IMĀM HUSAYN(A)
and
TRAGIC SAGA OF KARBALA

By:
Ali Nazari Munfared

Translated by:
Ali Ebrahimi

امام حسین علیه السلام

و

غمنامهٔ کربلا

مؤلف: علی نظری منفرد

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيم

IN THE NAME OF ALLAH

MOST COMPASSIONATE

MOST MERCIFUL

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In His Name

To He who empowered me with patience and wisdom througout reproduction of the book.

TO Ahl Al-Bayt (the praised ones) whose intercession I seek and whom I implore their reception of this sacred piece of work.

To Sayyid Al-Shuhada (a) who is lord of all martyrs of Islam TO my family whose age-old endurance enabled me to accomplish the translation.

Translator

A. Embrahimi

Author's Word About the Book

The tragic event of Ashura Husayni is one of the most sweeping historical incidences in which a reference is made to delicate points and exact happenings of Karbala event, few incidences of the kind are found in history, particularly in Moğazi, in the wars occurred in Muhammad (the praised one) time and afterwards.

For example, in Maqatil where the great movement of Ashura has been written down, we see the epic verses recited by Imam Husayn (a) when fighting or orating as well as epic verses by his companions to which in wars less attention has been made, so have his companions names, names of those who murdered them, the order of their martyrdom, their appearance in the battlefield, statments Imam (a) made when visiting them, or orations of the House (a) during a journey and captivity.

These are the unique features found in the great event of Karbala, representing, in its own right the attempt made and care extended by narrators and people who recorded Ashura incidence of 61 A.H.

On the other hand, those oriented this great historical event that still keeps its freshness, appeal and didacticism persisting today : after centuries passed depicted it by various methods- that is the resultant look at this great event from different angles - some of which a mention would suffice. Of course, we must be mindful of one point that, here, criticizing or solidifying one method or another is not in question, or we are not to choose them. Any method that has been favored by the author and that has been a basis for him to formulate his book deserves praising because Imam Husayn (a) Movement has got multifarious dimensions, naturally each of which has been interesting for the author and he has taken the same dimension into consideration and has elucidated it. But what is concerned here is naming some

of the materials that have been presented around the event of Karbala as well as a comparison being made between the present book and those writings.

1. Collecting and writing the event of Karbala merely like one historical incident as well as others that have been recorded in their proper time and place.

Of course, some have put a narration in detail, such as "Tārikh-e Ṭabari and "Al-Kamil fi Al-Tarikh; some others have narrated the event in brief like" Tarikh-e Yaqubi" and "Moravvij Al-Zehab"; another group has made a narration neither broadly nor briefly such as "Irshād" of Shaykh Mufid," Muthir Al-Aḥzān" of Ibn Namā, and "Al-Malhuf" of Sayyid Ibn Ṭawus.

2. The other group has not launched to write about the Maqtal directly but has cited the life, temperament and virtues of Imam Husayn (a), While speaking of the event of Karbala, among which "Biḥar Al-Anwār of Allamah Majlisi, "Avālim" of Boḥrāni, "Jalā' Al-áyun" of Shebirr, "Kashf Al-Ğammeh" of Erili, and "Manāqib" of Ibn Shahr Ashūb can be named.

3. A group of writers have cast an analytic look at Ashura Movement, and by thinking that school of Ashura teaches men lessons of valour, patience, self-devotion, faithfulness, faith, cordiality and love for God, they have gathered up the relevant incidences of Ashura, i.e, "Samu Al-Lizzāt" of 'Alā'li, "Ḥayat Al-Husayn" of Qarshi and the like.

4. Another panel has regarded the revolution of Karbala as an epic move, examining it from this aspect, orienting the epics of Ashura and has established its appropriate points, such as "Ḥemāseh Husayni "of Shahid Mutahhari.

5. Some compilers have embarked on exploring the causes of Husayn (a)'s uprising, recounting the incentives of his uprising in a written collection.

These are typical methods that are given by the writers in the field of Maqtal writing or a representation of real image of Ashura incidence.

