear one whose army got routed on Monday, and his tent was destroyed. May my father be sacrificed for the dear one, who did not go on a journey from where there is a hope of returning. Nor is he ailing in such a way that it can be cured. May my father be sacrificed for the one, for whom my life is also ready to be sacrificed. May my father be sacrificed for the grieved one, who has been martyred, a thirsty one who died with dry lips. May my father be sacrificed for the esteemed one his own blood drained from his beard. May my father be sacrificed for the honorable one, whose grand- father was the messenger of Allah. May my father be sacrificed for the one who is the grandson of the holy Prophet (S)."

"May my father be sacrificed for Zahra', the Chief of the Ladies, may my father be sacrificed for the one, whom the sun returned so that he may offer his prayer."

The reporter says, "By Allah, Zainab caused both friends and foes weep through her sorrowful dirge."

Thereafter Sakina<sup>36</sup> drew the holy body of his father to her lap. Some Arabs separated her from her father.

The narrator has reported that thereafter Umar Ibn Sa'ad cried out to his army, "Who are volunteers to stampede horses on the body of Husayn?" Ten persons responded: Ishaq Ibn Haubah who had robbed Husayn's shirt; Akhnas Ibn Marsad, Hakim Ibn Tufail Sab'ei, Umar Ibn Sabih Saidavi, Raja Ibn Manqaz Abdi; Salim Ibn Khaisama Jo'fi, Saleh Ibn Wahab Ja'fi, Wahiz Ibn Ghanam, Hani Ibn Shabeet, and Usaid Ibn Malik (may Allah curse them all). These ten fellows trampled the holy body of Husayn (a.s.) under the hooves of their horses and crushed the back and front of the body of the holy Imam (a.s.).<sup>37</sup>

A narrator said that those ten fellows went to Ibn Ziyad (may Allah curse him) and one of them, Usaid Ibn Malik, said:

"We crushed the chest and back of Husayn by driving strong and jump- ing horses on his body." Ibn Ziyad asked: "Who are you?"

They replied: "We are those who crushed the back and chest of Husayn with the hooves of our horses."

Ibn Ziyad awarded them prizes. Abu Umar Zahid<sup>38</sup> has said, "We have searched the biographies of these ten fellows, and found that all of them were bastards." Ibn Riyah<sup>39</sup> has narrated, "I saw a blind man. He was present in Karbala. He was asked about his blindness. He replied, "I was present in

Karbala on the day of Ashura. I had not used any spear, sword, or arrow. After the martyrdom of Imam (a.s.) I returned home. I went to sleep after performing the Isha (evening) prayer." He saw in his dream that someone asked him to respond to the call of the holy Prophet (S).

He said, "I have nothing to do with him?" That person caught his collar and dragged him to the holy Prophet (S). He saw holy Prophet (S) sitting in wilderness. His shirt sleeves were rolled up to elbows. There was a weapon in his hand. An angel had stood near him with a red-hot sword in hand. He was killing my nine friends. Every one of them who was hit by that sword caught fire and was in flames. He went near and sat down on his knees and said, "As-Salamu alaikum O Prophet of Allah!" He did not reply. There was a long pause. Then he raised his head and said, "O enemy of Allah! You ended my respect, killed my relatives, did not honor my rights, and did what you did."

I submitted: "O Messenger of Allah! By Allah! I did not use a sword, a spear, or an arrow." He said, "You have told the truth. But you were a soldier of that army. Come nearer to me." I went nearer. I saw a plate full of blood. He said, "This is the blood of my son Husayn." He dropped from that blood in to my eyes. Then I woke up from my dream and from that moment I could not see anything.

It is reported by Imam Sadiq (a.s.) that the holy Prophet (S) said, "On the Day of Resurrection, a dome of light will be raised for Fatima (s.a.), and Husayn (a.s.) will arrive with his head in hand. When Fatima would see him she will shriek such a loud lament, which will cause every proximate angel and prophet to weep. Then the Almighty Allah will bring Husayn (a.s.) in the most beautiful form. He will fight his enemy without head.

Thereafter, Allah will gather, for me, all those who cooperated and were participants in the shedding of his holy blood. Then I will kill all of them. They will be made alive and Amirul Momineen (a.s.) will kill all of them. Then they will be enlivened again to be killed by Husayn (a.s.) and then the grief will end."

Then Imam Sadiq (a.s.) said, "May Allah have Mercy on our Shias, who are, by Allah, the faithful, and who are partners with us in every calamity and grief that engulfs us."

It is reported that the holy Prophet (S) said: Fatima (s.a.) will arrive in the midst of a group of women on the Day of Judgment. An order will be issued: "Enter Paradise." She will say: "I will not enter till I know what has been done to my sons after my death." She will hear, "Just look in the midst of the resurrected people." Her eyes would fall on Husayn and would see that he is standing headless. Fatima (s.a.) gives out a cry. I also cry out for her complaint, and will cry all the angels too."

According to another tradition Fatima (s.a.) would cry, "O my son! O fruit of my soul!" It is said that, at the moment, Allah will become angry. He will order a fire named "Habhab", a fire that had been fanned for one thousand years turning it into black. Comfort can never be within it, nor can grief go out of it.

Then comes a command: "take in the killers of Husayn (a.s.)." That fire sucks in all of them and as they reach the middle of that fire a distressing shriek comes out and their collective shrieks also are heard.

The roar of fire and the shrieks of the burning ones fill up the atmosphere. The killers of Husayn (a.s.) will cry out: "Why are we being burnt even before the idol-worshippers?" There comes a reply: "Those who know are not like those who do not know."

Ibn Babawayh has recorded these two traditions in the book *Iqabul Amal*.[40](#)

---

[1.](#) Khadija daughter of Khuwailid bin Asad Abdul Uzza, Quraishi, the first wife of the Holy Prophet (S) who was 15 years elder than him in age. She was born in Mecca. She was very wealthy and used to export goods to Syria and a number of men were in her service. When the Holy Prophet (S) was 25 he went on a trade journey with the capital of Khadija and came back with good profit. He married her before his prophethood. Then he invited her to accept Islam and she is the first Muslim lady to pray with the Holy Prophet (S) secretly. She expired three years before Hijrat. [At-Tabaqat al-Kubra 8/7-11; Al-Isabah Qisamun Nisa-Sifwatus Safwa 2/2; Tarikh Khamis 1/301 and Al-Elam 2/302]

[2.](#) Hamza bin Abdul Muttalib bin Hashim Abu Ammarah, the leader of martyrs attained martyrdom in 3 A.H. He was the uncle of the Holy Prophet (S) and a chief of the Quraish both during the pre-Islamic time of ignorance and also in the days of Islam. He migrated to Medina with the Holy Prophet (S), was present with him in the battle of Badr and also in other wars, was martyred in Uhud and was buried in Medina. [Tarikhul Islam 1/99; Sifatus Safwa 1/144 and Al-Elam 2/278]

[3.](#) Ja'far Ibn Abi Talib, Kunniyyat: Abu Abdullah, Abul Masakin, Sahabi (companion of the Holy Prophet [S]), Hashimi was from the courageous people named Bani Hashim. He is one of the first martyrs among the seekers of Islam. After Talib and Aqil, he was third son of his father, and Ali (a.s.) was younger to him. Their mother was Fatima binte Asad bin Hashim. He was martyred in the battle of Muta wherein he had come down from his horse and fought. Holding the flag on his shoulder he remained in the front row of the Muslim army. When his right hand was cut off he held the flag in his left hand. That hand was also cut; he held the flag against his chest until he was martyred. There were nearly 90 injuries of arrows and spears on him. [Maqatilut Talibiyyin 6/18; Al-Bidaya wan Nihaya 4/255; Tahzibut Tahzib 2/98; Usdul Ghabah 1/286 and Al-Isabah 1/237]

[4.](#) Abbas bin Ali bin Abi Talib. His mother is Ummul Banin, daughter of Hizam bin Khalid bin Rabia bin Wahid Amiri. He is the son of Ummul Banin and had the Kunniyyat "Abul Fazl". He was extremely handsome with a high stature. When he rode a horse his feet touched the ground. He was given the title of "Qamar Bani Hashim" (Moon of Bani Hashim) and "Saqqah" (water carrier). He was the flag bearer on the day of Ashura. He is the last brother of Imam who attained martyrdom at the hands of Zaid bin Raqad Janabi and Hakim bin Tufail Tai and he also inflicted much wounds on the bodies of both of them. [Maqatilut Talibiyyin: in: 84-85; Tasmiyah min Qatli ma al-Husayn: 149; Rijalush Shaykh: 76; Ansarul Husayn: 131] It is said that his name has appeared in Ziyarat and Irshad.

[5.](#) Ali bin Husayn al-Akbar. Kunniyyat Abul Hasan. He was among the chiefs and brave men of Talibiyan. His mother was Laila daughter of Abi Marrah (Qarrah) daughter of Urwah (Amr) bin Masood bin Mughith (Mo'bad) Thaqafi. Mother of Laila is Maimuna daughter of Abi Sufyan bin Harb. He attained martyrdom by the spear of Marrah bin Maqaz bin Noman Abdi. The companions of the Imam then attacked Marrah and cut him into pieces with their swords. It is said: He was born during the caliphate of Uthman. He is called Ali Akbar to differentiate him from Zainul Abedeen (a.s.).

[Maqatilut Talibiyyin: 80-81; At-Tabaqat 5/156; Tasmiyah min Qatli ma al-Husayn: 150; Rijalush Shaykh: 76 (wherein he is mentioned Ali Asghar) Nasbu Quraish: 57; Al-Bidaya 8/185; Al-Elam 4/277; Ansarul Husayn: 129. His name also appears in Irshad and Tabari and Khwarizmi and Masudi]

[6.](#) Shimr bin Ziljaushan. His name was Sharhbeel bin Qart Zababi Kalabi Abus Sabigha. He is one of those who carried out killings in Karbala and was a staunch enemy of Husayn (a.s.). In his earlier days he was one of the chiefs of Hawazan and was regarded as courageous.

He was with Ali (a.s.) in the battle of Siffeen. Abu Ishaq Sabe'i heard that he said after offering prayer: O Allah! You know that I am noble. Forgive me! He was asked: How will Allah forgive when you assisted in the killing the child of the Holy

Prophet (S)? Shimr said: Woe unto you. What can I do? It is our Amirs (commanders) who ordered to do a thing, which we did not disobey.

Had we opposed them our condition would have been worse than these donkeys. During the uprising of Mukhtar he fled from Kufa and took shelter in one of the villages of Khuzistan named Kaltaniyah. The army of Mukhtar surrounded it in a surprise attack. Shimr came out in defence but before he put on his dress he came into an encounter wherein Abu Umrah overpowered him, killed him and they threw his dirty body before the dogs.

[Al-Kamil fi Tarikh 4/92; Mizanul Etedal 1/449; Lisanul Mizan 3/152; Jumheratul Ansab 72; Safinatul Bihar 1/714; Al-Elam 3/175]

7. Abdullah bin Ali bin Abi Talib. His mother was Ummul Banin. He was 25 at the time of martyrdom. His brother Abbas told him: Remain in front of me so that I look at you and may hope for Allah's reward... Hani Sabeet Khazrami killed him or he was brought down by an arrow of Khuli and someone from Bani Tamim killed him. [Maqatilul Talibiyy- in: 82; Tarikh Tabari 6/89; Tasmiyah min Qatli ma al- Husayn: 149; Rijalush Shaykh: 76; Ansarul Husayn: 129-130] His blessed name appears in Ziyarat, Irshad Tabari, Isfahani Masudi and Khwarizmi

8. Ja'far bin Ali bin Abi Talib. His mother was Ummul Banin. He was 19 at the time of martyrdom. He was martyred at the hands of Khuli or Hani bin Thabit. [Maqatilul Talibiyyin: 83; Tasmiyah min Qatli ma al-Husayn: 149; Rijalush Shaykh: 72; Ansarul Husayn: 130] His blessed name appears in Ziyarat, Irshad Tabari, Isfahani Masudi and Khwarizmi.

9. Uthman bin Ali bin Abi Talib. His mother was Ummul Banin. He was 21 at the time of martyrdom. He was also hit by Khuli's arrow and a man from Bani Abab bin Daram attacked him and severed his head. Regarding this Uthman, Ali (a.s.) said: I named him after my brother Uthman bin Mazun. In a narration by Habirah bin Maryam it is mentioned: We were close to Ali (a.s.) when he called his son Uthman and said: O, Uthman! Then he said: I did not name him after that old Kafir. Indeed I named him after Uthman bin Mazun. [Maqatilul Talibiyyin: 84; Tasmiyah min Qatli ma al-Husayn: 150; Taqreebul Ma'rif (Manuscript); Ansarul Husayn: 130] His blessed name appears in Ziyarat, Irshad Tabari, Isfahani Masudi and Khwarizmi.

10. Abdullah bin Ja'far bin Abi Talib, a Sahabi, (prophets companion) was born in Habasha (Abyssinia). He was the first child of any Muslim who had migrated to Abyssinia. He was a generous man and was called "Bahral Jood" (ocean of generosity). Poets have sung songs of praise for him. In Siffeen, he was one of the commanders of the army. He expired in Medina in the year 80. Also more than this has been writ- ten about him. [Al-Isabah 4582, Fuwatul Wafiyat 1/209; Tahzib Ibn Asakir 7/325; Al-Elam 4/76]

11. Aqil bin Abi Talib bin Abdul Muttalib Hashimi, Quraishi, Abu Yazeed. He is the wisest Quraishi of a noble Arab descent. He was a very good orator, a companion of the Prophet (s.a.) and a quickwitted gentleman. He is the brother of Ali and Ja'far who was elder to them by two years. He migrated to Medina in the 8th year. He became blind in his last days and died during the caliphate of Yazeed or perhaps Muawiyah. [Al-Isabah: 5630; Al-Bayan wat Tabyeen 1/174; At- Tabaqat 4/28; At Taj 8/30; Al-Elam 4/242]

12. Muslim bin Awsijah Asadi, a hero in the earlier days of Islam is the first martyr on Ashura after the initial attack. He is a Sahabi who had known the Holy Prophet (S). In Kufa, he took allegiance from the people for Husayn (a.s.). He was imprisoned when Muslim bin Aqil had stood up against Mazhaj and Asad (8th Zilhajj). He had become quite old during the event of Karbala. He was a well-known personality of Kufa. Shabas bin Rabaee had expressed sorrow at the martyrdom of Muslim bin Awsijah

[Rijalush Shaykh: 80; Tarikh Tabari 5/435 and 469; Al-Bihar 45/69; Al-Akhbarut Tiwal: 249, 250, 252; Al-Kamil fi Tarikh: 4/28; Al-Elam 7/222; Ansarul Husayn: 108; Tasmiyah min Qatli ma al-Husayn: 52] wherein it is mentioned that Muslim bin Awsajadah Asadi is from Bani Sa'ad bin Thalaba who was killed by Muslim bin Abdullah and Ubaidullah bin Abi Khaskarah.

13. Abdur Rahman bin Abde Rabbihi-rab-Ansari is from Khazraj. Amirul Momineen (a.s.) had trained him and taught him the Quran. He is one of the people of Kufa who had obtained allegiance in favor of Husayn (a.s.). It seems he was an outstanding person. [Tarikh Tabari 5/423; Tasmiyah min Qatli ma al-Husayn: 153; Biharul Anwar 45/1;; Ansarul Husayn: 97]

[14.](#) Farwah bin Maeek or Masik bin Harith bin Samah Salmah Ghatifi Muradi, Abu Amr was a Sahabi. He was an eminent Yemeni poet, a well-wisher of rulers during the days of (pre-Islamic) ignorance. He had migrated to Mecca in 9th or 10th year and converted to Islam. In his last years he came to reside in Kufa and expired in 30 A.H.

[15.](#) Surah Yunus 10:71.

[16.](#) Surah Mumtahena 60:4

[17.](#) In the book Tasmayah min Qatli ma al-Husayn (p. 155) it is mentioned that: Muhajirs of Aws from Bajilah were martyrs. I do not know whether two muhajirs from Aws were present there or there was only one who, in the beginning, was in the army camp of Ibn Sa'ad and afterwards joined the Imam's camp and got martyred along with Imam.

[18.](#) It is mentioned in Ziyaul Ainain on p. 25: Wahab bin Abdullah Kalabi was born of a woman named "Qamari". While writing (referring) to Malhoof and other books about Maqatil his name has appeared a number of times.

[19.](#) Jaun is one of the Mawalis (slaves). He was dark-skinned and aged. He was the son of Hawa. In some sources his name is mentioned as Javeen Ibn Malik. [Tasmiya min Qatli ma al-Husayn: 152; Rijalush Shaykh: 72; Al-Manaqib 4/103; Al-Maqatal 1/237 and 2/19; Tarikh Tabari 5/420; Biharul Anwar 45/82 and Ansarul Husayn: 72]

[20.](#) He is mentioned as Amr bin Khalid Saidavi in most of the sources and, in Rajabiyyah as Amr bin Khalaf. Probably it has been misspelled due to error (instead of Khalid) and Bani Saida is from Asad from Admaniyah. Some scholars say he is the same fellow who is known as Amr bin Khalid Yazdi arguing that it is a mispronunciation of Asadi. However the preferable opinion is that the two persons are different, though the other opinion also exists. [Tasmiya min Qatli ma al-Husayn: 155; Tarikh Tabari 5/446; Al-Maqatal 2/24; Bihar 45/72 and 23; Ansarul Husayn: 102]

[21.](#) Shabami: Shabam Batani from Hamadan Qahtaniyah. He was a Kufian. His name appears differently in different sources. Some scholars doubt that he and Hanzala bin Asad as-Shababi is one and the same person. They argue that Ibn Shahr Ashob has not mentioned the name Hanzala which is common. Preferred opinion is that Sa'ad is different from Hanzala because others (other than Shahr Ashob) have mentioned Sa'ad and said that he is Tamimi from northern Arabia whereas Hanzala Shababi is from south Arabia.

Some others have doubted that he and Hanzala bin Umar Shaibani is one and the same fellow. This also is a distant probability. [Rijalush Shaykh: 73; Al-Maqatal 2/24; Tarikh Tabari 5/443; Tasmiya min Qatli ma al-Husayn: 156; Qamusur Rijal 4/318; Mojam Rijalul Hadith 6/306-307; Ansarul Husayn: 86, 89, 90 and 116-117]

[22.](#) The name of Suwaid bin Amr bin Abil Muta Khashami has appeared in many sources. He was gentleman and a constant worshipper. He is one who had remained with the Imam till last and who attained martyrdom after his (Imam's) martyrdom. Thus he is the last martyr whom Hani bin Thabit killed. Khash-am bin Anmar bin Arash is from Qahtaniyah. [Rijalush Shaykh: 74; Al-Manaqib 4/102 wherein the name is mentioned as Amr bin Abil Muta Ju'fi. Bihar 25/24; Tasmiya min Qatli ma al-Husayn: 154 wherein the name is mentioned as Suwaid bin Amr bin Muta; Ansarul Husayn 91-92]

[23.](#) He was Qasim bin Hasan bin Ali brother of Abu Bakr al-Hasan. He is his brother who was martyred prior to him. [Maqatilut Talibiyyin: 50]

[24.](#) He was Abdullah bin Husayn bin Ali bin Abi Talib. His mother was Rabab, daughter of Amr al-Qais bin Adi bin Aus. There is a difference of opinion about the name of his killer. Some think his killer was Harmala and according to some he was Aqba bin Bashar. [Maqatilut Talibiyyin: 89-90]

[25.](#) Harmala bin Kahil was an ignoble fellow and a mean minded man. When Harmala was caught and when Mukhtar saw him he (the latter) wept and said: Woe unto you! Was all this felony not enough that you killed even this little babe-in-arms! O enemy of Allah! Did You not know that he was one of the sons of the prophets? Then as per Mukhtar's order he was killed by arrows. As per another report when Mukhtar saw Harmala he said: O enemy of Allah! Praise be to Allah Who gave me control over you. Then he called Jazar and ordered that Harmala's hand and feet be cut off, then lit a fire. Then put up an iron rod until it turned red and then white. Then that burning rod was placed on the neck of Harmala until his neck began to boil. He yelled and yelled until his neck was cut off.

[26.](#) The sphere threw a stone through the enemy's hand

Which hit the forehead of Allah's countenance.

[27.](#) Abdullah bin Hasan. His mother was the daughter of Salil bin Abdullah, brother of Abdullah bin Jurair Bajali or Umm

Walad. He was 11 at the time of martyrdom. It is also said that his mother was Rabab daughter of Amr al-Qais. [Tasmiya min Qatli ma al-Husayn: 150; Maqatilut Talibiyin: 89; Rijalush Shaykh: 76; Ansarul Husayn: 132]

[28.](#) Here are some couplets about the martyrdom of Abdullah:

Killing of a motherless gazelle is not a laudable deed  
Such a killer is in fact a denier, not a hunter  
What a strength with which you swing your sword?  
What you are striking is Babe's hand, not a sword of iron  
With whose blood are you coloring your hands?  
O oppressor! He is Abdullah, not Qasim the bridegroom.  
O cursed one! Even if you are bent upon killing him  
Kill him not by the side of his uncle as such a cruelty  
Wasn't shown even by Shaddad the oppressor

[29.](#) This was because Imam's holy body had become like porcupine due to numerous wounds.

[30.](#) And Imam exclaimed: Bismillah wa billah wa ala millate Rasoolillah and then stood on his feet.