Manner of Writing

In writing the book, what has been concerned in respect of order of Karbala event is Imam(a) and his companions' departure, starting from and ending in Medina, and it is made within five trips :

First Trip : Departing from Medina towards Mecca with an aim of balking at an allegiance with Yazid and turning to a suitable status to send his message to world moslems in the framework of meetings, speeches as well as of a letter sent to people of Kufa or Basra in order not to make an allegiance to Yazid and to reject his eligibility for moslems caliphacy.

Second Trip : Departing from Mecca towards Iraq that apparently took place for hearkening Kufians invitation through many letters sent to him, as well as those who had been dispatched to him, in fact the departure was because of the great mission, that great uprising, for prosperity and enlightenment of men and for stamping out the horrible corruption people were entangled with, as he himself has stated on the philosophy of his uprising

« ... إِنِّي لَمْ أَخْـرُجْ أَشِراً وَلا بَـطِراً وَلا مُـفْسِداً وَلا ظـالِماً وَإِنَّمـا خَـرَجْتُ لِـطَلَبِ الْإِصْـلاحِ فِي أُمَّةِ جَدِّي أُرِيدُ أَنْ آمُرَ بِالْمَعْرُوفِ وَأَنْهىٰ عَنِ الْمُنْكَرِ ...»[1]

Where ended in martyrdom and he himself knew it as he states: The Messenger (the praised one) has said :[2] «شاءَ اللّٰهُ أَنْ يَـراكَ قَـتِيلاً» and he himself stated :[3] «أَمَرَنِي رَسُولُ اللّٰهِ بِأَمْرٍ وَأَنَا ماضٍ فِيهِ».

Third Trip : the household departing to Damascus with a mission of promulgating Imam(a)'s message.

Fourth Trip : Moving from Damascus towards Karbala and holding a mourning rite for their loved ones beside Imam(a), his dear companions and his descendants holy shrine.

1- I didn't move out for cruelty, aggression, fun, or selfishness but I call for amendment in my ancestor's Ummah and for fulfilment of obligation, "bid to good deeds, and forbid the bad ones". 2- God wants to see you killed.

3- Prophet, the Messenger(s) has ordered me something that I am after accomplishing.

Fifth Trip : Returning to Mecca :

These trips are what this book focuses on, and as before and after the trips, also in midst of them there have taken place dozens of incidents so the first part of the book is divided into ten chapters through which happenings have been considered.

Features :

1. The book is arranged according to Imam(a)'s moves and his family from Medina to Medina.

2. A mention is made of the names of homes Imam(a) passed through on his way from Mecca to Karbala coupled with how he encountered the residents.

3. Collecting and mentioning the names of those who had been martyred in Karbala with him, that are over 72 well-known martyrs.

4. Translating each one of Imam(a)'s companions throughout the text or in footnotes as much as they are extracted.

5. Translating and biographies of those whose names have been referred as in some occasions.

6. Mentioning the names of those who accompanied Imam Husayn(a) to Karbala, but for some reasons they failed to be martyred.

7. Citing the names of some women and children who had been held captive after Hadrat Ali ibn Husayn (a) was martyred.

8. Specifying the homes Ahl-e-Bayt, the House (a) passed through when being held prisoners.

9. Narrating the Hadiths that denote Imam(a)'s knowledge of his martyrdom and the events after it.

It is necessary to mention that the afore-mentioned information is included in other Maqatil but what characterizes this book is the classification and gathering of all information.