[31.](#) Sinan bin Anas Nakhai, the killer of Husayn (a.s.). It is said that Ibn Ziyad told him: You have killed the best man from the aspect of parentage. It is mentioned in the story of Mukhtar, p. 45: After the arrest of Sinan, Ibrahim told him: tell me the truth. What did you do in Karbala? He replied: Nothing except that I caught a piece of the pajama of Husayn (a.s.)! Ibrahim wept and then ordered that a piece of flesh be cut from Sinan's thigh. It was roasted and Sinan was made to eat it. Whenever he refused to eat he was forced to do so with a dagger. When he died he was slaughtered and his corpse was burnt.

[32.](#) He was an illegitimate born who had driven horses on the body of the Holy Imam (a.s.) along with nine other fellows.

[33.](#) He is one of those ten who had crushed the holy body of the holy Imam (a.s.) by driving their horses over it until the chest and back of the Imam had been pulverized. He was also born of adultery.

[34.](#) Muhammad bin Zakariya bin Dinar al-Ghalabi is from the notable men of the companions of the Imam in Basra. Death: 398 A.H.

[35.](#) Details about the daughter of Habib bin Badeel could not be traced. Habib is one of the narrators of traditions of Wilayat. [Al- Ghadeer: 251]

[36.](#) Sakina, daughter of Husayn bin Ali bin Abi Talib, a great and noble lady. The chief of the woman of her time. She is supposed to have expired in 117 A.H. [At-Tabaqat 8/348; Ad Durrul Mansoor: 244; Wafyatul Ayan 1/211; Al-Elam 3/106]

[37.](#) Many of our scholars are of the opinion that they (the enemies) intended to pound the back and chest of the holy body but Allah did not allow them to do so. There are many narrations supporting this word – Allah knows best.

[38.](#) He was Muhammad bin Abdul Wahid bin Abi Hashim Mattaraz Bawardi who was known as slave of Sa'lab. He is one of the leading linguists who had special association with Sa'lab and has written a number of books. He was in Baghdad in the year 345 A.H. [Wafyatul Ayan 1/500; Tarikh Baghdad 2/356; Al-Elam 6/254]

[39.](#) He is one of Tabian. Ata bin Abi Riyah was a black slave born in Yemen and brought up in Mecca. He was a wise jurist. Died in Mecca at the age of 111. [Tadkeratul Huffaz; 1/92; Sifatul Safwa 2/119; Al- Elam 4/135]

[40.](#) Muhammad bin Ali bin Husayn bin Musa bin Babawayh Qummi is known as Shaykh Sadooq. He is a great Muhaddith. He had stayed in Rey where he expired in 381 A.H. and buried there. He wrote many books. His book Iqbal A'mal is published with Sawabul A'mal [Riyazul Ulama 5/119; Al-Kuna wal Alqab 1/212; Tanqihul Maqal 3/154; Al-Elam 6/274]

It is mentioned in manuscript (A) that: In the 30th volume, I have seen in the footnote of Shaykhul Muhaddithine Baghdad Muhammad bin Najjar (in the events of Fatima, daughter of Abil Abbas Azdi) that he has reported, with documents, from Talha that the Holy Prophet (S): Musa bin Imran said: O Lord! My brother Harun has died. Kindly forgive him. Came the Revelation: O Musa! If you appeal to me to pardon all from first to last, I will forgive them all except the killers of Husayn bin Ali bin Abi Talib (a.s.).

## After the Martyrdom of Husayn

It is said that Umar Ibn Sa'ad (curse of God be on him), in the afternoon of the Day of Ashura, sent the holy head of Imam Husayn (a.s.) to Ubaidullah bin Ziyad through Khuli bin Yazeed Asbahi and Hamid Ibn Muslim Azdi<sup>1</sup> (curse of God be on them), and ordered that the heads of other holy martyrs be sent by Shimr bin Ziljaushan, Qais bin Ashath, and Amr Ibn Hajjaj.

So they moved with the said holy heads and reached Kufa. Umar bin Sa'ad remained the rest of Ashura, and the next day till noon time in Karbala. Then he moved with the remaining persons of the holy family of Imam Husayn (a.s.) from Karbala. He made the members of the holy family (who were the trust of the best of the Messengers of Allah) to sit on bare camels, while their veils were removed in front of the enemies. In the midst of all these sorrows and griefs, they were driven just as chained slaves.

How nice it is said:

How strange and wonderful that they were offering salutations on the holy Prophet (S); but fighting against his household!

It is mentioned in a narration that the number of the decapitated heads of the companions of Husayn (a.s.) was seventy eight, which were distributed by the tribes for winning favors of Ibn Ziyad and Yazeed bin Muawiyah (may Allah's curse be upon them). The distribution was:

1. Kandeheh tribe – Headed by Qais Ibn Ashath = Thirteen heads
2. Havazan tribe – Headed by Shimr Ibn Ziljaushan = Twelve heads
3. Bani Tamim = Seventeen heads
4. Bani Asad = Sixteen heads
5. Mizhaj tribe = Seven heads
6. The rest of tribes and other people = Thirteen heads.

The narrator has said that: As Umar bin Sa'ad moved away from Karbala, a group of people from Bani Asad arrived and after funeral ceremonies for the holy bodies buried them as they are now. When Ibn Sa'ad reached Kufa along with the prisoners, people came to see the scene.

A Kufi lady asked the noble prisoners from the window of her home, "Where are you coming from? Who



are you?"

They said: "We prisoners belong to the family of the holy Prophet Muhammad (S)." She came out from her home and offered dresses and veils to the female prisoners, so that they might cover up themselves.

It is said that along with the ladies were a few men. Ali Ibn Husayn (a.s.) who had become very lean due to illness. Hasan Ibn Hasan Muthanna<sup>2</sup>, who had patiently received serious wounds of the spear in support of his uncle and Imam.

Zaid Ibn al-Hasan<sup>3</sup> and Amr bin al-Hasan<sup>4</sup> were with them too. The Kufians recited an elegy and wept. Zain-ul-?bedin (a.s.) said, "Are you mourning and weeping for us? But then who killed us?" Bashir Ibn Khuzaim Asadi said, "On that day I heard the speech of Zain- ab, daughter of Ali (a.s.). I have not seen any modest and chaste lady with such oratory. It was, as if, being delivered by Ali (a.s.)."

She pointed towards the people and said, "Silence please." People became almost breathless.

She said, "All praise and applause fits only to Allah. Salutation be upon my grandfather, Muhammad and the noble people of his family."

"Now, people of Kufa! People of deceit and disloyalty! Are you weeping? Your tears may never stop flowing, and your mourning may not end. Your affair is like the affair of that woman who unweaved whatever she had woven. You always make your oaths a medium to make money".

"Do you have anything except repulsive deadly contamination, vengeance and flattery like the flattering of slave girls, and the grief and sorrow of enemies? Do you have a grazing land as large as a ruined area, or a pot of silver, hidden in your graves? What an evil thing you have forwarded to Allah, which has caused His wrath against you and you will receive divine punishment forever?"

"Are you weeping and crying out from your hearts? Yes! By Allah, you will cry more and smile less. Verily, you have carried all shame and dis- grace with you, and not even a fragment of which will ever be washed by you. How will you respond the guilt of the blood of the offspring of the seal of prophethood, and the mine of messengership, the leader of the youth of Paradise, the shelter of the righteous, and the rescuer of the deprived people, the symbol of divine reasoning for you, and the follower of traditions?"

"What a serious crime you have committed! Damn with you! May your efforts be fruitless; your hands perish, and may your merchandise causes loss to you. You have reverted to the wrath of Allah, and the blot of dis- grace and dishonor is now fixed on your forehead forever."

"Woe unto you Kufians! Do you know that you have injured the heart of the Prophet of Allah? What kind of pious ladies of the Messenger's household have you unveiled? What blood of the holy Prophet have you shed? How did you violate his honor and respect? Verily, how much fuel have you added to the fire of dark calamities and troubles?"



It is mentioned in a narrative that she added "What large-scale foolish and ugly acts you have committed? Did you wonder that the sky rain blood? Know that the chastisement of the Hereafter is more disgraceful, and you will never be helped. Do not be happy at the respite that you have got. Because Allah does not make haste in taking revenge, and that He completes the task when its time arrives. ***Most surely your Lord is watching.***"[5](#)

The narrator said, "By Allah, I could see people weeping like the bewildered ones, and who that they held their hands over their mouths."

I saw an old man who was weeping, standing by my side, and his beard drenched in tears. He was saying, "May my parents be sacrificed for you. Your elders are the best elders; your youths are the best youth; your women are the best women; and your race is the best race that will never be disgraced. None can equal you."

Zaid Ibn Musa[6](#) has reported from his father and grandfather that Fatima Sughra (Daughter of Imam Husayn –a.s.) had said after returning from Karbala,

"Praise for Allah, as many times as there are grains of sand, and as weighty as the weight of all that extends from earth to sky. I praise Him and I believe in Him, and I trust Him and I give witness that there is none worthy of worship except Him. And that Muhammad is His Servant and Messenger. And that his progeny were slaughtered by the bank of river Euphrates, though they were neither vindictive, nor did they claim or demand any land (state)."

"O Allah! I seek Your refuge from the sin of saying any untruth about You and anything other than what You have said regarding the leadership (Imamat) of Ali Ibn Abi Talib; that they was killed without any fault (in the same manner his son was martyred yesterday)".

"The martyrdom of Ali occurred in one of the houses of Allah (Mosques), in the presence of a number of so called Muslims. May they be destroyed! Those who did not prevent oppressing him through his life, until You took him up to You. He who had a praiseworthy character, whose talent was famous, and whose guidance was well known".

"O Lord! No reproach of any taunter ever deterred him from his goal, or the blame of any ridiculer. My Lord! You guided him in his childhood to Islam. You praised his character when he grew up. He was a constant well-wisher and concerned of Your religion, and of Your Messenger (S) until you took his soul. The soul of the one who was a devout abstinent in the world. Who paid no heed to the world, but he was always inclined to- wards the Hereafter, and tried in Your path. He was Ali, whom You loved, selected, and guided to the right path."

"Now, O Kufians! The cheats, disloyal, and proud folk! Indeed we are the members of Ahlul Bayt. God has examined us with you, and you with us, and it was a fair test. He granted us His knowledge and wisdom. Hence we are the containers of His knowledge, wisdom, and metaphysics. We are His guiding

signs on the earth, for His nations. He has honored us with His generosity, and has granted grace and superiority to His Messenger, Muhammad (S) over many of His servants in a manifest manner."

"Then you tried to deny and refute us, and considered it correct to fight us. You thought it was all right to rob and appropriate our property as if we were non-Muslims. Yesterday you killed my grandfather (Ali). The blood of our youth is dripping from your daggers. All of these are due to your old enmity (against us). After committing all these felonious crimes your eyes have brightened and your hearts are overjoyed. Strange indeed is your slander against Allah and the conspired planning, which you planned; while Allah is the best of planners."

"Lest you rejoice your deeds of shedding our blood, and plundering our property! Whatever calamities have fallen on us were in the Book (of destiny) even before we confronted them. This is easy in the Path of Allah. So you may not grieve over what you lost, and do not become joyous on account of what you gained; and Allah does not like the proud and the boasting people."

"May you be destroyed! Await curse and chastisement, which will visit you. Calamities will rain continuously from the sky, and (Allah's) wrath will surround you. Some of you shall be treated harshly by some others, and you will remain in a permanent chastisement as a result of the atrocities inflicted on us by you. Beware that the curse of Allah is on the oppressors."

"Woe unto you: Do you know those people you're your tribes who our bodies? How did your hearts incline to fight against us? How could your legs rush on us, seeking war with us? By Allah, your hearts have become dark, and your soul, ears, and eyes have been sealed. Satan made these crimes beautiful for you, and threw dark curtain on your eyes. So you will never be guided rightly."

"Be destroyed O Kufians! What inheritance of the holy Prophet (S) did you possess? Or for which vengeance you exhibited so much enmity towards his brother Ali bin Abi Talib (a.s.), my grandfather, and his two sons (Hasan and Husayn) the noble progeny of the Prophet, that the boaster poem from you said so proudly:

*We killed Ali and his sons;*

*with Indian swords and the spears;*

*and we imprisoned their women like the non-Muslim slaves;*

*What a war we fought with them!*

"O Poet! May you suffocate? Are you proud that you have killed the people who have been purified by Allah and impurity has been removed from them? How do you take pride in this? Take care of yourself and sit on your droppings like a dog, as was your father. Verily for everyone is whatever he has earned and sent ahead."

*Woe unto you!*

*Do you envy for what Allah has granted us?*

*What is our fault if the ocean of our grace is roaring; while your rivulet has no wave!*

"This is a divine excellence, which will be given to whoever He wishes, and Allah is the Lord of the greatest graces. The one whom Allah does not grant light, for him there will be no light."

It is narrated that the noise of crying became loud, while the Kufians were saying: "Oh daughter of the holy beings! It is now enough. Our hearts have been burnt! You have burnt our necks and burnt our souls." She became silent.

On the same day Umm Kulthum, daughter of Ali, spoke from behind the cover of saddle of the camel-litter, while crying: "O Kufians! Woe unto you! What happened to you that you left Husayn (a.s.)? You killed him and destroyed and snatched his properties, and imprisoned the women from his household and heaped calamities on them? May Allah kills you."

"Woe unto you. How many crimes you carried out? How many sins did you commit? How much blood you shed? How many respected women you insulted (arrested)? How many types of apparel did you plunder, and how much property did you destroy? You killed the best people after the holy Prophet (S). Kindness has left your hearts."

*You caught my brother and killed him;*

*Woe unto your mothers!*

*Very soon you will be dragged into fire;*

*The heat whereof gets inflamed;*

*You shed the blood, which Allah, Quran, and Muhammad had disallowed to be shed;*

*Beware to you for drowning in the depths of Hell tomorrow on the Day of Judgment;*

*I will weep over my martyred brother throughout my life;*

*Over the one who was better than all after the Holy Prophet;*

*With the tears rolling relentlessly on the cheeks, which will never dry.*

The narrators said that the weeping of the audience became loud.

Women tore their hair; threw dust on their heads; scratched their faces, slapped their cheeks, and wailed in a very sad voice. Men also wept profusely tearing at their beards. Never were seen such a crying

people like them in the past.

Then Zainul Abedin (a.s.) asked them to be silent. All became quiet. Imam got up and praised Allah; He sent blessings on the holy Prophet (S) in the best manner and then said:

"O people! One, who knows me, has known. As for those who did not recognize me I am introducing myself. I am Ali, son of Husayn, son of Ali, son of Abi Talib (a.s.). I am the son of the one who has been slaughtered by river Euphrates, though he never killed any innocent person, nor he seized any heritage. I am the son of the one whose honorable ladies and family, have been disrespected; whose wealth and bounty has been plundered; whose children have been arrested. I am the son of one who was caught and killed and this is enough for me to be proud of."

"O people! I administer you oath of Allah. Do you know that you wrote a letter to my father and then cheated him? You gave your word to him and extended allegiance to him. Then you left him and prepared yourselves to kill him! Be you destroyed because of what you sent forth. Upon what you have garnished. With which eyes will you look at the Messenger of Allah when he will say that you killed his household, and you insulted his family; and you are not from his nation."

The narrator said that voices rose from all sides, while they were telling one another, "You destroyed while not knowing?" Imam continued: "May Allah have mercy on him who accepts my admonitions and re- members my advice regarding the command of Allah, about His Prophet and his household, Since he is the good pattern for us."

All responded: "O son of the holy Prophet! All of us listen to you and obey you. We are guardians of your responsibility. We are prepared to carry out your commands. We will not turn our face from you. Please give command to us. May Allah's mercy be on you. We will fight against your enemy, and we are with you in whatever you plan. We will arrest Yazeed. And we declare our disconnection from your enemy and our enemy!"

Then Imam replied: "Alas, alas. O disloyal conspirers! Is there any excuse, which is not between you and your passions? Do you want to do with me what you did with my father earlier? No, by Allah, no! Because these wounds have not yet healed. It was only yesterday when my father, along with his household (a.s.), were martyred. I am unable to forget the calamity of missing the holy Prophet (S) and the calamity of losing my father and his children. Its pain is in my mouth, and its bitter- ness is choking me. His sorrow is squeezing my chest".

*No wonder that Husayn is martyred; His father was better and greater than him (and he was also martyred)*

*Do not be joyous O Kufians, over what happened to Husayn; as this calamity was more terrible;*

*May my life be sacrificed for the one who had been slaughtered near the river;*

*The punishment for those who killed him is the hellfire.*

*I consider this enough from you that you are neither for us nor against us."*

\*\*\*\*

The narrator says: Thereafter Ibn Ziyad sat in his palace and gave audience to all. The holy head of Husayn (a.s.) was placed before him. His women and children also arrived.

Zainab, the respected daughter of Ali (a.s.) sat unknown and unrecognized. Ibn Ziyad asked, "Who is this lady?" It was said: "Zainab, the daughter of Ali."

Ibn Ziyad looked at her and said: "Praise to Allah Who disgraced you and failed you in your efforts."

Zainab (s.a.): "Verily, it is the libertine who becomes disgraced and the debauchee who gets refuted, and they are other than us."

Ibn Ziyad: "What did Allah do to your brother and your family?"

Zainab: "Nothing but good! They, Husayn and his friends, were a group for whom Allah has destined martyrdom. They rushed towards their place of slaughter. Verily soon Allah will gather you and them. Then you will be interrogated harshly. Then you will see who wins. May your mother mourn over you, O son of Marjana!"

The narrator said that Ibn Ziyad became furious, as if decided to kill her.

Amr Ibn Harees7 said, "O chief! She is a lady, and a lady cannot be punished for her words!"

Ibn Ziyad: "Truly, Allah has cursed my heart by killing your rebel brother and the criminal "family!"

Zainab: "You killed my leader, uprooted my branches, and destroyed my foundation! If this was your healing then you have attained your aim".

Ibn Ziyad: "This woman talks like a poet. By my life, your father was also a poet".

Zainab: "O Ibn Ziyad! What has a woman to do with rhythm and poem?"

Thereafter Ibn Ziyad turned towards Ali Ibn al-Husayn and asked: "Who is he?" He was told: "He is Ali Ibn-al-Husayn (a.s.)."

Ibn Ziyad: "But did not Allah kill Ali Ibn al-Husayn?"

Zainul Abedin (a.s.): "I had a brother by the name of Ali Ibn-al-Husayn. People killed him!.

Ibn Ziyad: "But Allah killed him!"

Imam Sajjad: "At the time of death, Allah takes the souls<sup>8</sup>."

Ibn Ziyad: "You dare to answer me? Bring him and decapitate him".

Zainab heard the words of that filthy fellow and said: "O Ibn Ziyad, you have not spared anyone of us. If the you have decided to kill him, then kill me along with him!"

Sajjad (a.s.) told his aunt: "O aunt, please calm down so that I may tell him something!"

Then Imam turned towards Ibn Ziyad and said, "Are you trying to frighten me with threats of death? Don't you know that martyrdom is our habit and greatness?"

Then Ibn Ziyad ordered that Ali bin Husayn and his family be lodged in a house near the main mosque.

Zainab (s.a.): "No Arab woman should come to us. Only slave girls may come".

Then Ibn Ziyad ordered that the holy head of Husayn (a.s.) should be taken in rounds in the streets and localities of Kufa. The head of Muhammad's (S) grandson and his heir goes up on a spear for the onlookers. Muslims do see and hear. But none could deny the situation, nor could anyone sympathize with the victims of the tragedy. The terrible condition blinded eyes and the calamity deafened every ear, which heard wails.

The narrator has said that then Ibn Ziyad climbed the pulpit, uttered words of praise of Allah, and said in a part of his speech: "Praise to Allah Who revealed the truth and helped Amirul Momineen (Yazeed) and his followers, gave them victory, and killed the liar, son of the liar!"

He had not yet ended that Abdullah Ibn Afeef Azadi got up. He was a righteous and pious Shia, who had lost his left eye in the battle of Jamal, and the right one in Siffeen war. He used to attend the Grand Mosque of Kufa, and worship therein all the day.

He said, "Oh, son of Marjana! You are the liar, son of a liar, and also the one who gave you government (Yazeed) and his father (Muawiyah)! Oh enemy of Allah! You are killing the sons of the Prophet and uttering such words from the pulpit of Muslims!"

Ibn Ziyad became angry and asked: "Who is speaking such words?"

Abdullah: "O enemy of Allah! I am addressing you. Are you killing the pious progeny of the holy Prophet and think that you are following the religion of Islam? "Help! Help! O sons of the Pioneers! Where are you? Come up and take revenge from this cursed son of cursed (Yazeed and Muawiyah) who were so described by the holy Prophet."

This doubled the wrath of the filthy Ibn Ziyad to such extent that the veins of his neck swelled and he said: "Bring him to me."

The executioners and guards rushed from all sides to capture him. The noblemen of his tribe, Azd, and his cousins also stood up and freed him from the clutches of the government servants, took him out of the mosque and sent him to his house.

Ibn Ziyad: "Catch the blind – the blind man of Azd, whom Allah has blinded and bring him to me."

A battalion went out and the news reached to the tribe of Azd. They united with the tribes of Yemen to protect Abdullah.

Ibn Ziyad heard this. He also gathered the tribes of Mazar in association with the people of Muhammad Ibn Ashath and ordered for a war.

The narrator has reported that there was a fierce fight in which a group of Arabs were killed. The men of Ibn Ziyad went to the house of Abdullah bin Afeef, broke it open and attacked him. His daughter said: "Those you feared from have come!"

Abdullah: "You will not be in a loss. Give me my sword."

He grasped his sword and began to defend himself chanting:

*I am the son of Afeef Taher, the honourable;*

*My father is Afeef and my mother is Umm Amer.*

*How many of your armored heroes have I dispatched to death?*

His daughter said continuously: "Alas, I wish I were a man to fight with you against this destructive community, who killed the honor- able members of the "holy family"!"

The enemy surrounded Abdullah from every side and he continued to defend himself single-handed. Nobody was able to dominate him. The daughter was guiding her blind father, until finally he was encircled closely. His daughter said: "May Allah avoid disgrace. My father has been surrounded and there is none to help him."

Wielding his sword Abdullah said: "By Allah, had I been able to see; then my movements would have exhausted you."

The narrator said that the surrounded Abdullah was, at last, arrested and taken to Ibn Ziyad. Seeing him Ibn Ziyad said, "Praise to Allah Who disgraced you."

Abdullah Ibn Afeef: "O enemy of Allah! How did he disgrace me? Had I been able to see with my eyes, I would have undoubtedly put you to trouble".

Ibn Ziyad: "What is your opinion about Uthman bin Affan?"



Abdullah: "O slave! O son of Marjana! (He cursed him). What have you to do with Uthman? He did good or bad, improved the affairs or spread corruption. Allah is the guard over His servants. He will decide justly between people and Uthman. You should just ask about yourself and your father, and about Yazeed and his father".

Ibn Ziyad: "No, by Allah! I will not ask you anything till you taste death little by little!"

Abdullah Ibn Afeef: "All praise to Allah, the Lord of the worlds. Even before your mother delivered you I had asked for martyrdom from Allah and requested Him that my martyrdom be carried out by the hand of the worst and the most evil fellow among His creation. After becoming blind, I had lost my hope for martyrdom. But now, praise be to Allah, after disappointment I have achieved this good luck and my prayer has been answered."

The devil Ibn Ziyad: "kill him and hang him publicly in Kufa."

It is said that Ubaidullah Ibn Ziyad (may the curse of Allah be upon him) conveyed the story of Karbala and the martyrdom of Husayn (a.s.) to Yazeed bin Muawiyah (may the curse of Allah be upon him) and to Amr Ibn Saeed Ibn Aas<sup>9</sup>, who was the governor of Medina.

## Event 5

Amr Ibn Saeed, after getting the news, went up the pulpit and within a speech conveyed the news to the people. Bani Hashem became very sad by this news and they arranged mourning.

Zainab, daughter of Aqil bin Abi Talib<sup>10</sup> recited a dirge and said:

*"What will you reply when the Holy Prophet (S) asks you, "Being the last Ummah what did you do to my progeny after my departure?" Some of them were imprisoned and some were drowned in their own blood. Had I willed you to misbehave with my household, you would not have done worse than what you did. O you, who killed Husayn under utmost oppression, takes news of a painful chastisement. Everyone who is in the heaven and every prophet and messenger and every martyr (witness) wept over him. You are the cursed ones who have been cursed by the tongues of Solomon, Moses, and Jesus."*

\*\*\*\*

When the letter of Ibn Ziyad reached Yazeed Ibn Muawiyah, and he got acquainted with the story, he wrote a reply and ordered that the heads of Husayn (a.s.) and the martyrs, the women and family members, and bags of Imam be sent to him. Ibn Ziyad called Mahaffar Ibn Thalaba and handed over the heads and the slaves to him. The evil-hearted Mahaffar drove the slaves savagely towards Syria.

Ibn Laheeah<sup>11</sup> has narrated, from which we are quoting the required parts as follow: He has said that he was praying round Ka'ba when he met a man who was wailing, "O Allah, forgive me, but I do not see to

be forgiven."

I told him, "O servant of Allah! Fear Allah and do not say so! Even if your sins are more than drops of rain, or leaves of all trees, and you pray Allah for pardon, Allah will forgive you. He is the All-forgiving and the Most Merciful."

He told me, "Come close to me so that I may tell you my story."

I went close to him. He said, "We were fifty men who carried the holy head of Husayn to Sham. Every night we put the head in the midst of a coffin and engaged in wine drinking nearby. That night my friends were drunk. But I did not drink. As the curtain of darkness fell on us and lightning began I saw that the gates of the sky opened and Adam, Noah, Abraham, Is'haq, Ismail and Prophet Muhammad (S) came down along with Gibrael (Gabriel-Spirit) and a group of angels."

"Gibrael approached the coffin, took out the holy head from it, embraced and kissed it. All the prophets did likewise. The holy Prophet (S) wept by the side of the blessed head, and the other messengers consoled him." Gibrael submitted the proposal, "O Muhammad! Allah, the Almighty, has commanded me regarding your nation that I should do as you like. If you order, I may shake the earth severely, and make it topsy-turvy, as I did to the nation of Lut."

The holy Prophet (S) replied: "No, Gibrael! Because I have made an endowment with Allah about them."[12](#)

The narrator says, "When the caravan of the slaves came near Damascus," Umm Kulthum approached Shimr and said, "I have a request."

He asked, "What do you need?"

She replied, "When you intend to make us enter the city, usher us from a gate where there are less people and issue order to take the heads of the martyrs out of the camel-litters, and to keep them away from us. Because we have been much disgraced in the eyes of the people."

Shimr, due to his natural malice, gave an opposite order!

The heads were placed on the top of the spears, and put in the midst of camel-litters, and the prisoners were thus paraded up to the gate of Damascus and thenceforth to the gate of the Grand Mosque. Then they were confined to the detention quarter.

It is mentioned in a tradition that when an elderly Muslim saw the holy head of Husayn (a.s.), he hid himself from the people for one month. Thereafter when people saw him they asked the reason. He replied: "Did you not see what happen to us?" Then he recited the following prose:

*O son of the daughter of Muhammad! They brought your head drenched in your blood;*

*Thus, O son of the daughter of Muhammad! They have openly and intentionally killed the Prophet;*

*They killed you, keeping you thirsty, and did not pay attention to the Quran and its interpretation;*

*While killing you they said Allahu Akbar. Verily by killing you they have killed Takbeer (Allahu Akbar) and Tahleel (La ilaha illa Allah).*

An old man approached the womenfolk and household of Husayn (a.s.) when they all were in the same place. Then he said, "Praise to Allah Who killed and destroyed you, and relieved the cities from your men, and imposed the order of Amirul Momineen (Yazeed) on you!"

Ali Ibn Husayn (a.s.) told him, "O old man! Have you recited Quran?"

He replied: "Yes."

Ali Ibn Husayn (a.s.): Did you understand the meaning of this verse:

***"(O' Prophet) Say: I do not expect from you anything as wage (for my Prophethood) except friendship with my close relatives?"<sup>[13](#)</sup>***

He replied: "I have read this verse!"

Ali Ibn Husayn said: "We are "Zilqurba" (the close relatives of the Prophet). O old man! Have you read in Bani Israel chapter this verse:

***"Observe the rights of Zilqurba (the close relatives)?"<sup>[14](#)</sup>***

The old man: I have read it!

Imam (a.s.): "We are the "Zilqurba"! Have you read this verse,

***"And know that whatever you may earn from everything, then truly one-fifth of it is for Allah, and Prophet, and Zilqurba?"<sup>[15](#)</sup>***

The old man: "Yes."

The Imam: We are the "qurba" O Shaykh! Have your read this verse,

***"Indeed Allah intended to remove impurity from you Ahlul Bayt, and to purify you, in the best purification?"<sup>[16](#)</sup>***

The old man: "I have read it!"

The Imam: "O Shaykh! We are the Ahlul Bayt whom the Almighty Allah has identified through this verse."

The narrator has added: The old man kept quiet. He felt ashamed for what he had said. Then he asked:

"Tell me, by Allah, are you those persons?"

Sajjad (a.s.): "By Allah, we are those. I swear by our grandfather that, without any doubt, we are the same people."

The old man wept, threw his turban on the ground. Then he raised his head towards sky and said: "O? God! I hate the enemies of the Ale Muhammad, either jinns or human beings."

Then he asked, "Is there any scope of repentance for me?"

The Imam replied: "Yes. If you repent, Allah will accept your repentance, and you will be with us."

The old man said: "I repent."

The story of that old man reached Yazeed. He ordered for his execution, and he was killed.

The narrators have said that thereafter the family and womenfolk of Husayn (a.s.) were brought to Yazeed bound in ropes. They stood before Yazeed in that condition. Ali Ibn Husayn (a.s.) said to Yazeed, "By God, what do you think about the holy Prophet, if he would see us in this condition?" Yazeed ordered to open their hands.

Then Yazeed placed the holy head of Husayn (a.s.) in his front, and asked the womenfolk go behind so that they may not see the face of Yazeed. Zainul Abedin looked at the head and grief overtook him.

When Zainab saw the head of her brother she tore her collar and cried in a sorrowful voice that influenced human hearts. Then she said, "O Husayn! O the beloved of the Prophet of Allah! O son of Mecca and Medina! O son of Fatima Zahra, the lady of the women of Paradise! O son of the daughter of Mustafa!"

The narrators said, "By Allah, everyone in the audience wept, and Yazeed remained silent."

A woman of Bani Hashim who was in the palace of Yazeed, began to mourn and said: "Ya Husayn, Ya Habib, Ya Sayyad, Ya Sayyade Ahlul Bayt, Ya Ibn Muhammad, O hope and shelter of the guardianless women and orphan children! O the one who has been killed by the bastards!" All wept loudly.

Then Yazeed asked a whipper, and whipped the front teeth of Husayn (a.s.) Abu Barzah Aslami<sup>17</sup> looked at Yazeed and said, "Woe unto you Yazeed! Do you whip the lips and teeth of Husayn, son of Fatima (s.a.)? I bear witness that I have seen the holy Prophet (S) kissed the lips and teeth of Husayn and his brother Hasan (a.s.) and said that they two were the leaders of the youths of Paradise. Allah will kill their killers, and will curse the killers, and He has prepared hell for their killers. What a bad end!"

The dirty-hearted Yazeed frowned and ordered him to be dragged out harshly.

A narrator has said, "Then Yazeed began to sing the poems of the anti-Islam poet Ibnu Zabari<sup>18</sup>:

*Alas for my forefathers who were killed in Badr, who had heard the wailing of Khazraj, due to the pain of spear wound;*

*So now you rise up and glance and say: O Yazeed! May your hand not be paralyzed;*

*We killed their heads and chiefs and took the revenge of Badr;*

*Hashimites played with the kingdom!*

*Neither (divine) news nor any revelation had come to them! I may not be considered as a person of my tribe, if I do not take the revenge from the sons of Ahmad, for what they did."*

Narrators have said that, Zainab, daughter of Ali (a.s.) got up and said, "Praise to Allah, the Lord of the worlds! And blessings on Muhammad and on all the members of his family. Allah told the truth that,

***"The end of those who did bad deeds is bad, because they denied the verses of Allah and mocked them."***[19](#)

"O Yazeed! Do you think that it is a matter of pride for you that you captured us, and made us to move like slave maids, and that it is a disgrace to us? Does all this make you rejoice as you have prepared the world for yourself? You imagine that everything has been arranged properly for you and that the kingdom and the country is now in your favor! Take respite for a while. But you have forgotten the Word of Allah Who has said,

***"And do not let the disbelievers think that our respite, [The postponement of their punishment] is good for them [and they will enjoy life through it]. We postpone the punishment only for that they may increase their sinfulness; and for them there is a Disgraceful Torment [because of their sins]."***[20](#)

"Is this just, o' son of the liberated slaves that your wives and slave girls remain covered from the public, and the daughters of the Prophet of Allah being remained as captives? You tore their veils, revealed their faces, and drove them from town to town like enemies! You degraded them in public view. You made people look at them, while their guardians and helpers were not with them."

"What can one expect from the son of the one who chewed the liver of pious persons, and whose flesh was nourished by the blood of martyrs?"

"Due to enmity towards us, Ahlul Bayt, how much harshness can one display? And then, without realizing, you utter such sinful words: (your elders) rise and dance and tell you: O Yazeed! May your hand not be paralyzed whereas you whip on the teeth of Abi Abdullah (a.s.)!"

"Why should you not say so. By shedding the blood of the progeny of Muhammad (S), who were the shining stars of the earth, you have driven his family to extremities and now you are remembering your

ancestors and, in your imagination, calling them!"

"O Yazeed! Very soon you will join them and on that day, you will wish (and say): Alas, I wish, I had been paralyzed and would not have uttered what I uttered and should not had done what I did."

"O Allah! Restore our rights and take revenge from those who oppressed us, and send Your wrath on those who shed our blood and killed our supporters."

"(O Yazeed!) By Allah, you have skinned none but yourself, and have cut only your own flesh. No doubt, you will be brought before the Prophet of Allah (S) was having shed the blood of his progeny, and tore the curtain of the honor of their progeny and that will be the time and place when Allah will gather them and remove their anxieties and restore their rights".

***"Do not consider that those who are killed in the path of Allah are dead. They are alive, getting provision near their Lord."*** [21](#)

"O Yazeed! It is sufficient for you that Allah is the Judge, and Muhammad (S) is your enemy and avenger of blood, with Gibrael as his supporter. The one, who deceived you and imposed you as the head of Muslims, will soon know that how bad has been his selection of succession! And whose place and position is worse and weaker!"

"O Yazeed! Though I have suffered many calamities from you, I consider you valueless! You have caused a great tragedy, and you should be always blamed. But, the eyes are tearful and the hearts are burning now."

"I Wonder, I wonder! (It has been the) Killing of the members of the party of Allah by the members of the party of Damn Satan. Our blood is dripping from your dirty hands. Your unclean mouths are devouring our flesh. Those holy and pious bodies are facing the attacks of rapacious wolves. And the hyenas leave no trace of them. If you have caught us as war booty, then very soon it will prove to be a fine instead of booty. On that day, you will not get anything except what your hands sent forth, your God is not cruel to His servants, and all complaints are before Allah."

"Carry out whatever fraud or betrayal and effort is in your mind! By Allah, you will never be able to erase our name and fade out our revelation as you did not perceive our time. This shameful blot will not be removed from you. It is just your own viewpoint and it is wrong; your days (time) are limited and your group shall soon scatter. Yes, it will be soon the day when it will be proclaimed: Now, the curse is upon the unjust people!"

"So, all praises are for Allah Who destined salvation and bless for the first group of us and martyrdom and mercy for the last among us."

"We appeal to Allah so that He may complete their rewards, and multiply causes (of such rewards), and may duly bless the caliphate to us; as He is Kind and Merciful. Allah is sufficient for us. He is the best of

the executors!"

"Yazeed (may the curse of Allah be upon him)! Wailing of the wailing women is nice; and how insignificant if they die."

The narrator said that Yazeed consulted the Syrians regarding the affairs of Ahlul Bayt. The Syrians (may the curse of Allah be upon them) said: "Deal with them like dogs."

Noman Ibn Bashir: "Do with them as the holy Prophet behaved with them."

A Syrian man looked at Fatima, daughter of Husayn, and said: "O Amir! Give this girl to me!"

Fatima told her aunt: "I became an orphan and now a slave girl!"

Zainab (s.a.) said: "No! Such greatness is not for this lewd fellow!"

The Syrian: "Who is this girl?"

Yazeed (may the curse of Allah be upon him): "She is Fatima, daughter of Husayn and this one is also Zainab, daughter of Ali."

The Syrian: "Husayn, the son of Fatima and Ali bin Abi Talib?"

Yazeed: "Yes!"

The Syrian: "May Allah curse you, O Yazeed! You are killing the progeny of the Prophet and imprisoning their offspring? By Allah, I had thought that they are disbelieving prisoners of war!"

Yazeed: "By Allah, I will add you with them."

Then he ordered and the Syrian was killed.

Then Yazeed called a speaker and ordered him to imprecate Husayn and his father (a.s.). The speaker went up the pulpit and condemned Amirul Momineen and the martyr Husayn (a.s.), and praised Muawiyah and Yazeed extensively. Ali Ibn Husayn (a.s.) cried out: "O speaker! You have purchased pleasure of the created, by causing the wrath of the Creator. Verily your abode will be in Hellfire."

"How true has Ibn Sinan Khafaji<sup>22</sup> said in his poems in the praise of Amirul Momineen and his son (a.s.), Are you Abusing Ali from top of the Pulpit? Though this pulpit has been raised by the sword of Ali (a.s.)!"

It was on that day that Yazeed (may the curse of Allah be upon him) gave a promise to Ali bin Husayn (a.s.) that he would accept three requests from him.

Then Yazeed ordered to settle the Ahlul Bayt in a place where they were not sheltered from heat and cold of day and night. They were kept therein for such duration that their holy faces were cracked. Yet



they went on mourning on Husayn (a.s.) during their staying in Damascus.

Sakina has said that on the fourth day of their stay, she has seen in a dream, "There was a lady in the camel litter. She had placed her hand on her head." I asked about her. It was said, "She was Fatima daughter of Muhammad."

I said that I should go to her and tell her what had happened to us. So I rushed to meet her, stood by her, wept and said, "O my mother! By Allah, they denied our rights and scattered our community. O mother! They considered the violation of our honor permissible. O mother! By Allah, they killed my father."

She said: "O Sakina! Keep quiet my dear! Your story has torn my heart, and wounded my liver. This is the shirt of your father, Husayn that will not get separated from me until I meet Allah."

Ibn Laheeah has narrated from Abi Aswad Muhammad Ibn Abdul Rahman<sup>23</sup>, that he met Ra's-ul-Jaloot, the chief of Jews. He said, "I am in the seventieth generation from Dawood (a.s.). Yet the Jews honor and pay respect to me. Between you and your Prophet the distance is not more than one generation, and you killed his sons?"

Zain-ul-Abedin (a.s.) is reported to have said, "When they brought the head of Husayn (a.s.) to Yazeed (may the curse of Allah be upon him), he arranged several drinking parties, placed the holy head near him, and drank."

Once, the Roman ambassador, who was from the nobles of Rome, who was present in the ceremony told Yazeed, "O king of Arabia, whose head is this?"

Yazeed: "It has nothing to do with you."

The ambassador: "When I return to my country, the king will inquire about everything. I would like to narrate the story of this head, so that he may also share your joy!"

Yazeed: "This is the head of Husayn, son of Ali Ibn Abi Talib."

The ambassador: "And who is his mother?" Yazeed: "Fatima, daughter of the Prophet of Allah!"

The ambassador: "Damn with you and your faith! My faith is better than yours since my father is from the descendants of David and from his race, and there is a lengthy time span between them and me. Yet the Christians respect me and pick up dust from beneath of my footsteps, as an auspicious gift, only because I am a descendant of David. But you are killing the son of the daughter of your Prophet; whereas, the distance between him and your Prophet is only of one mother. What kind of a religion do you follow?"

Then he asked, "Have you heard the story of the Church of Hafir?"

Yazeed: "Tell me."

The ambassador: "There is a sea between Oman and China. It takes six months to cross it. There is no habitation therein except for an island in the midst of the sea, which has an area of eighty farsakh in length and eighty in width. No city on the surface of earth is greater than that. Camphor and ruby are exported from there. It is under the control of Christians, and their king is a Christian too. There are many churches in it, and the biggest one the Church of Hafir. On its altar is a small golden box having a hoof mark. It is said that it is the hoof of the donkey that Jesus (a.s.) had rode. They have decorated it in a golden frame and brocade. Every year a large number of Christians visit it, go round it, kiss it, and standing near it, pray to Almighty Allah for the fulfillment of their needs. This honor and tradition is for the hoof of the donkey of Jesus (a.s.) and it is for a place, where according to them, is the mark of the hoof of the donkey on which their Prophet used to ride. And you are killing the son of the daughter of your Prophet. Allah will not bless either you or your religion".

The hostile Yazeed: "Kill this Christian so that he may not disgrace us in his country!"

When the Christian perceived his intention, he asked, "Do you intend to kill me?"

Yazeed: "Yes!"

The Christian: "Know that last night I saw your Prophet in my dream and he told me, 'O Christian! You are a man of Paradise'. I became very surprised by his word. Now I witness that there is no God except Allah, and Muhammad is the Messenger of Allah."

Then he rushed towards the head of Husayn, embraced it and began to kiss it, and while doing so became a martyr!

It is said that once Zain ul-Abedin went to the Market of Damascus, where Minhal bin Amr<sup>24</sup> rushed to welcome him and said, "O son of the Prophet! How did you pass the night?"

He replied: "Like the children of Israel (arrested) in the hands of the people of Pharaoh, who killed their sons and kept their daughters alive."

"O Minhal! The Arabs always used to take pride over the non-Arabs since Muhammad was from them; and the Quraysh used to take pride over other Arab tribes telling them that Muhammad was from them. Yet we, the family of the holy Prophet, are homeless, tortured, and killed. So "Inna lillahe wa inna ilaihe raajeoon" over whatever has happened to us, Minhal!"

How nice has Mahyar<sup>25</sup> composed the couplets:

*They honoured the wooden pieces of the Prophet's pulpit*

*but tossed beneath their feet the Prophet's children;*

*On what basis should the Prophet's children follow you,  
while you take pride in being his companions and followers!?*

Yazeed said to Ali Ibn Husayn: "Tell me the three needs for fulfilling, which I have promised."

Imam Sajjad: First show me the head of my father so that I may look at it and bid him good-bye. Second, whatever has been looted from us should be returned third, if you intend to kill me, and then ask someone to accompany the women and to take them to the city of their grandfather (Medina)".

The spiteful Yazeed said: "You will never see the face of your father. I do not want to kill you. And none except you will take the women to Medina. I am ready to give the value of the property seized from you, plus equal to it as a fine!"

Imam (a.s.) Sajjad: "I do not need your money, it is important only in your eyes. I demanded only what has been looted from us, because it included some things knitted by Fatima daughter of the holy Prophet, and also the veil, the shirt, and the manacle spun by her."