Title of the book

It is essential to know that the book is titled according to an

excerpt of Holy Qura'n, for the Almighty God interprets in Quran the past events as "Saga" and this word with its derivatives read in Quran in many instances for example, it states as to the Companions of the Cave «نَحْنُ نَقُصُّ عَلَيْکَ نَبَاَهُمْ بِالْحَقِّ» [1].
Also Qurán raises what has happened to the prophets (s) with the word "Qeṣaṣ" (sagas), for example, it says in verse of Ǧhāfer
«وَلَقَدْ اَرْسَلْنا رُسُلاً مِنْ قَبْلِکَ مِنْهُمْ مَنْ قَصَصْنا عَلَيْکَ »[2]
and in verse of Nesā' «وَرُسُلاً قَدْ قَصَصْنا عَلَيْکَ مِنْ قَبْلُ»[3]
and in verse of Hud «وَکُلاً نَقُصُّ عَلَيْکَ مِنْ اَنْباءِ الرُّسُلِ ما نُثَبِّتُ بِهِ فُؤادَکَ»[4]
It also commands the Messenger(s) as : "Say the Sagas to the people to think of : «فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَکَّرُونَ».
It mentions the other events under the same name as :
«ذٰلِکَ مِنْ اَنْباءِ الْقُرىٰ نَقُصُّهُ عَلَيْکَ مِنْها قائِمٌ وَحَصِيد»[5]
and
«کَذٰلِکَ نَقُصُّ عَلَيْکَ مِنْ اَنْباءِ ماقَدْ سَبَقَ» [6].

However, the word "Saga" means pursuing the trace[7] as well as referring to traces and events in the past, and the event of Karbala and Imam Husayn(a) movement is one of the greatest sagas of Islamic history that worths being attended to. Just as the Quranic sagas being narrated do not intend to be a mere information, but so Quran mentions the reason for thinking and admonition. The Saga of Karbala is also of the very important incidences of Islamic history and of the greatest divine revolutions. It leads any reader to a deep thought and through the inclusive dimensions it is a medium of guiding Ummah and human communities.

Necessary note :

What goes on here for dear readers is quoted in reference to sources and it has been attempted that the authentic sources be

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1- Verse of Kahaf : 13
2- Verse of Ğāfer : 78
3- Verse of Nesā' : 164
4- Verse of Hud : 120
5- Verse of Hud : 100
6- Verse of Tāhā : 99
7- Mofrādāt Rāğeb 419

used as much as posssible. In expressing the information, there might be some names of people cited in such a way that they do not comply with as they are known to everyone, clashing with those mentioned in some other books, or even they are referred in two different ways, that is because faithfulness to origins and sources is intended.

Ali Nazari Monfared

PREAMBLE

Among those, most marked, who brought up humanity in all historical stages and cemented the lofty foundation of human thoughts, giving an entity to social - individual values was the chief martyr Hadrat Husayn ibn Ali (a).

He illuminated with the light of guidance the darknesses that were placed within the mankind's evolutionary and spiritual headway, giving the good tidings of guidance dawn in the horizon of hearts of all those who sought the truth and the path of prosperity.

He was a righteous teacher who taught didactic and fateful lessons to men in line with fulfilling his great ancestor-Muhammad, the Messenger(s)'s mission through campaigning against manifestations of depravity, destroying tyranny and establishing the school of faith and justice.

He was not after political status or material benefits in his historical uprising and the only aim he followed was to help the deviants out of ignorance whirlpool, calling them upon the straight path of guidance.[1]

He rose up to lead the Islamic Ummah to deliverance and rectitude and to achieve the rule of Allah by practicing the obligation of "bid to good, and forbid the bad" in Islamic community.[2]

The sanctity of aim and pure intention of this great man entailed his everlasting memorable name among the Ummah and man will remember him for keeps because he is a parable of all virtues.

Husayn (a), in that touchy juncture of history, could not behold trampling of the Islamic crucial doctrines, see solidifying of

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1- Meshāh Al-Motahajjed 551 (Ziyarat Arba'in)

٢ـ «إِنِّي لَمْ أَخْرُجْ أَشِراً وَلا بَطِراً وَلامُفْسِداً وَلا ظالِماً وَإِنَّما خَرَجْتُ لِطَلَبِ الْإِصْلاحِ فِي أُمَّةِ جَدِّي صَلَّى اللّهُ عَلَيْهِ وَآلِهِ أُرِيدُ أَنْ آمُرَ بِالْمَعْرُوفِ وَأَنْهى عَنِ الْمُنْكَرِ»

heresies as well as prevailing of degeneration, for as a divine leader, he felt it a duty to confront with the ill-fitted arrongant elements of the Umawids, firmly standing against the facets of degradation, rebellion, cruelty and infidelity caused by the family of Abu sofyān, particularly that the grounds of this rise-up had been paved by Ali(a), his grandfather, Imām Hassan (a), his dear brother during hard age-old years.