Yazeed ordered that the property snatched from the Ahlul Bayt be returned to them plus 200 dinars to Imam Sajjad. Imam distributed the money among the poor.

Thereafter Yazeed ordered that the prisoners should return to Medina (from Syria).

It is narrated that the holy head of Imam Husayn (a.s.) was sent back to Karbala where it was buried with his body. The Shia people act according to this narration. There are other narrations besides to the one we mentioned here. However, we overlode them, because we have decided to write this book in brief.

It is said that when the women and family members of Husayn (a.s.) returned from Syria and reached Iraq they asked the caravan guide to lead them via Karbala.

When the holy family reached the grave of Imam Husayn (a.s.), Jabir Ibn Abdullah Ansari<sup>26</sup> and a group of Bani Hashim men were also there in order to visit the holy grave...All of them began to recite the mourning poems together in an extremely sorrowful manner. Women of that area also joined them.

They stayed there for a few days. It is narrated from Abi Janab Kalabi<sup>27</sup> that plasterers narrated to him that they used to go to the place where Imam Husayn (a.s.) was slaughtered and during the night they heard the mourning of jinns who were reciting:

*The holy messenger puts his hand on his forehead; verily his face was radiant;*

*His parents were from the high class of the Quraysh; and his grandfather was the best Grandfather.*

Then the Ahlul Bayt left Karbala for Medina.

Bashir bin Jazlam<sup>28</sup> has said, "Ali Ibn Husayn (a.s.) stopped the caravan near Medina and erected the tents and said: "O Bashir! Your father (may Allah have mercy on him) was a poet. Are you also able to recite poetry?" I said: "Yes, O son of the holy Prophet! I am a poet!"

Imam (a.s.) said: "Go to Medina, and announce the martyrdom of Aba Abdillah (a.s.)." Bashir says: I rode a horse, and rushed to enter Medina. When I reached the mosque of the holy Prophet, I raised my weeping voice and recited:

*O people of Medina! Medina is no more your place;*

*Husayn has been killed making me weep all the time;*

*His bleeding body was left in Karbala;*

*And his holy head was moved from place to place on a spear.*

Thereafter I said: "Here is Ali Ibn Husayn (a.s.) who has come to you near Medina with his aunts and sisters. I am his messenger informing you of their arrival." It is said that all the ladies and veiled women came out with unveiled faces and bare heads, and they scratched their faces and slapped their cheeks.

They wept loudly in mourning. After the death of the holy Prophet (S) it was not seen so much weeping and mourning of men and women in the Muslim society. I saw a girl who was mourning on Husayn (a.s.) reciting:

*"The messenger of doom gave of death of my leader, that was so painful that it made me sick;*

*O my eyes! Pour out all your tears incessantly;*

*This mourning is for the dear one, whose prayer made the throne tremble;*

*Now the honor and greatness of religion has been badly damaged;*

*Go on weeping for the son of the messenger and the son of his heir; even though he was very far from us."*

Then she told me: "O the messenger of doom! You have renewed our grief by the news of martyrdom of Abi Abdullah (a.s.). You put salt on our wounds, which were not yet healed. May Allah have mercy on you, who are you?"

"I am Bashir Ibn Mazlam. My master Ali bin Husayn has sent me, and he is at such and such place with his family members." I said.

People left me alone and rushed to the outskirts of Medina. I drove my horse after them to reach them. I saw that people had jammed the road and surroundings. So I dismounted and went on foot to reach the

entrance of the tent.

Imam Sajjad (a.s.) was still in the tent. Then he came out with a handkerchief in hand, wiping his tears with it. A servant holding a chair was also behind him. He placed the chair on ground and Imam sat on it. He was not able to prevent tears rolling from his holy eyes. The voice of weeping of men and women rent the whole atmosphere. Everyone from every side was consoling the Imam. It seemed that piece of earth had turned into a mourning land.

Imam signaled with his hand for silence. All of them stopped weeping. Then Imam Sajjad (a.s.) said:

"All praise is for Allah, the Lord of the worlds. The Most Merciful and the Most Beneficent. Allah is the Master of the Day of Judgment. He is the Creator of all creatures, the One Who is so far that His Height surpasses the highest skies, and He is also so near that even the noise of humming bee is not inaudible to Him. We praise Him over great affairs, and over tragedies of time, and over bitterness of scoldings, and over crushing difficulties and hardships!"

"O people! Praise is for Allah; we have been affected by great hardship and a split in Islam. They have martyred Abu Abdillah (a.s.), his household, and companion. They imprisoned his wives and daughters. They have carried his holy head on a spear from place to place, and so this is a calamity unparalleled."

"O People! Now who among you can ever be joyful after this? Or who is able to stop tears rolling from the eye and who will be stingy in weeping?"

"Truly the seven heavens wept over his martyrdom, the oceans through their waves, skies with their pillars, the earth with its tracts, the trees with their branches, the fish in the depths of seas, and all the angels of Allah and all in the heavens became tearful."

"O people! Which heart is so hard that has not been shocked by his martyrdom, and which soul has not inclined towards him and which ear has not deafened after hearing this blow on Islam?"

"O People! We spent in such a condition that we were expelled, scattered, and driven off away from cities and villages, as if we were slaves. And all this happened to us without any fault or mistake, or any harm to Islam on our part. We have not heard such a thing in the predecessor histories."

"By Allah, even if the holy Prophet had declared war against us (instead of recommendation), our state would not have been worse than what we have faced till now. Inna lillahe wa inna ilaihe rajعون. We forward our complaint to Allah, in over such a terrible calamity, so troublesome, so cruel... Verily He is Mighty and powerful to take revenge."

It is said that Sauhan Ibn Sa'asa' bin Sauhan<sup>29</sup>, who was bedridden and paralyzed, apologized before Imam for his inability of being present at Karbala.

Imam accepted his excuse, and thanked him for his good intention, and prayed for his father.

I, the editor and compiler of this book, Ali Ibn Musa Ibn Ja'far Ibn Muhammad Ibn Tawus say that thereafter Imam Sajjad (s.a.) marched towards Medina with his household, and looked at the homes of his own people. He realized that even the buildings could not hide their feelings, and hence were mourning and expressing grief over the loss of their men and sympathizers and helpers. They wept just like a woman who has lost her child, and cried in grief.

O people! Assist me in mourning and help me in these terrible calamities. Because, those people for whom I am weeping, were such that my heart and mind look for their high moral virtues. They continue to come to my mind day and night. They are lights in my dark environment. They are my pride, strength and success.

How often (their honour) dispelled the clouds of horror from me, and how often their generosity made strong the foundation for my honor. How often in the nights my ears used to hear their soul-stirring supplications, which enriched me with their secrets.

How nice were the days when they enlivened and beautified my house by their gatherings, made fragrant my nature, and removed my misfortune by their auspiciousness. How many saplings of good character did they implant for me, and safeguarded my place from awful events.

How many nights, which I wholly passed in their service, while I used to take pride over mansions overtaken by joy and happiness!

Hence destiny targeted me and time envied me. Those dear ones have been hit by the arrows of enmity when they came among them like aliens. With cutting off the fingers of those dear ones, virtues have been discarded. With the disappearance of their radiant faces heights have fallen down. With the dissection of their organs merits have fallen down. So for God sake, respect his blood, which has been shed in those battles, and as a result of which, respect his dignity.

If I have missed the assistance of the wise people, and if the unwise people have left me, then I do have good luck in the forgotten traditions. So they may weep like me. And their grief and sorrow will be like my own grief and sorrow.

So if you could hear that how the prayers, are mourning for them, and how many hermits are weeping over them. Indeed its hearing will cause you full of grief. So care your any shortcoming in this matter. Alas; how earnestly they chose their abodes and the inns where they lodged and made them their land. I wish, I were a man who could have protected them from the swords, spears and arrows. I wish I would had stood between them and the wicked ones and would have warded off the arrows of the enemies from them. Now that I have missed the opportunity of cooperation, I should be capable of preserving the characters and remembrances of those dear ones from calamities.

If I were with those brave and bountiful personalities, I would utilize all my talents to ensure their safety. I would fulfill the old promise of loyalty. I would fulfill my duties towards them. With my strength, I would

protect them from any awful events, and like a loyal servant would continue to serve them wholeheartedly and enthusiastically. I would embrace them and their spiritual insights to illuminate the darkness of my soul and spirit.

In my eagerness to attain the said aspirations I have worded all these things. The absence of my beloved leaders has grieved me so much. I do not see any improvement, despite all my patience and forbearance.

Hence my hopes remained only on the promised Day of Resurrection."

How nice is the poem of Ibn Qattah<sup>30</sup>, when he passed by the said holy place (Karbala):

*I passed by the dwelling places of Ale Muhammad;*

*And did not find them like other houses;*

*May Allah not keep these houses and their inhabitants far off;*

*Though they are now vacant against my wish;*

*Certainly those who killed the martyrs of Karbala from the progeny of Hashim;*

*Were themselves disgraced;*

*Those chiefs were sheltering others;*

*But now they are in trouble, and the trouble is very great;*

*Did not you see that the sun has become sick?*

*And the cities are trembling for death of Husayn.*

And now, you, the one who hear! Follow the path of the holders of the holy book in this calamity. It is narrated that our master Zainul Abedin (a.s.), who is the master of forbearance, wept on this calamity very much and complained very much. It is narrated from Imam Sadiq (a.s.) that truly Imam Zainul Abedin (a.s.) wept over his father forty years. He used to fast during the days and stand to worship during the nights.

When the servant brought food and water for the breaking of his fast, and would request him to eat, Imam (a.s.) would have said, "They killed the son of the holy Prophet when he was hungry; they killed the son of the messenger, when he was thirsty. He continued to repeat this complaint and went on weeping till his food became wet with his tears. This was the state of Imam till the end of his life."

One of his servants has said, Once, Imam went out of the city. I followed him. I found that he was prostrating, and had put his head on a hard rock. I stood near him and heard the noise of his weeping



and counted that he repeated these words in his prostration one thousand times (La ilaha illallaahu haqqan haqqa, la ilaaha illallahu ta- abbudan wa riqqan; la ilaaha illallahu imaanan wa Tasdeeqa).

Then he raised his head from the ground, while his face and beard had become wet with tears. I requested him, "O? my master! Has not the time yet come that you end your grief and tears?"

He replied, "What has happened to you. Jacob Ibn Isaac Ibn Abraham was a messenger, as well as, the son of a messenger, the grandson of a messenger, and father of twelve sons. The Almighty Allah kept one of his sons out of his sight. His hair became white due to grief and sorrow. His back also curved, and he became blind because of constant weeping, though his son was alive. However, I saw, with my own eyes, that my father, brothers, and seventeen members of my family were martyred. Then how will the grief in my heart end, and how can I stop to cry?"

\*\*\*\*

*I cite the following prose while referring to them:*

*They ask me to discard the dress of grief and sorrow;*

*While it never turns old;*

*There was a time when their nearness made us to smile;*

*Now their separation causes us to weep;*

*Those whose absence has made our days dark;*

*Once our nights were illuminated like days, due to their presence.*

This was the conclusion of everything that I desired to write. Everyone who becomes aware of its arrangement and structure will find that this book, despite its briefness, has distinction over other similar books.

Praise be to Allah, the Lord of the worlds, and peace and blessings be upon Muhammad and his purified Progeny. Praise to Allah for this success that under the special attention of Hazrat Waliullah al-Azam Maulana Sahibul Amr (may God accelerate His appearance).

---

[1.](#) It is mentioned in Tanqihul Maqal 1/380: I know not more about him except that Rijal-us-Shaykh has included him in the companions of Imam Sajjad (a.s.), who it appears, is a Imami, though not perfectly identified.

It is mentioned in Mustadrakate Ilmur Rijal 3/289: Humaid bin Muslim Kufi is among the unidentified companions of Imam Sajjad (a.s.) and it is learnt from the transmitters of the news about Karbala that he was in Karbala and he was among the soldiers of Sulaiman bin Surad on the side of Mukhtar in the event of Ainal Wardah in the fight against the Syrians for avenging the blood of Husayn (a.s.).

I say: it looks like that there were two persons by the name of Humaid bin Muslim. One in the army of Umar bin Sa'ad who had narrated some of the events of Karbala and who also was with those who carried the holy head of Imam Husayn (a.s.) to Ibn Ziyad and hence must have been among the friends of Umar bin Sa'ad. The second is an Imami and a companion of Imam Sajjad (a.s.) and among the soldiers of Sulaiman bin Surad.

2. Hasan bin Hasan bin Amirul Momineen Ali bin Abi Talib. He was known as Muthanna and his son as Hasan Mosullas. He was very honor- able, learned and pious. In his time, he was the trustee of the charities of Amirul Momineen (a.s.). He married his cousin Fatima, daughter of Hus- sain (a.s.). He was with his uncle in the event of Karbala, had fought and got wounded. Allah healed him.

His mother was Khula, daughter of Manzoor Farazi. He expired in Medina in 90 A.H. Neither did he claim to be Imam nor did anybody believe him to be an Imam as was the case with his son Hasan Mosullas.[Tasmiya min Qatli ma al-Husayn: 157; Tahzib Ibn Asakir 4/162; Al-Elam 2/187; Mo- jam Rijalul Hadith 4/301]

The author of Al-Masabih has written: Hasan bin Hasan al-Muthanna had, in Ashura, while fighting along with his uncle, killed seventeen persons. He also suffered eighteen wounds and had fallen. His nurse Asma bin Kharjah brought him to Kufa and nursed him until he recovered and then sent him to Medina.

3. Zaid bin Hasan, Abul Hasan Hashimi was from the companions of Imam Sajjad (a.s.). He was a pious and a respectable personality. He was a trustee over the trusts of the Messenger of Allah (S). Other historians have written that he did not accompany his uncle to Karbala. He died in the year 120 A.H. Neither did he claim Imamat nor did the other Shias consider him an Imam. [Mojam Rijalul Hadith 7/339; Rijalush Shaykh and Irshad of Mufid and Al-Umda of Sayyid Mahna; Bihar 46/329]

4. Amr bin Hasan came to Iraq with his uncle Husayn and then went to Damascus with Ali bin Husayn. He had only one son by the name Muhammad. He was a devout and wise man.

5. Surah Fajr 89: 14.

6. Zaid bin Musa bin Ja'far bin Muhammad bin Ali bin Husayn Alawi Talibi, an avenger of Husayn's (a.s.) blood, had defected with Abus Siryah. He expired around 250 A.H.

7. Amr Ibn Harees Ibn Amr Ibn Uthman Ibn Abdullah al- Makhzoomi. He has quoted from Abu Bakr and Ibn Masood and from his sons Ja'far and Hasan Arni and Mughira Ibn Sabee' and others. His house was the base of the enemies of Ahlul Bayt. He got governorship of Kufa from Ziyad Ibn Abih and his son Ubaidullah. He died in 85 A.H. [Seer Alamun Nubla 3/417-419; Al- Elam 5/76]

8. Surah Zumar 39:42

9. Amr Ibn Saeed was the governor of Mecca and Medina under Muawiyah and Yazeed. He went to Syria, co-operated with Marwan for getting the caliphate. After Marwan, Abdul Malik, gave temporary governorship to him. During his caliphate Abdul Malik intended to remove Amr from governorship and Amr fled. Abdul Malik was after him until he caught and killed him in 70 A.H. [Al-Isabah Part 6850; Al-Elam 4/78]

10. In Ansabul Ashraf, p.221, it is mentioned: Zainab was with Ali bin Yazeed from Bani Muttalib bin Abde Manaf who brought forth children for him. She was among slave girls and the mother of Wahab bin Wahab Abul Bakhtari Qazi.

11. Ibn Laeeah: Abdullah Ibn Laheeah Ibn Marghan al-Hazrami Misri Abu Abdur Rah- man was a Muhaddith of Egypt and a judge. He was among the writers and compilers of hadith and one who had traveled a lot for gaining knowledge. He died in 174 A.H. [Al-Wulat wal Quzat: 368]

12. In the manuscript "B" it is mentioned: Then he offered prayer on the holy head. Then a group of angels came and said: Allah has ordered us to kill these fifty fellows. The Prophet replied: Carry out your duty. They inflicted blows by weapons on those fifty. One of them thought of hitting me. I said: O Prophet of Allah! Al-aman. He said: Go away. Allah will not pardon you. Next morning I saw that all of my fellow travelers were finished on ground.

In manuscript "A", after this story it is mentioned: In the footnotes of Muhammad Ibn Najjar Shaykhul Muhaddithine Baghdad in the description of Ali Ibn Nasr Shabuki I saw an addition that he wrote in this hadith with proofs:

As they carried the holy head of Husayn (a.s.) they sat for drinking wine. One of them brought the head when suddenly a hand appeared and it wrote with a pen of iron on the wall: Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting? When the people heard this they left the head and ran away.

[13.](#) Surah Shoorā 42:23

[14.](#) Surah Bani Israel 17:26

[15.](#) Surah Anfāl 8:41

[16.](#) Surah Ahzab 33:33

[17.](#) The name of Abu Barzah is Fazallāh bin Ubaid bin Harith Aslami and his nickname is more famous than his proper name. There is a diversity of opinion about his name. He was a Sahabi, (Prophet's companion) a resident of Medina and later of Basra. He was with Ali (a.s.) in Nahrawan. He died in Khorasan in 65 A.H. [Tahzibut Tahzib 10/446; Al-Isabah (trans.) Part 8718; Al-Elam 8/33]

[18.](#) Abdullah bin Zabari bin Qais Sahmi Quraishi, Abu Sa'ad was a poet of Quraish in the days of ignorance. He was a bitter enemy of the Muslims and he fled to Najran when Mecca was liberated. He died in 15 A.H. [Al-Elam 4/87]

[19.](#) Ar-Room, 30:10

[20.](#) Ale Imran, 3:178

[21.](#) Quran, Ale Imran, 3:157

[22.](#) Abdullah bin Muhammad bin Sinan, Abu Muhammad Khafaji Halabi. He was a poet and learnt literature from Abil Ula and others. He was poisoned to death in 466 A.H. [Al-Elam 4/122, Fuwatul Wafiyat 1/233, An Nujumuz Zahira 5/96]

[23.](#) He is Abul Aswad Muhammad Ibn Abdur Rahman Ibn Naufal Ibn al-Aswad Ibn Naufal al-Qarshi al-Asadi. He was living in Egypt and had narrated Kitab Maghazi to Urwah Ibn Zubair. He has quoted from Imam Sajjad and An-Noman Ibn Ayyash and some more persons. A group of people like Habwah Ibn Shuraih and... have quoted him. He expired around three hundred thirty A.H. [Seer A'lamun Nubla 6/150, Part 62]

[24.](#) He is Minhal bin Amr al-Asadi. The Shaykh has mentioned him by the same name sometimes among the company of Ali (a.s.). By adding the words "Maulahum" among the companions of Baqir and Sadiq (a.s.). By mentioning "Minhal bin ..... " said that he had quoted from Sajjad, Baqir and Sadiq (a.s.). Some consider him as a companion of Sajjad. There is a narration from Asbagh that Ali bin Abbas has quoted him. [Mojam Rijalul Hadith 19/8]

[25.](#) Mahyar Ibn Marzuyah, Abul Hasan or Abul Husayn Dailami was a great poet. His poems are innovative and style powerful. Mahyar was originally from Iran who lived in Baghdad. He became a Muslim at the hands of Sharif Razi who was his Guide and teacher. He expired in Baghdad in 428 A.H. [Al-Elam 7/317, Tarikh Baghdad 13/276, Al-Muntazam 8/94: Al-Bidaya wan Nihaya 12/41 and other sources]

[26.](#) Jabir Ibn Abdullah Ibn Amr Ibn Hizam al-Khazraji al-Ansari as-Salami. He died in 78. A.H. and was a companion of the Holy Prophet. He has narrated many hadiths from the Holy Prophet (S). A group of Sahabis have quoted him. He fought in nineteen wars. In his last days he used to lecture in the mosque of the Holy Prophet and people used to learn from him. [Rijalush Shaykh: 72, Al-Elam 1/213, Al-Isabah 1/213, Tahzibul Asma 1/142]

[27.](#) Yahya Ibn Abi Dayh al-Kalbi Kufi has narrated from his father and Shobi and Abi Ishaq Sabiee and... And Abdur Rahman Maharabi has narrated from him. [Al-Akmal 2/134]

[28.](#) Bashir Ibn Khadim or Jazlam. But we could not find his life story nor the record of his name. Those who have written about him have relied on Lohooof.

[29.](#) His father is Sa'asa' bin Sauhan. Most of the historians have considered him among the companions of Amirul Momineen (a.s.) But we did not find anything about his son Sauhan in reliable biographies and whoever has said anything about him has relied on Lohooof.

[30.](#) He is Sulaiman bin Qattah al-Adavi Teemi belonging to Bani Teem Ibn Marrah. He died in Damascus in 126 A.H. He was in the service of Bani Hashim.

# Signs and Incidents that Became Appeared after the Martyrdom of Imam Husayn

Praise be to Allah the Lord of the worlds and blessings be upon the Messenger, the Prophet, the Warner, the Trustworthy and upon his Progeny, the blessed descendants, and curse be upon all their enemies.

No matter how powerful the tyrants are and no matter how long their rule lasts, it is of no use because Allah the most High is All-Powerful against them. Thus, Allah, the Almighty, always lies in wait for the tyrants and the sinners. He punishes them and sends different types of chastisement on them in this world and the Hereafter.

The same rule applies to those who did injustice to Imam Husayn (a.s.). They martyred him and insulted the ladies of his family. Allah punished them in different ways and made them taste the bitterness of different calamities, although their chastisement would be much more in the hereafter. The Almighty Allah always helps those who defend the truth and those who have to face injustice in the way of exalting the truth.

Those who endeavored to keep the name of Allah alive and bore the in-justice patiently for defending the truth, have become famous in this world and their enemies shall dwell in the Hell forever; an unfortunate destiny!

After the martyrdom of Imam Husayn (a.s.) the Almighty Allah showed many signs and miracles that prove the veracity of Imam Husayn (a.s.) and his high and esteemed position near Allah.

For this reason their name and remembrance will remain alive forever, and all those freedom-loving people have followed him and shall continue following him till the uprising of Qaem Ale Muhammad (a.s.) when he would finally take the revenge of the holy blood of Imam Husayn (a.s.).

Here we mention some of the signs and clear proofs mentioned in different Islamic sources that became apparent after the martyrdom of Imam Husayn (a.s.).

## 1

1. The severed head of Imam Husayn (a.s.) recited Quran and supplications while it was held aloft on the point of a lance.

Miftahun Najah fi Manaqibe Ale Aba: P. 145; Al- Khasaisul Kubra 2/127; Al-Kawakibu Durriya: P.57; Isafur Raghebeen: P.218; Nurul Absar: P. 125; Ehqaq- ul-Haq 11/452-453.

## 2

2. Imam Husayn (a.s.) threw his holy blood towards the sky and not a drop of it fell back on the earth.

Kifayatut Talib 284; Ihqaq ul-Haqq 454.

## 3

3. On the day of the martyrdom of Imam Husayn (a.s.) blood rained from the sky and whatever the people had was smeared with blood and the effect of the blood remained on the clothes till they became old and this redness on the sky was such that anything like it was never seen before.

Maqtal al-Husayn 2/89; Zakhairul Uqba, p.144, 145, 150, Tarikh Damishq (Selections from the same) 4/339; As-Sawaiqul Mohreqa p.116 & 192; Al-Khasaisul Kubra: 126; Wasilatul Mal: 197; Yanabiul Mawaddah: 320, 356; Nurul Absar: 123; Al-Ittehaf be hubbil Ashraf: 12; Tarikhul Islam 2/349; Tadkeratul Khawas: 284; Nazm Durarus Simtain: 220; Ihqaq ul-Haqq 11/458, 462.

## 4

4. On the day of the martyrdom of Imam Husayn (a.s.) whenever a stone was lifted gushed out blood underneath it.

Tadkeratul Khawas: 284; Nazm Durarus Simtain: 220; Mawaddah: 320, 356; Tarikhul Islam 2/349; Kifayatut Talib: 295; Al-Ittehaf be hubbil Ashraf: 12; Isafur Raghebeen: 215; As-Sawaiqul Mohreqa 116 & 192; Miftahun Najah fi Manaqibe Ale Aba (Manuscript); Tafsir Ibn Kathir 9/162; Ihqaq ul-Haqq 11/262, 281, 283.

## 5

5. When the severed head of Imam Husayn (a.s.) reached Darul Imarah (the royal palace) blood could be seen flowing from the walls of the palace.

Zakhairul Uqba: 144; Tarikh Damishq (Selections from the same) 4/339; As-Sawaiqul Mohreqa 192; Wasilatul Maal: 197; Yanabiul Mawaddah: 322; Ihqaq ul-Haqq 11/463.

## 6

6. At the time of the martyrdom of Imam Husayn (a.s.) the sky became deep red, and for several days it seemed that it was smeared with blood and as if it had become sick.

Al-Mojamul Kabir: 145; Majmauz Zawaid 9/196; Al-Khasaisul Kubra 2/127; Ihqaq ul-Haqq 11/464.

## 7

7. For seven days after the martyrdom of Imam Husayn (a.s.) when people saw the sun after Asr prayers they used to see the walls red, due to the deep redness like red clothes and veils, and they used to see that stars are crashing against each other.

Al-Mojamul Kabir: 146; Majmauz Zawaid 9/97; Tarikhul Islam 3482; Seer Alamun Nubla 3/210; Tarikhul Khulafa: 80; As-Sawaiqul Mohreqa: 192; Isafur Raghebeen: 251; Ihqaq ul-Haqq 11/465.

## 8

8. After the martyrdom of Imam Husayn (a.s.) for two or three months, people saw that, as if the walls were smeared in blood from sunrise to sunset.

Tadkeratul Khawas: 284; Al-Kamil fi Tarikh 3/301; Al-Bidaya wan Nihaya 8/171; Al-Fusoolul Muhimma 179; Akhbarud Dul: 109; Ahqaqul Haqq 11/466, 467.

## 9

9. After the martyrdom of Imam Husayn (a.s.) the horizons of the sky became deep red, and this redness was the weeping of the sky upon the tragedy of Imam Husayn (a.s.): the camel that was looted from them was slaughtered but when it was cut, they saw that its flesh was a fire and its meat was bitter.

Maqtal al-Husayn 2/90; Tarikhul Islam 2/348; Seer Alamun Nubla 3/311; Tafsir Quran Ibn Kathir 9/162; Tahzibut Tahzib 2/353; Damishq 4/339; Al-Mahasin wal Masawi: 62; Tarikhul Khulafa: 80; Ihqaq ul-Haqq 11/467, 469.

## 10

10. Till Six months after the martyrdom of Imam Husayn (a.s.) the horizon was deep red, as if something like blood was visible in it.

Tarikhul Islam 2/348; Seer Alamun Nubla 3/210; As-Sawaiqul Mohreqa: 192; Majmauz Zawaid 9/197; Tarikhul Khulafa: 80; Miftahun Najah (Manuscript), Yanabiul Mawaddah: 322; Isafur Raghebeen: 215; Ihqaq ul-Haqq 11/269, 270.

## 11

11. After the martyrdom of Imam Husayn (a.s.) for three days the world was pitch dark and at that time redness appeared, and no one touched the lifeless body of Hazrat (a.s.) unless he was burnt.

Tadkeratul Khawas: 283; As–Sawaiqul Mohreqa: 192; Nazm Durarus Simtain: 220; Miftahun Najah (Manuscript); Nurul Absar: 123; Tarikh Damishq 4/339; Ihqaq ul–Haqq 11/274–275.

## 12

12. The sky did not weep for anyone except for two: Yahya bin Zakariya and Imam Husayn (a.s.). The weeping of the sky is such that it turns red like hot oil.

Tarikh Damishq 4/339; Kifayatut Talib: 289; Seer Alamun Nubla 3/210; Tadkeratul Khawas: 283; Nazm Durarus Simtain: 220; As– Sawaiqul Mohreqa: 192; Miftahun Najah (Manuscript); Yanabiul Mawaddah: 322; Nurul Absar: 123; Tafsirul Quran Ibn Kathir 9/162; Ihqaq ul–Haqq 11/476–478.

## 13

13. At the time of the martyrdom of Imam Husayn (a.s.) the sun became eclipsed, and stars became visible in the afternoon. People thought that – Last Day– had arrived!

Al–Mojamul Kabir: 145; Kifayatut Talib: 296; Maqtalul Husayn 2/89; Nazm Durarus Simtain: 220; Majmauz Zawaid 9/197; Al–Ittehaf be hubbil Ashraf: 12; Isafur Raghebeen: Yanabiul Mawaddah: 321; Ihqaq ul–Haqq 11/479–480

## 14

14. At the time of the martyrdom of Imam Husayn (a.s.) the sky became pitch dark and the stars became visible during the day, such that the Gemini star could be seen even at afternoon. Red dust rained for seven days and the sky looked as if it were colored with blood.

Tarikh Damishq 4/339; As– Sawaiqul Mohreqa: 116.

## 15

15. On the day of the martyrdom of Imam Husayn (a.s.) no stone was lifted in Damascus and Baitul Maqdas but that fresh blood was found below it.

Al–Mojamul Kabir: 145; Zakhairul Uqba: 145; Al– Unsul Jaleel: 252; Wasilatul Mal: 197; Tahzibut Tahzib 2/353; Kifayatut Talib: 296; Tarikhul Islam 2/348; Seer Alamun Nubla 3/212; Maqtalul Husayn 2/89 and 90; Al–Iqdul Fareed 2202; Al–Khasaisul Kubra 2/126; Majmauz Zawaid 9/196; Tarikhul Khulafa: 80; Miftahun Najah (Manuscript); Nurul Absar: 123; Yanabiul Mawaddah: 321; Isafur Raghebeen: 215; Ihqaq ul–Haqq 11/484.



## 16

16. On the day of Ashura the fowls refused to eat.

Maqtalul Husayn 2/91; Ihqaq ul-Haqq 11/490.

## 17

17. A beam of light emerged from the furnace containing the holy severed head of Imam Husayn (a.s.) and shot up to the heavens. The white birds were seen circling it.

Maqtalul Husayn 2/101; Al-Kamil fi Tarikh 3/296; Ihqaq ul-Haqq 11/491.

## 18

18. When Imam Husayn (a.s.) was martyred a crow threw itself in his blood, soaked itself in it, and sat on the high wall of the house of Fatima, the daughter of Husayn (a.s.) in Medina.

Maqtalul Husayn 2/92; Ihqaq ul-Haqq 11/492–493

## 19

19. When Imam Husayn (a.s.) was martyred, many people heard the following lamentation recited by a Jinn with regards to Imam (a.s.):

*O the eyes! Weep as much as you can, and who will weep upon the martyrs after me?*

*On a group with whom death walks hand in hand towards a strange land, a kingdom of the people.*

*O those who killed Imam Husayn (a.s.) out of ignorance. You are informed about a terrible chastisement.*

*All the creatures of the heavens, the prophets and the tribes shall curse you. You certainly are cursed by the tongue of the son of Dawood; (Suleiman) and Musa and Isa (a.s.).*

The best of the female Jinns are dressed in black and they weep in sorrow and slap their beautiful faces.

\*\*\*\*

*By Allah! I did not come near you until I saw Husayn (a.s.) rubbing his forehead on the dust at Karbala.*

*And the young men circled him with blood oozing from their necks like the lamps that brighten the darkness.*

*Husayn (a.s.) is a glowing lamp and his luminosity is beneficial. Allah knows that I have not uttered*

*anything false.*

*Husayn (a.s.) was martyred alone in an alien land. His heart and soul burnt due to severe thirst.*

*The Holy Prophet (S) caressed his forehead and it became shining bright.*

*His parents were from Quraysh and his grandfather the best of grandfathers.*

*They killed you o, son of the Messenger and now they all would abide in the Fire forever.*

*The Thamud were destroyed as they killed the she-camel and their happiness turned into grief.*

*The respect for the Prophet's Progeny is much more than the she-camel of Saleh (a.s.).*

*It is a wonder that the killers of the Messenger's son were not metamorphosed and Allah gives respite to the transgressors.*

Asmaur Rijal 2/14; Seer Alamun Nubla 3/214; Akamul Marjan: 147; Nazm Durarus Simtain: 217, 223 & 224; Al-Isabah 1/334; Majmauz Zawaid 9/199; Al-Bidaya wan Nihaya 2316, 8/197 and 200; Tarikhul Khulafa: 80; As-Sawaiqul Mohreqa: 194; Wasilatul Maal 197; Miftahun Najah: 144; Yanabiul Mawaddah: 320, 323, 351, 352; Ashraful Mobad: 68; Kifayatut Talib 294 and 295; Al- Maqatal 2/95; At-Tadkerah: 279 & 280; Tarikh Ibn Asakir 341/4, Al- Khasaisul Kubra 2/126 and 127; Muhasiratul Abrar 2/160; Tarikh Umam wal Muluk 4/357; Kamil fi Tarikh 3/301; Tahzibut Tahzib 2/353; Al- Bada wat Tarikh 6/10; Akhbarud Dul: 109; Nurul Qabas al-Mukhtasar Minal Maqtabas: 263; Tajul Uroos 3/196; Ihqaq ul-Haqq 11/579-580

## 20

20. After the martyrdom of Imam Husayn (a.s.) the following inscription was found on a stone: It is a must that Fatima will come in Qiyamat while her dress is smeared with Husayn's (a.s.) blood, Woe be to those whose intercessors are their enemies in Qiyamat when the trumpet is blown.

At-Tadkerah: 284; Nazm Durarus Simtain: 219; Yanabiul Mawaddah: 331; Ihqaq ul-Haqq 11/569

## 21

21. The following was written on the wall of a monastery:

Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting?

They asked the monk regarding this couplet as to who had composed it.

He said: This couplet was written here five hundred years before the advent of your Prophet.

Hayatul Haiwan 1/60; Nurul Absar: 122; Kifayatut Talib: 290; Ihqaq ul-Haqq 11/567–568.

## 22

22. A man from Najran dug into the ground and found a gold plate on which the following was inscribed: Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting?

Miftahun Najah: 135; Ihqaq ul-Haqq 11/566.

## 23

23. A wall cracked revealing a palmar on which the following was inscribed in blood: Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting?

Tarikhul Khamis 2/299; Ihqaq ul-Haqq 11/567.

After the martyrdom of Imam Husayn (a.s.) and after he was beheaded, the carriers of his severed head sat down at the first stage of the journey to drink. A hand came out of the wall and wrote with an iron pen in blood:

Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting?

Al-Mojamul Kabir: 147; Zakhairul Uqba: 144; Maqtal al-Husayn 2/93; Muhasiratul Abrar: 2/160; Kifayatut Talib: 291; Tarikh Damishq 4/342; Tarikhul Islam 3/13; Majmauz Zawaid 9/199; Al-Bidaya wan Nihaya 8/200; As-Sawaiqul Mohreqa: 116; Al-Khasaisul Kubra 1/23; Majmaul Fawaid 2/217; Wasilatul Mal: 197; Al-Araisul Wazeha: 190; Isafur Raghebeen: 217; Yanabiul Mawaddah: 230–351; Jaliyatul Qadar: 198; Ihqaq ul-Haqq 11/561/565.

## 24

24. On the stone is the inscription dating one thousand years before Be'sat (Proclamation of Prophethood): (Or it is written 600 years before Be'sat according to an inscription in a church in Rome): Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting?

Al-Mojamul Kabir: 147; Maqtal al-Husayn 2/93; Kifayatut Talib: 290; Al-Bidaya wan Nihaya 8/200; Majmauz Zawaid 9/199; Tarikh Damishq 4/342; At-Tadkerah: 283; Nazm Durarus Simtain: 291; Ma Asarul Ana-fata fi Malimul Khilafata: 117; Yanabiul Mawaddah: 331; Mukhtasar Tadkeratul Qurtubi: 194; Ihqaq ul-Haqq 11/557–560.

## 25

25. One of the soldiers of Ibn Ziyad saw the Holy Prophet (S) in the dream who drew across his eyes with the blood of Husayn (a.s.) and the soldier became blind.

Nurul Absar: 123; As-Sawaiqul Mohreqa: 117 and 194; Isafur Raghebeen: 192; At-Tadkerah: 291; Maqtal al-Husayn 2/104; Rishfatul Sadi: 291; Yanabiul Mawaddah: 330; Ihqaq ul-Haqq 11/552.

## 26

26. Abu Raja' said: Do not abuse Ali and the Ahlul Bayt (a.s.). A man from Bani Hajim (neighbor of Bil Hajim) came to Kufa and said: Did you not see this transgressor, the son of transgressor? How did Allah kill him? He actually meant Husayn Ibn Ali (a.s.). And Allah put an obstacle between the black and white of his eyes and he became blind.

Al-Manaqib Ahmad bin Hanbal (Manuscript); Al-Mojamul Kabir: 145; Tarikh Damishq 4/430; Kifayatut Talib: 296; As-Sawaiqul Mohreqa: 194; Majmauz Zawaid 9/196; Akhbarud Dul: 109; Al-Mukhtar: 22; Tahzibut Tahzib 2/353; Seer Alamun Nubla 2113; Tarikhul Islam 2/348; Nazm Durarus Simtain: 220; Miftahun Najah: 151; Rishfatul Sadi: 63; Yanabiul Mawaddah: 220; Wasilatul Mal: 197; Ihqaq ul-Haqq 11/547-550.

## 27

27. The killers of Imam Husayn (a.s.), no matter where they were; they all were punished in this world. Either they were murdered or they became blind, or were degraded, lost their power and kingdom and were arrested in a short time.

At-Tadkerah: 290; Nurul Absar: 123; Isafur Raghebeen: 192; Yanabiul Mawaddah: 322; Ihqaq ul-Haqq 11/513.

## 28

28. A man who prevented Imam Husayn (a.s.) to get water was cursed by Imam (a.s.) in the following words: O Allah, keep him absolutely thirsty! The man was afflicted with the heat of the stomach and the coldness of the back. He began to plead and scream till his stomach burst like that of a camel.

Maqtal al-Husayn 2/91; Zakhairul Uqba: 144; As-Sawaiqul Mohreqa: 195; Mujabiad Dawa: 38; Ihqaq ul-Haqq 11/514-515.

## **29**

29. When a man said to Imam Husayn (a.s.): I give you news of the hell. Imam (a.s.) cursed him and said: O Allah, throw him into fire. The horse of this man began to move and crashed into a ditch and the man's leg got caught in the stirrup and the horse began to gallop while the head of the wretched man crashed against trees and stones till he finally died.

Tarikhul Umam wal Muluk 4/327; Al-Mojamul Kabir: 146; Maqtal al-Husayn 2/94; Zakhairul Uqba: 144; Al-Kamil fi Tarikh 2/893, Kifayatut Talib: 287; Wasilatul Mal: 197; Yanabiul Mawaddah: 342; Ihqaq ul-Haqq: 11/516-519.

## **30**

30. When they deprived Imam Husayn (a.s.) of water a man said: Look at the water, it is like the heart of the sky and you cannot even taste a drop of it until you die of thirst. Imam (a.s.) said: O Allah! Kill him due to thirst. The man drank as much water as he could but his thirst was not quenched and finally he died.

As-Sawaiqul Mohreqa: 195; Ihqaq ul-Haqq 11/520.

## **31**

31. A man who deprived Imam Husayn (a.s.) of water was himself (a.s.) killed by thirst by the curse of Imam (a.s.).

## **32**

32. A man who wanted to snatch the string of Imam's trousers, turned blind and his hands and legs were dismembered. This occurred after he had seen Fatima (s.a.) in a dream and she had cursed him.

## **33**

33. The hand of the person who had looted the turban of Imam Husayn (a.s.) was severed from the elbow. He fell into poverty and misfortune till he died.

## **34**

34. One who said: "I am the killer of Husayn", lost his sense and became dumb.

Al-Bidaya wan Nihaya 8/174; Yanabiul Mawaddah: 348; Maqtalul Hu- sain 2/34, 94, 103; Tarikh Damishq 4/340; Al-Kamel fi Tarikh 3/283; Al-Mojamul Kabir: 146; Zakhairul Uqba: 144; Kifayatut Talib:

287; Wasilatul Mal: 196; Ihqaq ul-Haqq 11/522, 527, 528 & 530.

## **35**

35. The man who looted the trousers of Imam Husayn (a.s.) became paralyzed; the one who had taken the turban of Imam Husayn (a.s.) became a leper and the one who had robbed the chain armor became insane. A dust storm, which was dark, arose with a red storm in which nothing could be seen till the people thought that Divine punishment had descended on them.

Maqtal al-Husayn 2/37; Ihqaq ul-Haqq 11/526.

## **31**

36. When the holy severed head of Imam Husayn (a.s.) was brought to Yazeed and kept before him, a hand came out from the wall and wrote: Does the Ummah that killed Husayn have any hope for the intercession of his grandfather on the day of accounting?

Ghururul Khasaisul Wazeha: 276; Ihqaq ul-Haqq 11/546.

## **37**

37. When the severed heads of the evil Ibn Ziyad and his friends were presented to Mukhtar, a snake emerged among the heads and while passing over the heads, entered the mouth of Ibn Ziyad and came out of his nostril. Then it entered the nostril and came out of the mouth and it kept on repeating this; and people said, "Ubaidullah Ibn Ziyad and his companions are losers", then their wailing on Husayn, his sons and his followers echoed in the atmosphere.

Sahih at-Tirmidhi 13/97; Maqtal al-Husayn 2/84; Usdul Ghaba 2/22; Al- Mojamul Kabir: 145; Zakhairul Uqba: 128; Seer Alamun Nubla 3/359; Mukhtasar Tadkeratul Qurtubi: 192; Jameul Usool 10/25; As-Sawaiqul Mohreqa: 196; Nazm Durarus Simtain: 220; Umdatul Qari 16/241; Yanabiul Mawaddah: 321; Isafur Raghebeen: 185; Nurul Absar: 126; Ihqaq ul-Haqq 11/542-545.

## **38**

38. Harmala came out with the ugliest and the darkest face, and not a night passed on him, but that he was thrown in the flaming fire.

At-Tadkerah: 291; Yanabiul Mawaddah: 330; Isafur Raghebeen: 192; Nurul Absar: 123; Ihqaq ul-Haqq 11/531-532.

## 39

39. A person said: "None co-operated in the slaying of Imam Husayn (a.s.) except those who faced calamities before death." At that moment a very old man said: "I was in Karbala (being a part of the infidel army) but till now I have not suffered any calamity. Just then, the lamp went out. The old man got up to re- kindle the lamp and while he was lighting it, fire engulfed him. He ran towards the Euphrates and threw himself into it. But the flames increased and he was reduced to ashes.

Maqatal al-Husayn : 62; Tahzibut Tahzib 2/353; Al- Mukhtar: 22; Tarikh Damishq 4/340, Kifayatut Talib: 279; At-Tadkerah: 292; Wasilatul Mal: 197; Nazm Durarus Simtain: 220; Seer Alamun Nubla 3/211; As-Sawaiqul Mohreqa: 193; Yanabiul Mawaddah: 322; Miftahun Najah(Manuscript); Isafur Raghebeen: 191; Ihqaq ul-Haqq 11/536-539.