Ibn Abu Al-Ḥadid says : "He is a figure who never gave in to humiliation and chose manliness and martyrdom in the shadow of sword over meanness and downgradation. He and his companions were given a respite but he never embraced humiliation.[1]

In this preface, reference will be made to a few matters around this unique figure while avoiding a literal translation, a figure who, after centuries past, is left with a trace of memory in hearts and his name is pronounced as yet, and his proud movement is inspirational for the nations, his blood account of martyrdom headlines outstandingly the life of Islam and Qura'n, his household captivity is the cause for scandal and obliteration of enemies, his dimensional sacrifice gives rise to an amazement of the worlders and finally his capability and patience have brought about an astonishment of divine angels.[2]

Umm-e-Faḍl[3], the wife of Abbas ibn 'Abd Al-Motalleb-Muhammad (s)'s uncle-says : "I dreamed as if there was an amputation of Muhammad(s)'s body, laying on my lap; as I woke up fearing what could be the paraphrase of this dream I went up to prophet(s) telling him my dream.
He stated : "What a good dream!" Enshā allah, God-willing,

1- Account of Nahjulhalağa Ibn Abu A-lHadid 249.3

2- (Ziyarat of sacred places) «قَدْ عَجِبَتْ مِنْ صَبْرِکَ مَلائِکَةُ السَّمٰواتِ»

3- She, Labāba, is the daughter of Hāres ibn Ḥezn Helāli and her sister is Maymuna, wife of Muhammad(s) and it is said that she is the first woman believing in the Messenger of God(s) after khadija. She gave birth to seven children. from her husband, Abbas, namely Faẓl, 'Abdullah, 'Abdullah, Me'abod, Qethm, Abdul rahmān and a daughter of Umm Ḥabiba (Al-Istī'ab 1907.4)

Fātima gives birth to a son soon who will be cherished by you.

It didn't take long that Husayn(a) was born from Fātima Zahra(a) and as Muhammad(s) had said, Umm-e-Faḍl reared him.[1]

The Messenger of God(s) and Birth of Husayn(a)

As Muhammad(s) heard about the birth of Husayn (a), he rushed to Fātima's house while a sign of sorrow was written all over his holy face, he stated in a forlorn tone : O Asmā' ! bring my child, Asmā' handed to prophet(s) the baby wrapped in swaddling-clothes.

Muhammad(s) hugged the baby, kissing him and weeping.

Asmā', being severely impressed by seeing his mood, said : "O Messenger of God(s) may my parents be thy ransom ! what are you crying for?"

Prophet(s) stated : "I cry for my baby!

Asmā' said amazingly: This baby is a newly born!

Messenger of God(s) stated : "He will be murdered by a cruel group, may God deprive them of my intercession".[2]

Then he rose up and said to Asmā' sorrowfully : "Let not Fātima know what I said, for she's just given birth to him."[3]

Birth and Naming Ceremony

When Husayn(a) was born, prophet(s) embraced him, reciting the Izan in his right ear and in his left one[4] and he was

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1- Mostadrak Al-Ṣaḥihin 127.3

٢- «تَقْتُلُهُ الفِئَةُ مِنْ بَعْدِي لا أَنالَهُمُ اللّهُ شَفاعَتِي

3- Ḥayat Al-Imam Al-Husayn 27.1. In Amāli shaykh Ṣedduq, meeting 28, Hadith 5, it reads : Prophet(s) delivered Husayn(a) to Ṣafiyya, daughter of 'Abdulmotalleb after birth, while weeping, he stated : "O my baby, may God curse the murderers and he said this three times. Ṣafiyya said to him: "May my parents be thy ransom! who are his murderers? He stated,"بَقِيَّةُ الفِئَةِ الباغِيَةِ مِنْ بَنِي أُمَيَّةَ" In Amāli, it's been recorded "بقية الفئة الباغية " but it definitely seems to be تقتله الفئة الباغية

4- Kāsf Al-Ğamma 3.2 and 4

given the auspicious name of Husayn upon prophet(s)'s bid.[1]