## 40

40. A tree had blossomed by the miracle of the Holy Prophet (S) and after the martyrdom of Imam Husayn (a.s.) blood flowed from its stems and all its leaves dried and puss began to ooze from them.

Rabiul Abrar: 44; At-Tohfatul Aliyyatul Adab al- Alamiyya: 16; Maqatalul Hu- sain 2/98; Ihqaq ul-Haqq 11/296-297.

## 41

41. A bowl looted in the battlefield from Imam Husayn (a.s.) turned to ash (dust).

Al-Mojamul Kabir: 147; Seer Alamun Nubla 3/211; Tarikhul Islam 2/348; Tahzibut Tahzib: 2/353; Maqatal al-Husayn : 2/90; Zakhairul Uqba: 144; Majmauz Zawaid: 9/197; As-Sawaiqul Mohreqa: 192; Nazm Durarus Simtain: 220; Al- Khasaisul Kubra 2/126; Yanabiul Mawaddah: 321; Ahqaqul Haqq 11/503-505.

## 42

42. The meat of the camel looted from the camp of Imam Husayn (a.s.) was distributed among the people of the tribes but fire engulfed the pot in which it was cooked. Nothing from the looted property of Imam Husayn (a.s.) was kept on the pot but that it turned into fire. The camel meat of the camel looted from Imam Husayn (a.s.) became as bitter as colocynth.

Nazm Durarus Simtain: 220; Al- Mahasin wal Masawi: 62; Al-Mojamul Kabir: 147; Majmauz Zawaid: 9/196; Tarikh Damishq: 4/340; Tarikhul Islam: 2/348; Seer Alamun Nubla: 3/211; Tahzibut Tahzib: 2/353; Al-Khasaisul Kubra: 2/126; Tarikhul Khulafa: 80; Maqatal al-Husayn : 2/90; At- Tadkerah: 277; Nurul Absar: 123; Ihqaq ul-Haqq 11/506-510.

## 43

43. After the martyrdom of Imam Husayn (a.s.) his blessed severed head was brought to Ibn Ziyad. He asked: Who has killed him? A man arose and said: "I." At that very moment his face turned black.

Zakhairul Uqba: 149; Ihqaq ul-Haqq 11/540.

## 44

44. At mid-night a light arose from the place where the blessed head of Imam (a.s.) was kept and it spread up to the sky and due to it the monk converted to Islam.

At-Tadkerah: 273; Maqtal al-Husayn : 2/102; As- Sawaiqul Mohreqa: 119; Rishfatul Sadi: 164; Yanabiul Mawaddah: 325; Ihqaq ul-Haqq 11/498-502.

## 45

45. The next morning after the martyrdom of Imam Husayn (a.s.) the food in the pots and water in the vessels turned into blood.

Nazm Durarus Simtain: 220; Ihqaq ul-Haqq 11/502.

## 46

46. Any woman that used the perfume looted from Imam Husayn (a.s.) was afflicted with leprosy.

Al-Iqdul Fareed 2/220; Uyoon Akhbar 11/212; Ihqaq ul-Haqq 11/511.

Whatever we have mentioned so far in the book is only a part of whatever is recorded in the numerous books of Ahlul Sunnat.

**As for the Shia sources there are many more signs and proofs that became apparent after the martyrdom of Imam Husayn (a.s.).**

We shall mention a few of them here.

## 47

47. After the martyrdom of Imam Husayn (a.s.) the owls took an oath that they would not make nests in inhabited places; and make them in ruins and lonely spots.

They fasted during the day and lamented on Imam Husayn (a.s.). Though before the martyrdom of Imam Husayn (a.s.) the owls lived in habitated houses and palaces. When people ate they used to fly out and



share the food and drinks then returned to their nests.

## **48**

48. After the martyrdom of Imam Husayn (a.s.) the melodious pigeons used to curse his killers.

## **49**

49. After the martyrdom of Imam Husayn (a.s.) the sky rained blood and dust.

## **50**

50. After the martyrdom of Imam Husayn (a.s.) red dust rained from the sky.

## **51**

51. After the martyrdom of Imam Husayn (a.s.) when people in Baitul Maqdas picked a stone, a clod or a rock, they saw blood underneath. The walls were red as if smeared with blood, and for three days blood rained from the sky.

## **52**

52. After the martyrdom of Imam Husayn (a.s.) four thousand angels descended. They would be smeared in dust and disheveled till the day of Qiyamat –the advent of Qaem– (a.t.f.s.) and shall weep. The chief of them is named Mansoor.

## **53**

53. After the martyrdom of Imam Husayn (a.s.) a redness arose from the east and another from the west till they nearly joined in the middle of the sky.

## **54**

54. After the martyrdom of Imam Husayn (a.s.) for forty days the people said they witnessed the sun to be deep red at the time of sunrise and sunset and that was its lamentation.

## **55**

55. After the martyrdom of Imam Husayn (a.s.) blood rained from the sky and dewdrops turned to blood and when camels were taken to drink water, blood was found in the watering places.

## 56

56. The sky did not weep for anyone except Yahya Ibn Zakariya (a.s.) and Imam Husayn (a.s.). It's weeping was such that wherever it came in contact with a cloth it seemed as if blood of flea was smeared on it.

## 57

57. After the martyrdom of Imam Husayn (a.s.) the seven heavens and the seven earths with whatever is in them and the Gardens and the Hells and the seen and the unseen wept upon him.

## 58

58. After the martyrdom of Imam Husayn (a.s.) everything wept for him. Even the beasts of the forests and the fishes of the seas and the birds of the sky, the sun and the moon and the stars and the sky and the earth and the believers among the men and the jinn and all the angels of the heavens and the earth and Rizwan and Malik and the bearer of the Arsh (throne).

## 59

59. After the martyrdom of Imam Husayn (a.s.) wild animals surrounded his holy grave since nightfall till the morning and with lowered heads lamented for him.

## 60

60. After the martyrdom of Imam Husayn (a.s.) for forty mornings the sky was blood red, the earth was black and pitch dark and the sun was crimson and the mountains split and spread and the seas were stormy and the angels beside the blessed grave wailed and due to their lamentation the angels of the sky, the earth and the atmosphere also wailed.

## 61

61. When Amirul Momineen (a.s.) recited the verse:

***“So the heaven and the earth did not weep for them, nor were they respited”<sup>[1](#)</sup>.***

Husayn (a.s.) came near him. Amirul Momineen (a.s.) said: Husayn will be slain in the near future and the sky and the earth will weep upon him.

62. Fatima (s.a.) lamented upon Husayn (a.s.).

63. At the time of the martyrdom of Imam Husayn (a.s.) the jinns recited the following Nauha (Lamentation):

*“Indeed the arrows shot towards Husayn (a.s.) actually were aimed at the Quran.*

*And by killing you, they have killed the Tahleel [There is no Allah except Allah] and Takbeer [Allah is the Greatest].*

*Then, as if they killed your grandfather Muhammad, upon whom Allah and Jibraeel send blessings.*

*O son of the martyrs. O the martyr who had the best of Uncles, Ja'far at- Tayyar, Who was also a martyr.*

*It is surprising of the swords that arose in the dust and their sharp edges fell on you.*

*O eyes do not stop weeping and weep on the chief of the martyrs.*

*He was martyred in Karbala and we are his mourners.*

*The female jinns weep with a deep sorrow and like the Hashemite ladies recite mournful elegies.*

*Dressed in black they recite elegies for the great tragedy that struck Imam Husayn (a.s.) and they slap their beautiful faces in grief.”*

“Al-Manaqib” of Ibn Shar Ashub Vol. p.4/754, Kamiluz Ziyarat: 75; Amali of Sadooq, Majlis no. 27; Ilalush Sharze 1/217, Amali of Mufid; Biharul Anwar 45/201–241 and other sources which are present in large numbers.

---

<sup>1</sup>. Surah Dukhan 44:29

# Writers of Maqtal till the time of Sayyid ibn Tawus

Yazeed and his men were not the only persons who fought with Husayn (a.s.). The rulers who came to power after Yazeed were against those who had affection for the companions of Husayn (a.s.), and they tried to cover up the events of Karbala, or to alter and erase them.

But the Lord decided to complete His Radiance, though the polytheists do not like it. Yet right from the time of the event many persons have written a number of books on this subject in various manners and in different languages.

Unfortunately most of the old books on the subject of Maqtal have not remained except their very names and titles. They have been burnt, stolen, or destroyed. This has been done with the intention that Husayn (a.s.) and his uprising may not encourage liberty-loving people to fight oppression. What has reached us from the old writings is very little or history has mentioned very less about it.

In this chapter the names of those persons have been listed who have, since the event of Karbala upto the time of Sayyid Ibn Tawus or the time of writing this Maqtal book, written about the martyrdom in Karbala.

## **(1) Abul Qasim Asbagh bin Nubata Majashai Tamimi Hanzali**

He is from the close friends (Khawas) and companions of Amirul Momineen (a.s.). He is also one of the Shurtatul Khamees (security) who lived for a long time after Ali (a.s.) and expired after 100 A.H. He has written Maqtal al-Husayn and apparently he must be the first to write a book on this topic – Allah knows best.

Al-Fehrist: 37–38 Sh. 108, Az-Zariah: 22/23–24, Sh 5838.

## **(2) Abu Makhnaf Lut Ghamidi**

### **(2) Abu Makhnaf Lut bin Yahya bin Saeed bin Makhnaf bin Salam Azadi Ghamidi**

He is a known personality and one of the chiefs of knowledge- able men of Kufa. He quotes Ja'far bin Muhammad (a.s.) and his statement, that he narrates from Abu Ja'far (a.s.), appears to be true. In the opinion of Kishi he is among the companions of Amirul Momineen, Hasan and Husayn (a.s.). But what is correct is that his father was a companion of Amirul Momineen (a.s.) and that he himself did not meet him (Ali). He has written Maqtal al-Husayn – Qatlul Husayn (a.s.).

The book Maqtal al-Husayn that was printed recently in the name of Abi Makhnaf is, doubtlessly, not his book but rather belongs to the later writers. Some of the later writers raise a doubt that this work might be of Sayyid Ibn Tawus and that he took it from Maqtal Abi Makhnaf and made some additions and omissions in it. About Maqtale Abi Makhnaf we do not have anything at hand except whatever has come down in Tarikh al-Tabari.

Rijal Najjashi: Part 320, 875, Al-Fehrist: 129 Part 573; Al-Muallim: 93-94; Az-Zariah 22/27 Sh 5859.

### **(3) Abu Ahmad Abdul Aziz Bin Yahya Bin Ahmad Bin Isa Al-Jaludi**

He is from the companions of Abu Ja'far (a.s.) the teacher of Ja'far bin Quluwayh. He is the author of Kitab Maqtal Abi Abdullah Al-Husayn (a.s.).

Rijal Najjashi: 240-244 Sh 640, Az-Zariah 22/25 Sh 5851.

### **(4) Abu Abdullah Abu Muhammad Jabir Bin Yazeed Ju'fi**

He was an Arab. He was a contemporary of Abu Ja'far and Abu Abdillah (a.s.) and expired in 125. He has written Maqtal Abi Abdullah Al-Husayn (a.s.).

Rijal Najjashi: 128 Sh. 332; Az-Zariah 22/24 Sh 5840.

### **(5) Abdullah Ibn Ahmad Muhammad bin Abeed Duniya**

He was a Sunni who expired in the year 281 A.H. He has written Maqtal al-Husayn (a.s.). Al-Fehrist: 104 438; Al-Ma'alim: 76 Sh 506; Seer Alamun Nubla 13/403.

### **(6) Abul Fazl Salmah bin al-Khattab al-Barawastani al-Azduqani**

He has written Maqtal al-Husayn (a.s.).

Rijal Najjashi: 187, Sh 498; Al-Fehrist: 79, Sh 324; Al-Ma'alim: 57 Sh 378; Az-Zariah 22/25, Sh 5847.

### **(7) Abul Hasan Ali bin Muhammad al-Madaeni**

He belonged to the Sunni faith. His books are good. He expired in 224 A.H. He has written Maqtal al-Husayn or Sirah Dar Maqtal al-Husayn.

Al-Fehrist: 95, Sh 395; Al-Ma'alim: 72, Sh 486.

## **(8) Abu Zaid Ammarah bin Zaid Khaiwani Hamadani**

He has written Maqtal al-Husayn Bin Ali (a.s.). Rijal Najjashi: 303, Sh 827; Az-Zariah 22/26, Sh 5855.

## **(9) Ahmad bin Abdullah Bakri**

He is the author of Maqtal Abi Abdillah Al-Husayn (a.s.). A copy of this book is available in the library of the University of Qareen in the city of Faas. Classified in collection 3/575 and titled: Hadith Wafate Sayyidna al-Husayn.

## **(10) Abu Ja'far known as Dabbate Shabeeb**

**(10) Abu Ja'far Muhammad bin Ahmad bin Yahya bin Umar bin Abdullah bin Sa'ad bin Malik Ashari Qummi, known as Dabbate Shabeeb**

He has written the book entitled Maqtale Abi Abdillah Al-Husayn.

Rijal Najjashi: 348-349, Sh 939; Az-Zariah 22/27, Sh 5861.

## **(11) Abu Ubaidah Muammar bin al-Muthanna at-Tamimi**

Sayyid Tawus has quoted from him. He expired in 210 A.H. He wrote Maqtal Abi Abdillah Al-Husayn.

Az-Zariah 22/28, Sh 5873.

## **(12) Hisham bin Muhammad bin as-Saeb bin Bashar bin Zaid**

He is a well-known scholar famous for his knowledge and grace especially about our faith. He has written Maqtal al-Husayn .

Rijal Najjashi: 434-435, Sh 1166.

## **(13) Abul Mufaddal Nasr bin Muzahim Munaqari Attar**

He is from Kufa and was a Shia. He expired in 212 A.H. He has written Maqtal al-Husayn (a.s.).

Rijal Najjashi: 427-428, Sh 1148, Al-Fehrist: 171- 172, Sh 751, Al- Ma'alim: 126, Sh 851; Az-Zariah 22/29, Sh 5874; Fehrist Ibn Nadeem: 106.

## **(14) Abu Abdullah Muhammad bin Umar Waqidi Madani**

### **Baghdadi**

He is the author of Al-Adab. He expired in 207 A.H. Maqtal Abi Abdillah Al-Husayn (r.a.) is written by him.

Az-Zariah: 22/28 Sh 5869, Fehrist Ibn Nadeem: 111, Al-Wafi Bil Wafiyy- at 4/238.

## **(15) Abu Ja'far Muhammad bin Ali bin Husayn bin Musa bin**

### **Babawayh Qummi**

He is the author of Maqtal al-Husayn (a.s.).

Al-Fehrist: 156-157 Sh 695, Al-Ma'alim: 111-112, Sh 764, Az-Zariah 22/28, Sh 5867.

## **(16) Muhammad bin Ali bin Fazl bin Tamam bin Sakeen**

He is the teacher of Ibn Ghazairi, and is in the level of Sadooq (a.r.). He is reliable, noble, having true beliefs and author of very good books. He wrote the book Maqtal Abi Abdillah Al-Husayn (a.s.).

Rijal Najjashi: 385 Sh 1046, Az-Zariah 22/28, Sh 5868.

## **(17) Abu Abdullah Muhammad bin Zakariya bin Danyar al-**

### **Ghalabi**

He was the Maula of Bani Ghalla. He is a known person who knew our companions in Basra. He expired in 298 A.H. and has written Maqtal al-Husayn (a.s.).

Rijal Najjashi: 346-347, Sh 963, Fehrist Ibn Nadeem: 121.

## **(18) Abu Ja'far Muhammad bin Yahya at-Tayyar Qummi**

He was a chief of our companions of his time. A reliable man who wrote many hadiths. Maqtal al-Husayn (a.s.) is also his work.

Rijal Najjashi: 353, Sh 946.

## **(19) Ibn Wazeh al-Yaqubi Ahmad bin Ishaq**

He was a renowned narrator, author of Tarikh Yaqubi. He expired after 292 or in the year 284. He came

after Abi Makhnaf. He wrote Maqtal al-Husayn (a.s.).

Az-Zariah 22/ 23, Sh 5833.

## **(20) Abu Ishaq Ibrahim bin Ishaq Ahmari Nahavandi**

He was a man of deep research and his books are quite balanced. Qasim bin Muhammad bin Hamadani had heard hadiths from him. He expired in 269 A.H. He has also written Maqtal al-Husayn (a.s.).

Al-Fehrist: 7, Sh 9, Al-Ma'alim: 7, Sh 27; Rijal Najjashi: 19, Sh 21, Az-Zariah 22/23, Sh 5835.

## **(21) Ibrahim bin Muhammad bin Saeed bin Hilal bin Masood Thaqafi**

He was born in Kufa and brought up in Isfahan. He belonged to the Zaidi sect. Thereafter he became an Ithna Ashari and expired in 283 A.H. He has written Maqtal al-Husayn (a.s.).

Al-Fehrist: 4-5, Sh 7, Al-Ma'alim: 3, Sh 1, Rijal Najjashi: 16-17, Sh 19, Az-Zariah 22/23, Sh 5835.

## **(22) Abul Husayn Shafei**

He was an expert in hadith. Najjashi has quoted him through his teacher Ahmad bin Abdul Wahid bin Abdoon. He has written Kitab Alqatal.

Az-Zariah 22/21-22, Sh 5825.

## **(23) Ibn Shahr Ashob**

Abu Ja'far al-Husayni quotes him in Sharhe Shafiya. He has written Kitab Al-Maqtal.

Az-Zariah 22/22, Sh 5827.

## **(24) Muhammad bin Hasan bin Ali Tusi**

He is the author of Maqtal al-Husayn (a.s.).

Al-Fehrist: 159-161, Sh 699, Al-Ma'alim: 114-114 Sh 766, Az-Zariah: 22/27 Sh 5863.

## **(25) Najmuddin Ja'far Hilli**

(25) Najmuddin Ja'far bin Najibuddin Muhammad bin Ja'far bin Abi al- Baqa Nibbatullah bin Nama Hilli



He expired in 645 A.H. The book Maseerul Ahzan Wa Muneer Subulal Ashjan is written by him.

Az-Zari- ah 19/349, Sh 1559-22/22.

## **(26) Abu Ubaid al-Qasim bin Salar Salam al-Harvi**

He expired in 224 A.H.

At-Tahbeer Zahabi 1/185.

## **(27) Abdullah bin Muhammad bin Abdul Aziz Baghavi**

He expired in 317 A.H. He was the author of Maqtal al-Husayn (a.s.).

Kashfuz Zanoon 2/1794.

## **(28) Umar bin Hasan bin Ali bin Malik Shaibani**

He expired in 339 A.H. He wrote Maqtal al-Husayn (a.s.).

Mojamul Muallifeen 7/282.

## **(29) Ziauddin Abu Muaiyad al-Muwaffiq bin Ahmad Khwarizmi**

He expired in 568 A.H. He has written Maqtal al-Husayn (a.s.) in two volumes.

## **(30) Abul Qasim Mahmood bin Mubarak Wasti**

He expired in 592 A.H. He wrote Maqtal al-Husayn (a.s.).

Eezah al-Maknoon 2/540.

## **(31) Izzuddin Abdur Razzaq Zajri**

He expired in 661 A.H. He wrote Maqtal as-Shaheed al-Husayn (a.s.).

## **(32) Sulaiman bin Ahmad Tibrani**

He expired in 360 A.H. He has authored Maqtal al-Husayn (a.s.). Ibn Manzah has, in Nihayat al-Mojamul Kabir, included an important part of the translation of the biography of Tibrani and on p. 362 No. 39 of the same book, mentioned Maqtal al-Husayn (a.s.) in the name of Tibrani.

### (33) Ali bin Musa bin Ja'far bin Tawus

He expired in 664. A.H. This book Malhoof Ala Qatli at-Tafoof is his work. He has also written Al-masra as-sheen fee Qatl al-Husayn (a.s.).

[1] [1]

SHARES

## Biography of Sayyid ibn Tawus

He is Sayyid Raziyyuddin Abul Qasim Ali Ibn Sa'aduddin Abi Ibrahim Musa Ibn Ja'far Ibn Muhammad Ibn Ahmad Ibn Muhammad Ibn Tawus. His holy ancestry reaches to Imam Hasan al-Mujtaba (a.s.) from his father's side and up to Imam Husayn (a.s.) from his mother's side and hence he is also called Zul Hosnain.

He is known as Tawus (peacock) because one of his ancestors Abu Abdullah Muhammad bin Ishaq bin Hasan was a handsome man with ugly legs. Therefore, they called him Tawus, and thereafter his progeny too got the same title. He was born in the middle of Muharram 589 in Hilla. The report that he was born in Rajab of 587 is weak. Ibn Tawus grew up in Hilla and acquired the preliminary training there. He was in Hilla up to year 602 where he was taught by many teachers and got certificates from others who included:

His father Sa'aduddin Musa bin Musa. His grandfather Waram bin Abi Faras Nakhaee. As he himself says, his father and his grandfather, Waram had given special attention to his education and training and had taught him the best of righteousness and courtesy.

Abul Hasan Ali bin Yahya al-Khiyat al-Hanat Sawrabi Hilli. Husayn bin Ahmad Sawrabi Asad bin Abdul Qadir Muhammad bin Ja'far bin Hibbatullah Hasan bin Alyud Darabi Muhammad as-Sawrabi Muhammad bin Ma'd al-Musavi Fakhr bin Muhammad al-Musavi Haider bin Muhammad bin Zaid al-Husayni Salim bin Mehfooz bin Azizat al-Hilli Jibraeel bin Ahmad as-Sawrabi Ali bin al-Husayn bin Ahmad al-Jawani Husayn bin Abdul Karim al-Gharvi Muhammad bin Abdullah bin Ali bin Zahra al-Halabi

Ibn Tawus learned from non-Shia teachers and got permission (testimonial) and explained the gracefulness of Shia through their narrations. Among such teachers are: Muhammad bin Mahmood Najjar Muaiyaduddin Muhammad bin Muhammad Qummi.

Ibn Tawus married Zahra Khatoon, daughter of the Shia Vazir of Nasir bin Zaidi. He was not pleased with that matrimony because it involved tendency towards the world. We do not have enough information

about the said persons. We do not know whether or not she bore any child for the Shaykh. The Sayyid's famous children were known by the names of their mothers. The Sayyid had good relations with the ruling diplomats like Vazir Alqami Muhammad bin Ahmad, his brothers, and his son.

He also had good relations with Caliph Mustansir Abbasi so that the caliph built a house for the Sayyid in the eastern part of Baghdad. The caliph had tried to involve Sayyid Ibn Tawus in political affairs and to place all the Talibiyyin under his leadership but the Sayyid emphatically rejected this. Mustansir also tried to send the Sayyid as an emissary to the Mongol ruler, which was not accepted. The first son of the Sayyid was born on the 9th of Muharram 643 in Hilla and the second on the 8th of Muharram 647 in Najaf.

What we come to know from books of biography and translated works is that the Sayyid had returned to Hilla in 641 and had gone to Najaf in 645 wherefrom he had gone to Karbala in 649 and had proceeded on a journey to Samarra in 652 and on reaching Baghdad he stayed there and when Baghdad fell to Moguls he was in that city.

When Holaku Khan arrived in Mustansariyah he asked the Ulamas (scholars) this query: Who is better, a tyrant Muslim ruler or a Kafir judicious ruler? None gave a reply to this query but the Sayyid said: A Kafir judicious ruler is better. All the ulama followed the Sayyid's reply! It is obvious that the reply of Sayyid saved and protected the lives of the people of the city. Only Allah knows that any Muslim would have remained alive in Baghdad if he had not replied so.

It was on the 10th of Safar 656 A.H. that Holaku Khan called Sayyid and gave him protection and the Sayyid left for Hilla.

On 9th Muharram 658 he was in Najaf in his house. On 14th Rabiul Awwal 658 he was in Baghdad in his residence. It is mentioned that Holaku gave the leadership of the Alawys to Sayyid during 656–661, and it appears that in 656 he was given the leadership of Baghdad and in 661 that of all the Talibiyyin. In the beginning, Sayyid refused the leadership. But Shaykh Naseeruddin Tusi told him that non-acceptance of it would result in his death and thus he was compelled to agree.

The Sayyid expired on the morning of Sunday, the 5 of Zilqad 664 A.H. in Baghdad, and his long time wish for being buried in Najaf was fulfilled. Information about his last days is difficult to obtain.

Some say that he died as the chief, and some state that in the last days of his life he was dismissed from leadership or he and his brother were martyred. He wrote the first part of his book Al-Malahim on 15 Muharram 663 while leaving Baghdad for Ziyarat in Najaf and during his stay in Hilla.

In Jamadiul Awwal 664 A.H. he gave Ijaza (Doctrinal authority certificate) to some of his students. We have no information that he left Iraq in 624 A.H. for a reason other than the Ziyarat of the House of Allah (Ka'ba).

Sayyid's economic condition was good and he reminded his children in his will that, "following the traditions of the holy Prophet (S) and Amirul Momineen (a.s.) he did not leave gold and silver as his heritage. He invested his property and orchards as charity memorials.

It is famous that Sayyid had Karamat (Divine Miracles) some of which have been mentioned in his notes and some have been written by his biographers. It is also said that he had direct contact with Hujjatullah al-Muntazar (a.t.f.s.) and also that he was given Isme Azam but was not permitted to teach it to his children.

Ibn Tawus had three brothers: Sharfuddin Abul Fazl Muhammad Izzuddin Hasan Jamaluddin Abdul Fazail Ahmad, father of Ghayasuddin Abdul Karim Ibn Tawus had four daughters, the names of two; Sharful Ashraf and Fatima are found in books. Sayyid always remembered his daughters with pride, because they had learnt the holy Quran by heart. Sharaful Ashraf had learnt it at the age of 12, and Fatima at 9. Sayyid had willed two copies of the Holy Quran for them.

Sayyid had willed many things whereby his children and the Shias (friends) were urged to fear Allah (taqwa), to be abstinent and to remain away from people as far as possible because (excessive) involvement with people results in getting distanced from the Almighty Allah.

Sayyid Ibn Tawus owned a large library and a list of its books was pre-pared. It is one of the important libraries in history. He always maintained righteousness and regularity, and encouraged others to learn about the holy Prophet (S) and the Ahlul Bayt (a.s.). Because such knowledge about the original sources of religion was the actual under-standing of religion (in practice).

## **His Books**

Sayyid Ibn Tawus has written many and various useful books. Some of them are as follow:

1. Al-aman min akhtar al-Asfar waz zaman
2. Anwar Akhbar abi Umar az Zahid
3. Al-Anwar al-bahirah fee intisar al-itratit Tahirah
4. Al-asrar al-muwaddah fee sa'atil lail wan nahar
5. Asrar as-salat wa Anwarud dawat
6. Samarat al-mahjah fee muhimmatil awlad
7. Al-basharat be qazail hajjat ala yadil aimmah badal mamat
8. Ad daroo al-waqiat minal akhtar

9. Falah as-sail wa Najah al-masail fee amalil yawm wal lail
10. Farjul mahmoom fee ma arifatil halal wal haram min Uloom nujoom
11. Farhatun nazir wa bahjatul khawatir
12. Fathul abwab baina zavil albbab wa rabbil arbab fil istikharah wa ma feeha min wajoohis sawab
13. Fathul jawab al-bahir fee khalqil kafir
14. Ghayasul sultanul wara li sukkanis sara
15. Al-ibanah fee ma'rifatil asma kutubul khazanah
16. Ighasatud daee wa lana as-saee
17. Al-ijazat li kashfi tur-uqil mafazat
18. Al-Iqbal bil amalil hasanah
19. Al-istifa fee Akhbaril mamlook wal khulafa
20. Jamal ul usboo' fil amalil mashroo'
21. Al-karamat
22. Kashful mahjah li samaratil mahjah
23. Libabil musarraah min Kitabe Ibn Abi Qurrah
24. Al-malhoof ala qatlit tufoof
25. Al-manamat was Sadiqat
26. Salikil mahtaj ila manasikil hajj
27. Al-mizmar lis sibaq wal lihaq bi saumi shahri itlaqil arzaqi wa itaqil a'naqi
28. Misbahuz zair wa janahul Musafir
29. Mahjud dawat wa manhajul inayat
30. Muhasibatun Nafs
31. Al-muhimmat fee islahil muta abbad wa tatimmat li Misbahi mutahajjad
32. Al-Mujtana minad dua il Mujtaba

33. Mukhtasar Kitabe Ibn Habib
34. Al-muntaqa fil auzi war riqa
35. Al-muwasa wal muzaiqa
36. Al-qabas al-wazih min Kitabil jalees as-saleh
37. Rabiul albab
38. Raiuz zamaan min marviyy Muhammad bin Abdullah bin Sulaiman
39. Rooh ul asrar wa rooh ul asmar
40. As-sadat bil ibadatallati lais laha awqatu muaiyinat
41. Sa'adus suood lin nufoos
42. Shifa ul uqool min dail fuzool fee ilmil usool
43. At-tehseel minat taz yeel
44. At-tehseel min asrari ma za da min Akhbari Kitabil yaqeen
45. At-tamam li maham shahr siyam
46. Taqreeb us salik ila khidmatil Malik
47. At-taraif fee ma'rifati mazahib tawaif
48. At-tarajum fee ma nazkuruhu anil hakim
49. At-ta'reef lil moolidis shareef
50. At-tashreef bil minani fit tareefe bil fitani
51. At-tashreef bi tareef waqtit takleef
52. At-tawfeeq lil wafai ba'da ta-freeqi darul fana
53. Turfaum minalambai wal Manaqib fee sharfi saiyadil ambiya wa itratihil ataib
54. Al-yaqeen fee ikhtisasi maulana Ali (a.s.) bi imratil Momineen
55. Zahrur rabee' fee adiyatil asabee'

This was a brief story of the great and fruitful life of the Sayyid, which we have compiled from numerous

books and most important of them are the writings of Ale Yasin about the life, books, and library of Sayyid Ibn Tawus. Other writings are from Eton Kulburk about the library and the life of the Sayyid in English, which were later translated into Persian.

## **Sayyid Ibn Tawus in Writings of Scholars**

Scholars who have quoted from Sayyid Ibn Tawus:

1. Mirza Abdullah: Riyazul Ulama 4/161;
2. Ali bin Anjab bin al-Sayi: Tarikh Ibn al-Sayi;
3. Khwansari: Rawzatul Jannat 4/325–339;
4. Al-Majlisi: Biharul Anwar 1/12–13, 107/34, 37–45, 63;
5. Ibn al-Taqtaqi: Tarikhul Fakhri: 13;
6. Masharekatul Iraq fee Nashre Turath: Issue no. 58;
7. Zahra Journal: 2/635;
8. Journal of Educational Society of Iraq: 12/192;
9. Mahd al-Makhtootat Journal: 4/216;
10. Abdul Husayn al-Amini: Al-Ghadeer 4/187;
11. Muhammad Hadi al-Amini, Mojamul Rijal al-Fikr wa al-Adab fee Najaf 1/80–82;
12. Jawwad Shahristani: Preface to Kitab Al-Aman: 4–8;
13. Al-Hurr al-Amili: Amalul Amil 2/205;
14. Aliyy Adnani: Muqaddama Kitab Naba-ul Maqalatul Fatemiyya: 12–21;
15. Eton Kulburk: Kitab Khana-o-Athar-o-Ahwal Ibn Tawus (Written in English in 1413 AH and translated into Persian and published in 771 pages);
16. Muhammad al-Hassoon: Preface to Kashful Muhajja 15–34;
17. Hamid al-Khifaf: Preface Kitab Fathul Abwab: 9–41;
18. Kamaluddin Abdur Razzaq bin al-Futi: Al-Hawadisul Jamia wat Tajaribul Nafiqa fil miyatis Sabeqa: 346 and 350 (In this it is to be considered that this book is written by Bin al-Futi) Talkhees Majmu-ul Adab 5/489 and 547;

19. Ibn Unba: Umdatul Talib fee Ansab Ale Abi Talib: 190–191;
20. At–Turaihi: Majmaul Bahrayn 4/83 Tusi Jameul Maqal Fima Yatallaq bi Ahwalul Hadith war Rijal: 142;
21. Ash–Shaykh Yusuf al–Bahrani: Loulouatul Bahrain: Al–Kashkool 1/306–307, 2/196;
22. At–Tafrishi: Naqdur Rijal: 244;
23. Muhammad Aminul Kazmi: Hidayatul Muhaddetheen Ila Tareeqatul Muhammadeen: 306;
24. Sirkees: Mojamul Matbuat 1/145;
25. Al–Ardibeli: Jameur Ruwat 1–603;
26. Abu Ali Muhammad bin Ismail: Muntahiul Maqal fee Ahwalur Rijal: 225 and 357;
27. Al–Wahid al–Bahbahani: At–Taleeqa: 239;
28. Al–Dizfuli: Maqabisul Anwar: 12 and 16;
29. An–Noori: Mustadrakul Wasael 3/467–472;
30. Al–Baghdadi: Hadiyatul Arefeen 5/710 Izahul Maknoon 3/76 and 77, 90, 110, 202, 340, 365, 471, 548, 4/16, 82, 83, 151, 158, 160, 186, 366, 417, 430, 439, 492, 495, 609, 683, and 731;
31. Mamaqani: Tanqihul Maqal: 2/310;
32. Al–Qummi: Al–Kunni wal Alqab: 1/327, Hadiyatul Ahbab: 70;
33. Safinatul Bihar 2/96;
34. Al–Fawaidur Razawiyya: 43, 109, 199, 312, 334, 338;
35. At–Tahrani: Al–Anwarul Sate–ah fil Miyatis Sabeqah (Tab–aat Aalamush Shia): 107–116 and 164;
36. Musfal Maqal: 301;
37. Ad–Dhariah 1/58, 127, 222, 366, 396 and 2/20, 45, 49, 56, 59, 121, 249, 264, 392, 418 and 3/111, 113, 159, 303, 396, 398 and 4/115, 130, 189, 197, 215, 454, 500 and 5/129, 170, 236 and 6/260 and 7/100 and 8/146, 190 and 10/75 and 11/109, 262 and 12/73, 101, 119 and 14/140, 205 and 15/154, 161, 242 and 16/73, 103, 108, 113, 302, 303, 407 and 17/36, 289 and 18/58, 69, 76, 95, 274, 281, 326, 389 and 19/3 and 20/1, 68, 112, 121, 122, 167, 170, 183, 296, 319, 320, 330, 380 and 21/12, 20, 23, 107, 118, 135 and 22/189, 223, 225, 228, 276, 338 and 23/8, 161, 222, 272, 277, 287, 299 and 24/63, 158, 177, 270 and 25/8, 105, 224, 279 and 26/210, 249 and 270;



38. Al-Ameen: Ayanush Shiah 8/358;
39. Al-Khoei: Mojam Rijalul Hadith 12/188;
40. Az-Zarkulial Alam 5/26;
41. Kahhala: Mojamul Muallifeen 7/248;
42. Ale Yasin: As-Sayyid Ali Ale Tawus Hayate, Muallifate Khazanate Ku-tub page 58;
43. Abdur Razzaq Kamuna: Mawaridul Ittehaf fee Nuqabail Ashraf 1/107–110;
44. Yaqubi: Al-Babiliyat 1/64–66;
45. Haji Khalifah: Kashfuz Zunoon: 166, 752, 1608, 1911;
46. Al-Ansari: Preface Kitabul Yaqeen: 53–84;
47. Muhammad Hasan Zanoosi: Ar-Riyazul Jannah 1/219–224;
48. Al-Mudarris: Raihanatul Adab 8/76–79;
49. Mashar: Muallifeen Kutube Chapi 4/413–417;
50. As-Sadr: Taseesus Shia: 336;
51. Afram: Dairatul Ma'rif 3/296;
52. Journal of the Arabic Educational Society of Damascus: 28/468;
53. Ibn Dawood: Ar-Rijal: 226–228;
54. Ash-Shaheed at-Thani: Haqaiqul Eiman: 156, 170, 177, 252, 256, 260 and 267;
55. Brockleman: Under 1/911–913;
56. Name Danishwaran: 1/161–168.

There are many other sources but we have sufficed with this much.

The study of books by Sayyid Ibn Tawus tell us a lot about his life as he has left many biographical details in many places in his writings out of which we mention some here.

1. Al-Iqbal: 334, 527, 585, 586, 588 and 728;
2. Al-Aman: 107, 116, 143;

3. Al-Ijazat li Kashfi Turuqil Mafazat, In Vol. 107/37–45 Bihar of Allamah Majlisi parts are quoted from the same;
4. Jamalul Usboo': 2, 23, 169, 170 and 172;
5. Mahjud Dawat: 212, 256, 296 and 342;
6. Kasful Muhajja: 4, 86, 109, 112–114, 115, 118, 122, 125 and 127, 130, 132, 134, 136, 137, 138, 151 and 193;
7. Al-Yaqeen: 5, 45, 79–81, 178–191;
8. Falahus Sael: 2, 5, 6, 14–15, 68, 70, 72, 74, 194, 246, 264, 269, 270;
9. Sa'adus So'ud: 3, 25–27, 232–233;
10. Al-Malahim wal Fitān: 81, 82 and 92;
11. Fathul Abwab: 223, 237, 264 and 328;
12. Farjul Mahmoom: 1, 146, 126–127 and 187.

Apart from this, the respected Sayyid has written other books, and in most of them he has written many things about his life; that if all those material is collected we may have a complete book in his biography.

[1] [1]

SHARES

## About The Book

Relation of this Book to Sayyid Ibn Tawus Sayyid Ibn Tawus has considered this book as his work in Iqbal; and Kashful Muhajjah.

He says in Kashful Muhajjah: “The book Al-Malhoof ala qatlat Tufoof which has been written about the martyrdom of Husayn (a.s.) contains wonderful things in its arrangement and composition, and it was the Grace of Allah that enabled me to write it”.

In his book Ijazat, as mentioned in Bihar 42/107, he says: “I have compiled the book Al-Malhoof ala qatlat Tufoof in such a manner which, as far as I know, nobody has adopted and whoever has knowledge about this book can understand these words”.

Among the proofs of the relation of this book with the Sayyid, is that the name of the writer of the book is

mentioned in the Preface of the same book. Moreover, everyone who is acquainted with the type of writing of Sayyid can understand that this book is his work.

The author, at the end of this book, says: Anyone who is aware of the brevity and conciseness of this book knows that it is distinct from similar ones. Shaykh Tehrani, in Zariah 18/389, No: 576, 22/223 and Brockleman, under 1/912 Sh 15, have said that this book is a work of the Sayyid.

Eton Kulburk, in his writing, says that this book is of Sayyid Ibn Tawus. "Al-Malhoof is the best of Sayyid Tawus works."

He says: This book has been printed several times and also translated into Persian.

He says: The book Lohoof contains quotations of the original events related to the tragedy of Karbala and subsequent happenings. He has brought many narrations from unknown narrators, which began to be read in Ashura.

Kulburk describes: One of the books of Sayyid is Al-Masra Sheen fee qatlal Husayn and this has not been mentioned at any place and the only proof thereof is that its handwritten manuscript is available in the Leiden library under registration No: 792.

He enumerates doubts and compares Al-Masra sheen and Maqtal, which has been attributed to Abi Makhnaf and says that it is possible that both might have existed at a time. Eton Kulburk believes that it is probable that Sayyid Ibn Tawus had relied on Maqtal of Abi Makhnaf and has made additions to it, arranged it and gave it the title of Al-Masra Sheen.

On this ground, the printed Maqtal, which has been attributed to Abi Makhnaf, is the same book, which the Sayyid compiled and expanded.

It is said: Al-Masra Sheen and Lohoof are two books. Though there are instances to show that there is similarity between the two. According to writing, Eton has referred to Sayyid Ibn Tawus 76–78. Shaykh Muhammad bin Ale Yasin, in his writing from Ibn Tawus, attributes this book to Sayyid Tawus saying that it has been published several times in Iran and Najaf. Anyhow, undoubtedly, Malhoof is written by Sayyid, and that it is other than Al-Masra'Sheen, which he took from Maqtal of Abi Makhnaf. Though there is similarity between them.

## **Name of the book**

This book is known by several names and all of them with the difference in prints return to the compiler because the compiler has chosen various names or one name with variances. The names of such books, which are mentioned in scripts and in sources, are like this:

1. Al-Lohoof ala qatlat tafoof

2. Al-Malhoof ala qatli Tafoof
3. Al-Malhoof ala qatlat tafoof
4. Al-Lohoof fee qatli at-tafoof
5. Al-Malhoof ala ahlit tafoof

6. Al-Masalik fi Maqtal al-Husayn (a.s.), as it is mentioned on the title page of the copy "R", on the ground that, Ibn Tawus says in the preface: and I have prepared it in three styles.

Shaykh Tehrani, in Zariah, 22/223, considers Al-Malhoof ala qatlat ta-foof as "the most famous." We have chosen the name Al-Malhoof ala qat-lal tafoof on the basis of the reliable copy "R" as the same title is seen in Kashful Mahajja: 194 and Ijazate Bihar and in other books.

## **Publication of the book**

This book, due to its importance and texture with elegant style, attracted many buyers because scholars needed it. We see many copies of it in the libraries of the world. Some of them are:

1. The Great Public Library of Ayatullah Marashi (r.a.) under No: 6068, Risala III, writer (scribe) Muhammad Taqi bin Aqa Muhammad Saleh, date of writing: 1303 A.H. Fehrist Kutubkhana 16/17.
2. The same library under Majmua No: 7520, Risala III in the handwriting of Muhammad Talib Zamandarani Mazandarani. Date of writing: 1119 A.H. Fehrist Kutubkhana 19/327.
3. Library of Malik, Tehran Sh 6069. Date of writing 1052.
4. Library of Majlis, Tehran. Majmua No: 38150. Date of writing: 1101 A.H.
5. Library of Majlis, Majmua No: 4826, Date of writing: 11th century.
6. Library of Imam Reza (a.s.), Mashhad, No. 6712. Date of writing: 1091 A.H.
7. Razaviyah Kutubkhana, Mashhad, No: 13671, Date of writing: 1202 A.H. or 1220 A.H.
8. Also Razaviyah Kutubkhana, Mashhad, No: 2132, Date of writing: 1233 A.H.
9. Also Razaviyah Kutubkhana, Mashhad, No. 8874, without date.
10. Also Razaviyah Kutubkhana, Mashhad, No. 8824, without date.
11. Also Razaviyah Kutubkhana, Mashhad No. 15317 Handwriting of Abul Hasan Isfahani, Date of writing: 1117 A.H.
12. Library of Berlin, No: 912, Date of writing: 1020 A.H.