Historians have put as : Arabs were not familiar with names of Hassan and Husayn in paganism time to name their babies thereof. prophet(s) was inspired by God with these two names to be given to Fātimā's offsprings.[2]

Siyuṭi narrated as : "Hassan and Husayn are two names of people of Heaven that Arabs never put on their children.[3]

According to Islamic tradition, Prophet(s) sacrificed two sheep for Husayn (a) on seventh day of his birth, a piece of which was granted to mid-wife and an equal sum to Husayn(a)'s hair weight was paid on charity, tincturing his holy head with a fragrant substance.[4]

Attributes

Commander of the Faithful(a) is quoted to say as : "Hassan is most resembling man to prophet(s) from head to part of his chest and so is Husayn(a) from foot to his chest, both dividing this resemblance to prophet(s).[5]

Abu Rāfá says : "Fatima(a) came to prophet (s), saying to him : Both, Hassan and Husayn, are your offsprings, grant them something".

God's Messenger(s) stated : Yet, I granted my submissiveness and virtues to Hassan; My generosity and valour to Husayn.

Fātima said : "O prophet(s)! we are pleased with what you granted us.[6]

Personality

Personality of every person is depicted by features of which science, faith, Jihad, campaign, self-devotion, constancy, chastity,

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1- Kāsf Al-Ğamma 4.2 .
2- Asad Al-Ğāba 11.2 .
3- Tarikh Al-Khulifā' 188.
4- Bihār AlAnwar 239.43 .
5- Brief history of ibn Assāker 117.7 .
6- brief history of ibn Assāker 118.7 .

cordiality, piety are the most salient ones. One may have some of these features but all these virtues in their entirety cannot be fulfilled in the uninfallibles and proofs of God and Imam must hold all these features as he leads the society and the people in word, in manner and in action. In this direction, Hadrat Sayyid Al-Shuhadā(a) has been widely known to everybody in holding all moral virtues as well as perfect attributes. Here, we mention just a few of delineations and interpretations associated with this great figure :

Countenance of Husayn(a) in Qura'n

In the glorious Qura'n, there are abundant explicit, implicit or paraphrasic verses relative to prophet(s)'s Household, some of which would suffice to be mentioned :

1- Verse of Mawaddat (Intimacy)

قُل لا اَسْأَلُكُمْ عَلَيْهِ اَجْراً اِلَّا الْمَوَدَّةَ فِي القُرْبىٰ [1]

Ibn Abbas says : " when this verse was descended, the Apostle (s) was said : "O Apostle! who are your kins that are obligatorily to receive affection?!"

Prophet (s) stated : "Ali, Fātima and their two offsprings (peace be upon them all)[2]

2- Verse of Tathir (purification)

اِنَّما يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ البَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً [3]

Āyašah has quoted : One day prophet(s) wearing a Yemeni striped clothes came out, at the same time Hassan, Husayn, Fatima and Ali (a) respectively in a short interval came across Muhammad (s) and he clad them in striped clothes he was wearing and stated :

اِنَّما يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ البَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً [4]

Another narration reads that : A father and his son came to Āyasah and asked about Ali ibn Abutalib(a), Āyasah replied :

1- Sura : Shuri : 23.

2- Umdah ibn betriq 50.

3- Sura : Aḥzāb : 33

4- Ṣaḥiḥ-e Moslem 130.7.

You are asking about a man who is the most beloved for the Prophet(s) whose daughter is his wife. I myself saw that Muhammad(s) summoned Ali, Fātimā, Hassan and Husayn (a) covering them a cloth and stated : "O God! they are my household, let them away from evil and keep them pure".[1]

I approached them, saying : O the Apostle! I am your household as well?