## **Printings (Editions) of the book**

This book has been printed many times. Some editions are mentioned below:

1. Tehran, Litho edition, Rehli with cover, with 10th volume of Bihar.
2. Tehran, 1271 A.H. with Risala Akhzassar and Qaseeda Ainiyah, Sayy-id Humairi.
3. Tehran year 1287. Litho.
4. Tehran year 1317, Litho, Ruqai, corrected by Mahmood Mudarris.
5. Tehran, 1275 with book Muhaiyajul Ahzan and Maqtale Abi Makhnaf.
6. Tehran, 1322, Litho, Ruqai.
7. Tehran, 1365 Litho, Pocket.
8. Tehran Al-Maktaba Islamiya, Pocket Edition, with margins by Sayyid M. Sohofi.
9. Saida, year 1329 H.
10. Beirut, Ruqai.
11. Bombay, year 1326, Litho, Raqqi, with Maqtal Abi Makhnaf and Mathirul Ahzan
12. Najaf, Ruqai.
13. Najaf. Ruqai, along with Dastane Mukhtar.
14. Najaf, 1369 H. Ruqai.
15. Qum, Pocket Edition, with Preface and Marginal Notes by Muhammad Sohofi.
16. Najaf, 1385 A.H. Kutubkhana Haideriya with Hikayate Mukatar.
17. Qum, Manshoorate Shareefe Razi, Year 1364 Solar (Shamsi) with Qissa Mukhtar
18. Tabriz, Litho edition.

## **Translations of the Book**

Mirza Reza Quli Khan translated the book into Persian and named it Laj-jatul Alam wa hujjatul umam.

Also, Shaykh Ahmad bin Salamah Najafi has translated it into Persian.

Al-Zariah 26/201

Muhammad Ibrahim bin Muhammad Mahdi Nawab translated this book into Persian under title Faiz ud dumoo, which has been printed in Tehran in 1286 A.H. Also Sayyid Ahmad Fehri translated it into Persian under the title Ahe soozan bar mazare shaheedan.

## **Our Style in this Book**

Our aim behind the research on this book is to present the original text without any errors and for attaining this aim our reliance has been on the below mentioned copies:

**A:** The copy in Razaviya library in Mashhad, No: 15317 along with the book Ad-durrus Sameen and the copy inscribed by Abul Hasan Isfahani in the year 1117 which we have indicated this by the 'R' sign.

**B:** Whatever Majlisi has mentioned in Bihar from Malhoof and he has brought most of the content of the book in Bihar, we have marked it "B".

**C:** The printed copy printed at Haideria Press, Najaf in 1369 A.H. indicated by sign "A". We have used it sparingly.

We have followed the original wordings and texts but most of the differences have appeared in the explanatory notes in the margin.

The second stage of our research has been the quoting of the statements found in this book. While verifying these statements with the authoritative and historical sources, we have come across this difficulty that the statements in the said reliable copies also have been altered and changed. Thus, we have verified them with the true authoritative books and corrected them a brief note of which we have brought in the margin so that the reader by studying it, may get the maximum awareness of the event of Karbala. In case of some of the translations we have relied on Kitabul Elam by Khairuddin Zarkali and Hashiya Alam an Nubla and some other books also.

We have also quoted brief translations from other books in our text.

Short notes of information about cities and areas have been furnished so that the reader can also be fully aware, from the beginning to the end of the event of Karbala, from geographic viewpoint too.

**And Praise is for Allah the Lord of the Worlds.**

**The holy city of Qum 3rd Shaban-141 A.H.**

**Birthday of Imam Husayn (a.s.)**

## List of the Books Referred

### Primary Sources

1. The Holy Quran
2. Absarul A'yn fee Ansarul Husayn –Shaykh Muhammad Samawi, Kitabkhana-e-Baseerati, Qum, 1408 A.H.
3. Ehqaqul Haqq –Qazi Nurullah Marashi Shustari, With marginal notes by Sayyid Shahabuddin Marashi –Public Library of Ayatullah Marashi, Qum
4. Adabut Tiff –Sayyid Jawwad Shabbar, Darul Murtadha, Beirut
5. Al-Irshad –Shaykh Mufid, Kangirah Hazara Shaykh Mufid, Qum
6. Usdul Ghaba –Ali bin Muhammad Jazari, Egypt 7. Al-Elam –Khairud-din Zarkuli, Darul Ilm Iilmalaeen, Beirut
8. Elamun Nisail Muminat –Muhammad Hassoon and Ummo Ali Mashkooor, Intisharat Uswah, 1411 A.H.
9. Al-Ikmal –Ibn Makoola, Muhammad Amin Printery, Beirut
10. Al-Aman –Sayyid Ibn Tawus, Mausise Alal Bait, Qum
11. Ansabul Ashraf –Ahmad bin Yahya Balazari, Darul Tarruf, Beirut
12. Ansarul Husayn –Shaykh Muhammad Shamsuddin, Darul Islamiyyah, 1401 A.H. Mahdi
13. Izahul Ishtebah –Allamah Hilli, Institute Nashre Islami, Qum
14. Biharul Anwar –Allamah Majlisi, Darul Kutubul Islamiyyah
15. Turathul Karbala –Salman Hadi Tama', Mausise Alami, Beirut
16. Biography of Imam Husayn and his Martyrdom from the Book: Tabaqat Ibn Sa'ad –Turathona Journal, Ins. Alal Bait, Qum, Issue no. 10

17. Tasmiya min Qatli Ma al-Husayn –Fazl bin Zubair Kufi, from the com-panions of Imam Baqir and Sadiq (a.s.), Turathona Journal, Issue No. 2
18. Taqreebul Ma'arif –Abu Salah Halabi, Manuscript at Public Library of Ayatullah Marashi, Qum
19. Tanqihul Maqal, Shaykh Abdullah Mamaqani
20. Tahzibut Tahzib –Ahmad bin Ali bin Hajar Asqalani, Dairatul Ma'rif Nizamiyyah Press, India
21. Jumheratul Lugha –Muhammad bin Hasan bin Dareed, Darul Ilm Lil malaeen, Beirut
22. Hikayatul Mukhtar fee akhaz at-thar –Sayyid Ibn Tawus, Intesharat Sharif Radi, Qum
23. Khulasatul Aqwal –Ar-Rijal –Allamah Hilli, Intesharat Sharif Radi, Qum
24. Ad-Dharia ila tasanefa Ash-Shia –Shaykh Aqa Buzurg Tehrani, Daral Adwa, Beirut
25. Ar-Rijal –Ibn Dawood Husayn bin Ali, Intesharat Sharif Radi, Qum
26. Ar-Rijal –Shaykh Tusi, Intesharat Sharif Radi, Qum
27. Ar-Rijal –Najjashi, Ins. Nashre Islami, Qum
28. Ar-Rijal fee Tajul Uroos –Majlis Dairatul Ma'rif Uthmani Press, Hy-derabad, 1401 Lunar
29. Riyazul Ulama –Shaykh Abdullah ?fandi, Public Library of Ayatullah Marashi, Qum
30. Zainab Kubra –Shaykh Ja'far Naqadi, Imam Husayn Foundation, Qum
31. Safinatul Bihar –Shaykh Abbas Qummi, Mausise Intesharat Farhani
32. Seer Alamul Nubala –Muhammad bin Ahmad bin Uthman Zahabi, Mausisar Risalah, Beirut
33. Sharho Nahjul Balagha –Ibn Abil Hadid, Darul Ahya Kutubul Ar-biyyah
34. As-Sihah –Ismail bin Hamad Jauhari, Darul Ilm lilmalaeen, Beirut, 1990 AD
35. Ziyatul Ainain Fee Tadkerah Ashabul Husayn –Muhammad Hasan Buqrat Sabzawari, Iran Printing Press, Mashhad
36. Tabaqat Alamush Shia –4th Century, Shaykh Aqa Buzurg Tehrani, Darul Kitab al-Arbi, Beirut
37. At-Taraif –Sayyid binTawus, Khayyam Printing Press, Qum
38. Al-Ghadeer –Shaykh Abdul Husayn Amini, Darul Kutubul Islamiyyah, Tehran
39. Fehrist al-Fabai Catalogue of Manuscripts at the Library of Asatane Quds Radawi Muhammad Asif



Fikrat, Intesharat Astane Quds Radawi, Qum

40. Catalogue of Manuscripts –Public Library of Ayatullah Marashi, Sayyid Ahmad Husayni, Qum

41. Catalogue of Manuscripts at Majlis Library –Abdul Husayn Haeri, Majlis Library Publications, Tehran

42. Catalogue of Manuscripts at Mulk Library (Tehran), Hunar Publications, Tehran

43. Fehrist Shaykh Tusi, Intesharat Sharif Radi, Qum

44. Fehrist Nam-o-athar Danishmandane Shia –Muntajibuddin Ali bin Ubaydullah, Kitabkhana-e-Murtazavi, Tehran

45. Fehrist Kitabhai-e-Arabi –Khan Baba Mashar Offset Press

46. Qamoos ar-Rijal –Shaykh Muhammad Taqi Shushtari, Mausise Intesharat Islami, Qum

47. Kitab Khana Ibn Tawus-o-Ahwal-o-Athare-oo, Eton Kulburk, Public Library of Ayatullah Marashi, Qum  
48. Kashful Muhajja –Sayyid Ibn Tawus, Daftare Tableeghat-e-Islami, Qum

49. Al-Kunni wal Alqab –Shaykh Abbas Qummi, Intesharat Bedar Qum

50. Lisanul Arab –Muhammad bin Mukarram, Ibn Manzoor, Darul Ahyait Turathul Arabi, Beirut 1408 A.H.

51. Al-Lohoof –Sayyid Ibn Tawus, Intesharat Sharif Radi, Qum

52. Al-Mujazir at-Taefiya fi ahdil Shaykhil Mufid –Faris Tabreziyan, Kan-goorah Hazarah Shaykh Mufid, 1413 Lunar

53. Majmaul Bahrayn –Shaykh Fakhruddin Tarihi, Darul Kutubul Ilmiyyah, Najaf

54. Mukhtasar Tarikh Damishq, Muhammad bin Mukarram Ibn Manzoor, Darul Fikr, Beirut

55. Al-Mudawwunatul Tarikhiyya Li Waqatit Tiff, Sayyid Abdul Aziz Tabatabai, Mujalla-e-Mausoom, Issue no. 12, Volume 3, 1412 Lunar

56. Mustadrakat Ilm al-Rijalul Hadith –Shaykh Ali Namazi, Haidery Printing Press, Tehran, 1414 Lunar

57. Muallimul Ulama –Ibn Shahr ?shob, Haidariyyah Printers, Najaf

58. Mojamul Buldan –Yaqoot bin Abdullah, Daru Ahyaut Turathul Arabi, Beirut 1399 Lunar

59. Mojam Rijalul Hadith –Sayyid Abul Qasim Khoori, 4th Edition, Beirut, 1409 Lunar

60. Maqatilul Talibiyyin –Abul Faraj Isfahani, Darul Ma'refa, Beirut

61. Maqtal al-Husayn –Lut Ibn Yahya Abu Makhnaf, Chapkahna-e-Ilmiyyah, Qum

62. Maqtal al-Husayn wa Masra' Ahlul baitehi Ashabehi fee Karbala –Lut bin Yahya Abu Makhnaf, Intesharat Sharif Radi, Qum
63. Maqtal al-Husayn –Maufaq bin Ahmad Khwarizmi, Intesharat Kitab–khana Mufid, Qum
64. Maqtal al-Husayn –Sayyid Abdul Razzaq Musavi Muqrim, Darul Kitabul Islami, Beirut, 1399 Lunar
65. Manaqib –Ibn Shahr Ashob, Intesharat Mustafawi
66. Waq'atu Tiff –Lut bin Yahya Abu Makhnaf, Intesharat Islami, Qum

## **Secondary Sources**

1. Akamul Marjan –Shablanji, Deluxe Edn. Cairo
2. Al-Ittehaf be Hubbil Ashraf –Shubrawi Zubaidi, Egyptian Edition
3. Al-Akhbarut Tiwal –Qirmani, Baghdad Edition
4. Al-Akhbarut Tiwal –Dinawari, Cairo Edition, 1330 A.H.
5. Usudul Ghaba –Ibn Athir, Egypt Edition, 1280 Lunar
6. Isafur Raghebeen –Muhammad bin Sabban, with marginal Notes of Nurul Absar, Egypt Edition
7. Asmaur Rijal –Dhahabi, Manuscript
8. Al-Isabah –Ibn Hajar Asqalani, Egypt Edition
9. A'lamun Nisa –Kahhala, Damascus Edition, 1359A.H.
10. Al-Aghani –Abul Faraj Isfahani, Egypt Edition
11. Al-Insul Jaleel –Majeedudeen Hanbali, Cairo Edition
12. Izahul Maknoon –Baghdadi
13. Al-Bada wat Tarikh –Mutahhar bin Tahir Maqdasi, Shalon Edition, 1916 AD
14. Al-Bidaya wan-Nihayah –Ibn Kathir Dimishqi, Chap Sa'ada, Egypt
15. Al-Bayan wat-Tabbiyyin –Jahaz, Egypt Edition
16. Tajut Tarajum –Qasim Hanafi, Leipzig Edition, 1862 AD
17. Tajul Uroos –Muhammad Murtadha Zubaidi, Cairo Edition

18. Tarikhul Islam –Muhammad bin Ahmad Dimishqi, Egypt Edition
19. Tarikhul Islam –Zahabi, Egypt Edition
20. Tarikhul Islam wa Rijal –Uthman Dada Hanafi,
21. Tarikhul Ummam wal Muluk –Muhammad bin Jurair Tabari, Regular Edition, Egypt
22. Tarikh Baghdad –Khatib, Egypt Edition, 1349 A.H.
23. Tarikhul Khulafa –Suyuti, Chap Maimaniyyah, Egypt
24. Tarikhul Khamees –Husayn bin Muhammad Diyar Bakri, Chap Wah–biyya, Egypt
25. Tarikh Dimishq (Selection) –Ibn Asakir Dimishqi, Chap Rauzatush Sham
26. Tarikh Kufa –Buraqi, Najaf Edition, 1356 A.H. 27. At Tabeer –Sama'ani
28. At–Tohfatul Oliya wal Adabul Ilmiyyah –Ali bin Husayn Bakthir, Manuscript
29. Tadkeratul Huffaz –Zahabi, Hyderabad Edition
30. Tadkeratul Khawas –Sibte Ibn Jawzi, Chap Ghari
31. Tafsirul Quran –Ibn Kathir Dimishqi, with marginal notes of Fathul Bayan, Chap Bulaq, Egypt
32. Tahzibul Asma wal Lughat –Abi Zarkiya Nawawi, Egypt Edition
33. Tahzibut Tahzib –Ibn Hajar Asqalani, Hyderabad Edition, 1325 A.H.
34. Jaliyatul Kidri fee Sharhi Manzoonihil Barzanji –Abdul Hadi Abyari Misri, Egypt Edition
35. Jameal Usool –Ibn Athir Jaziri, Egypt Edition
36. Jameul Fawaid min Jame–al–Usool –Muhammad bin Muhammad bin Sulaiman, Indian Edition
37. Jumharatul Asharil Arab –Ibn Abil Khattab, Egypt Edition, 1308 A.H.
38. Jumharatul Ansab –Ibn Hazam, Egypt Edition, 1948 AD
39. Hilyatul Awliya –Abu Nu'aym Isfahani, Egypt Edition, 1351 AD
40. Khizanatul Adab –Abdul Qadir bin Umar Baghdadi, Egypt Edition, 1299 A.H.
41. Al–Khasaisul Kubra –Suyuti, Hyderabad Edition
42. Ad–Durrul Manthur fi Tabaqati Rubatil Khudoor –Zainab Fawaz, Egypt Edition, 1312 A.H.

43. Zakhairul Uqbah –Muhibuddin Tabari, Chap Qudsi, Cairo
44. Zailul Mazeel –Ibn Jurair Tabari, Egypt Edition, 1326 A.H.
45. Rabiul Abrar –Zamakhshari
46. Rishfatus Sadi –Abu Bakr Alawi, Chap Ghari
47. Rughbatul Amil min Kitabil Kamil –Sayyid bin Ali al–Marsafi, Egypt Edition
48. Ar–Riyazun Nazarah fee Manaqibul Asharah –Muhib Tabari, Egypt Edition, 1327 A.H.
49. Sabaikuz Zahab fi Ma'fate Qabailul Arab –Muhammad Amin Baghdadi As–Suwaidi, Baghdad Edition, 1280 A.H.
50. Simtul Layali –Abdul Aziz Maimani, Egypt Edition, 1354 A.H.
51. Seer Alamun Nubala –Zahabi, Egypt Edition
52. Sharho Nahjul Balagha –Ibn Abil Hadid, Beirut Edition, 1374 A.H.
53. Ash–Sharaful Mabad le Ale Muhammad –Nabhani, Egypt Edition
54. Sahih Tirmidhi –Chap Sa'adi, Egypt
55. Sifatus Safwa –Abul Faraj Ibnul Jauzi, Hyderabad Edition, 1355 A.H.
56. As–Sawaiqul Mohreqa –Ahmad bin Hajar Haithami, Abdul Latif Edition, Egypt
57. At–Tabaqatul Kubra –Abdul Wahhab She'rani, Cairo Edition
58. Al–Araisul Waziha, Abyari Misri
59. Al–Iqdul Fareed –Ibno Abdi Rabbi, Egypt Edition
60. Umdatul Qari –Mahmood bin Ahmad A'ini, Cairo Edition
61. Ghurarul Khasais –Burhanuddin Muhammad bin Ibrahim, Egypt Edition
62. Al–Fusoolul Muhimma –Ibn Sabbagh Maliki, Chap Ghari
63. Al–Fehrist –Ibn Nadeem
64. Al–Kamil fi Tarikh –Ibn Athir, Egypt Edition
65. Kasfuz Zunoos –Haji Khalifa

66. Kifayatut Talib –Kanji Shafei, Chap Ghari
67. Al-Kunni wal Asma –Dawlabi, Hyderabad Edition, 1322 A.H.
68. Al-Kawakibud Durriya –Abdur Rauf Manawi, Chap Al Azhar, Egypt
69. Al-Lubabo fi Tahzibil Ansab, Ibn Athir, Egypt Edition 1356 A.H.
70. Lisanul Mizan –Asqalani, Chap Hyderabad, 1331 A.H.
71. Masirul Inaqah –Qalqashandi, Kuwait Edition
72. Mujabi Ad-Dawah –Abdullah bin Muhammad bin Ubaidullah Abi Duniyya, Bombay Edition
73. Majmauz Zawaid –Haithami, Chap Qudsi, Cairo
74. Al-Mahasin wal Masawi, Baihaqi, Beirut Edition
75. Muhazirul Abrar –Muhiyuddin bin Arabi, Egypt Edition
76. Al-Mahbar –Muhammad bin Habib, Hyderabad Edition, 1361 A.H.
77. Al-Mukhtar –Ibn Athir, Manuscript
78. Mukhtasar Tadkeratul Qurtubi –Sherani, Egypt Edition
79. Miratul Jinan –Yafa'i, Hyderabad Edition
80. Al-Mojamul Kabir –Tibrani, Manuscript
81. Miftahun Najah fi Manaqibe Ale Aba –Muhammad  
Khan bin Rustam Badakhshi, Manuscript
82. Maqtal al-Husayn –Khwarizmi, Chap Ghari
83. Al-Milal wan-Nihal –Shahristani, Egypt Edition
84. Al-Manaqib –Ahmad bin Hanbal, Manuscript
85. Muntakhab Kanzul Ummal –Maulavi Ali Hindi, on the margins of Musnad, Egypt Edition
86. Al-Muntazam –Abul Faraj Ibn Jawzi, Hyderabad Edition, 1357 A.H.
87. Mizanul Etedal –Zahabi, Egypt Edition, 1325 Lunar
88. An-Nujoomuz Zahira –Ibn Taghri Bardi, Printed by Darul Kutubul Misriyyah

89. Nasabu Quraysh –Musab bin Abdullah Zubairi, Egypt Edition, 1953 AD
90. Nazm Durarus Simtain –Zarandi, Printed at Al-Quza Printing Press
91. An-Naqaidh baina Jurair wal Farazdaq –Muammar bin Muthanna, Leiden Edition
92. Nurul Absar –Shablanji, Egypt Edition
93. Nurul Qabasul Mukhtasaru minal Maqtabis –Yusuf bin Ahmad Yagh-moori, Chap Qasyaran
94. An-Nihayah –Qalqashandi
95. Al-Wafi bil Wafyat –Safdi
96. Wasilatul Mal –Hadhrami ba Kathir, Manuscript
97. Al-Wulah wal Quza –Hamad bin Yusuf Kandi, Beirut Edition, 1908 AD
98. Yanabiul Mawaddah –Qundoozi, Istanbul Edition

[1] [1]

SHARES

---

**Source URL:** <https://al-islam.org/lohoof-sighs-sorrow-sayyid-ibn-tawus>

### Links

- [1] <https://www.addtoany.com/share>
- [2] <https://al-islam.org/person/sayyid-ibn-tawus>
- [3] <https://al-islam.org/organization/naba-organization>
- [4] <https://al-islam.org/printpdf/book/export/html/40068>
- [5] <https://al-islam.org/printepub/book/export/html/40068>
- [6] <https://al-islam.org/printmobi/book/export/html/40068>
- [7] <https://al-islam.org/person/sayyid-athar-husayn-sh-rizvi>
- [8] <https://al-islam.org/tags/karbala>
- [9] <https://al-islam.org/tags/martyrdom>
- [10] <https://al-islam.org/tags/ashura>
- [11] <https://al-islam.org/person/imam-husayn>