Prophet(s) stated : Go away![2]

3. Verse of Mubahalah (imprecation)

فَمَنْ حاجَّکَ فِیهِ مِنْ بَعْدِ ماجاءَکَ مِنَ العِلْمِ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَأَبْناءَکُمْ وَنِساءَنا وَنِساءَکُمْ وَأَنْفُسَنا وَأَنْفُسَکُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلَ لَعْنَةَ اللّٰهِ عَلَی الکاذِبِینَ[3]

Among the verses that denote virtue and situation of Hadrat Sayyid Al-Shuhada(a) approved by moslems, is the verse of Mubahalah. The interpretations of Sunni people and the books of historians and narrators read that those taking part in imprecating Naṣaray-e Najran along with Muhammad(s) were Ali, Fatima, Hassan and Husayn(a)[4] and this is a clear reason that they are the dearest of all before God and Muhammad(s).

Verse of Mubahalah represents their splendid rank and special proximity to God and this will do just for Husayn(a)'s grand rank.

Countenance of Husayn(a) in narrations

1. The Apostle(s) is quoted to say : Hassan and Husayn are both sayyids of all youths of paradise[5]

2. Another narration reads that : A group of people joined Muhammad(s) for a party, and he was walking ahead of them. On

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١ـ اللّٰهُمَّ هٰؤُلاءِ أَهْلُ بَیْتِی فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِیراً

2- brief interpretation of ibn Kathir 94.3 3- Sura : Al-e Umrān : 61

4- Interpretation of Fakhr-e Razi 80.8, brief interpretation of ibn kathir 289.1, Tabaqat-e ibn sa'd, translation of Imam Husayn 29, and the majmá Al-Bayn interpretation 452.2 reads : The commentators co-agreed that by "Abná nā," Hassan and Husayn(a) are meant.

5- (Tabaqāt-e ibn Sa'd, translation of Imam Husayn 28) «اَلْحَسَنُ وَالْحُسَیْنُ سَیِّدا شَبابِ أَهْلِ الْجَنَّةِ»

the way, he met Husayn (a) whom he wanted to embrace. Husayn(a) was running this way or that way, Muhammad(s) smiled seeing this , so he brought him to his arms with his one hand on back of Husayn's head and another hand under his chin, meeting his holy lips with Husayn's (a) to kiss him and stated : "Husayn is of mine and I am of his, God loves one who loves him"[1]

3. The Apostle (s) is also quoted to say : "One who would love Hassan and Husayn(a) loves me and one who would call them an adversary is in challenge with me"[2]

4. Narrator says : I was granted an audience to the Apostle(s), seeing that Hassan and Husayn are on his shoulders. I said : O Muhammad(s)! Do you love them?
He stated : Why should I not love them while they are my flowers of garden of the universe.[3]

5. Another narration reads that : people were in disagreement over superiority of one man over another, somebody departs to Medina to clear the air, meeting with Ḥazifatah ibn Yamān for the case.
Ḥazifah responds : You asked a well-informed person, I recount a story that I saw, heard and had in my memory : Once Muhammad(s) came out and I was staring at him as I am looking at you now. In the meantime, I saw him having Husayn(a) over his shoulders and holding firmly his feet pressed to his chest with his holy hands, and said to people : If you are in conflict in choosing the best man after me, I am here to introduce him to you : This is Husayn ibn Ali (a) as the best man from his grandfather and grandmother because I am his grandfather the Apostle(s) as the lord of all prophets, and Khadijah, his grandmother, daughter of

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1- (Tabaqāt-e ibn sa'd, translation of Imam Husayn 27).«حُسَيْنٌ مِنِّي وَأَنَامِنْهُ أَحَبَّ اللّٰهُ مَنْ أَحَبَّ حُسَيْناً»

2- (Tabaqāt-e ibn sa'd, translation of Imam Husayn 26).«مَنْ أَحَبَّ الحَسَنَ وَالحُسَيْنَ فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي»

3- Kanz Al-Ummal 37711 Ḥ 671.13

Khuyld, who is the first woman to believe in God, and His Messenger's Mission.

This is Husayn ibn Ali as the best man from parents, for his father is Ali ibn Abutalib, the brother, successor and Muhammad(s)'s cousin and he is the first man who took faith in God and His Messenger(s), his mother is Fatima, the lady of all ladies of the universe.

This is Husayn ibn Ali as the best man from uncle and aunt since his uncle is Jafar ibn Abutalib who is the master of two hearts and his aunt is Umm-e Hāni, the daughter of Abutalib.

And this is Husayn ibn Ali as the best man from his mother's brother and sister, for his uncle is Qāsim, the offspring of the Apostle(s) and his aunt is Zaynab, the daughter of Muhammad(s).

Then he brought him down of his shoulders and said : O people! This is Husayn ibn Ali, and his parents, grandparents, and his uncles and aunts are now in Heaven; he and his brother will be in paradise and none of the prophets' offsprings is granted what is being given to Husayn ibn Ali save to Yusef ibn Jacob.[1]

News about His Martyrdom

1. Muhammad(s) was in Umm-e Salama's counting room and said to her : Let no one see me!

Husayn(a), being a child in that time, came there. Umm-e Salama could not bar him from entering, so Husayn(a) came in. Umm-e Salama followed him, noticing that Husayn rests on Muhammad(s)'s chest and he was crying while having something in his hand; then he turned to him and said : O Umm-e Salama! Gabriel now told me that Husayn(a) will be killed.

Then he gave turbat, the soil, he had to Umm-e Salama and said : keep this and when you saw it being changed to blood, know that he is killed.

Umm-e Salama said : O the Apostle! ask God to keep him

1- Brief history of ibn Asākar 128.7

away from being killed.

Muhammad(s) stated : I asked but I was given a revelation that he deserves a rank no human being gains and he will intercede among his shiite people, Mahdi(a) is among his offsprings, so happy to one who stays in friendship with him. Swear to God that his shiite people will become salvated in the Day of Judgement.[1]

2. Abdullah ibn Yahya has quoted of his father that : We were on our way, with Ali(a), to Siffayn and as we reached Naynawā, Ali(a) called : O Abā 'Abdullah, wait! O Abā 'Abdullah wait upon the Euphrates.

I said to Ali(a) what he meant by that.

He said : One day I paid a visit to the Apostle(s) when crying. I said : Why do you cry?

He said : Gabriel was here now and he said to me that Husayn(a) will be killed beside the Euphrates and he further said : Do you want to smell his Turbat, pure soil? Then he handed me a handful of that soil, for the same reason I started to weep.[2]

3. Ens ibn Ḥārath says : I heard Muhammad(s) saying that : Verily my offspring, Husayn (a), will be killed in Iraqi soil, so anybody who realized him must lend him a hand.[3]

4. Abu Wā'l-e Shaqiq ibn Salimah has quoted Umm-e Salama to say that : Hassan and Husayn (a) both were in my counting-room beside the Apostle(s). Gabriel came down to him, saying : O Muhammad! Your Ummat, after you, will kill your offspring-pointing to Husayn(a)- so the Apostle (s) began crying and clinging Husayn(a) to his chest. Then he stated : This pure soil be with you as a deposit; smelling it, he said : Woe! Karb wa bala, sorrow and disaster.

Umm-e Salama says : The Apostle(s) said to me :

1- Amāli shaykh Ṣaduq, meeting 29, Hadith 3, and Al-Badaya wa Al-Nahaya 216.8, has quoted of Umm-e Salimah the same news.

2- citing Ahmad ibn Ḥanbal 75.1

3- Dalā'l Al-Nabowwat Abi Naim 554.2, Hadith 493.

O Umm-e Salameh! When you saw the pure soil being changed to blood, know that my offspring has been killed.

Umm-e Salama kept the soil in a glass bottle, and watching it everyday and she used to say : O Soil! That day thou be changed to blood, is a huge day.[1]

1- Mu'Jam Kabir Tabarani 114.3, Hadith 2817.

Imam Husayn(a) said :

اِنِّي لا اَرَى الْمَوْتَ اِلاّ شَهادَةً

وَلَا الْحَياةَ مَعَ الظّالِمِينَ اِلّا بَرَماً

Indeed I find death nothing but martyrdom and I call not a co-existence with the oppressors but a disgrace and humiliation

Episode I

From Medina to Medina

Chapter I

In Medina

Letter from the Kufians

When Imam Hassan Mujtabā passed away, the shiite Kufians among whom were the descendants of Ja'dat ibn Hubayrat ibn Abi Wahab Makhzumi, gathering in the house of solayman ibn Ṣurad and wrote a letter to Imam Husayn(a), consolating the demise of Imam Hassan Mujtaba(a), also saying that the Almighty has appointed him the greatest caliph and successor of the antecedents; adding that they share his tragedy, grief, and his joy, waiting for his orders.

Descendants of Ja'dat ibn Hubayrat[1]

Ja'dah's offsprings wrote another letter to Imam Husayn(a), saying to him of the Kufians high opinion and of their eagerness for Imam's trip to Kufa and wrote : We met your companions among whom we saw people whose statements we believe, they are famous after being anti-enemies, staying adamant to enmity and resentment against son of Abusufyān. In the letter, Imam Husayn(a) had been asked to write back.

1- Ja'dat ibn Hubayrah, Ali(a)'s nephew, and his mother is umm-e Hāni, the daughter of Abutalib. It is said that Ja'dah is born in time of Muhammad(s) but he is not of his companions and lived in kufa. Ibn 'Abd Al-Bar and ibn Mandah and ibn Naiim and Ibn Athir have considered him to be of his companions, and ibn Ḥajar has taken a confidence in him in "proximity". One who observes his steadfast in Siffayn war with his uncle, Ali(a), he will be assured of his strong faith and defense of Ahl-e bayt. (Tanqih Al-Maqāl 211.1)

Imam(a)'s letter to Kufians

Imam Husayn(a) wrote back : I hope my brother's view of peace and mine of Jihād towards the tyrants both be for sublimity and salvation, may it be on you to keep this dark and not making any move so long as Mu'āwiya lives; when he dies and I survive I will tell you my idea, God willing.[1]

A group of Iraqi great men and Ḥijāzi noblemen came to Imam Husayn(a) recalling him a praise of his high virtues and called him upon : We are your hands and arms, no doubt, and as Mu'āwiya dies, there is no one like you among people.

And when they frequented a lot to see Imam (a), Amru ibn uthmān ibn 'Affān came up to Marwān ibn Ḥakam, then ruler of Medina and said : People are frequenting a lot to see Husayn and by God you will have hard times because of Husayn and his companions.

Marwān wrote a letter to Mu'awiya for this and he responded: As long as Husayn is not bothering us and not openly opposing to us, leave him by himself but watch him from afar.[2]

Martyrdom of Hujr ibn 'Adi Kandi[3]

Inter alia, Mu'āwiya's puppets, upon his order, exerted more pressures over the shiite people, particularly the shiite Kufians and removed a few known shiite figures over unfoundedly lame excuses, one of whom is Hujr ibn 'Adi Kandi who was sent, with a number of his loyal companions, to Damascus by Ziyad ibn Abih

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1- Irshād-e Shaykh Mufid 32.2, insāb Al-Ašrāf 151.3

2- Ensāb Al-Ašrāf 151.3

3- Hujr was of Saḥabah scholars and he was appointed by Amir Al-Mu'minin, the Commander of the Faithful, to command Kandah tribe in Siffayn war and in Nahruwān war, he led the left wing of division, being killed by Mu'āwiyyah in "Marj azrā", in the year 51. Ahmad says : I told Yaḥya ibn Sulayman : Are you told that Hujr ibn 'Adi was one whose prayers are granted or heard?

He said : yes, he has been of Muhammad's erudite companions. (Al-Istiā'b 329.1)

that built untrue files for them and they were ordered by Mu'āwiya to be martyred[1] in "Marj azrā'[2] of Damascus, the Shiite and Sunni historians have cited this affair in their history.

Lashing out at Mu'awiya

People were effectively impressed by Hujr's martyrdom and the Islamic community was overfilled with an upsurge of resentment over the Umawid family such that when Ayašah met with Mu'āwiya, she told him during the Hajj : Why did you kill Hujr and his companions and lost your patience? Know that I heard the prophet Muhammad(s) saying : In "Marj azrā'", a group of people are killed, whom Heavenly Angels are infuriated of their murder.

Mu'awiya, for justifying his abominable act, said: There was then no wisely efficient man to deter me from doing it.[3]

Anyway, this crime of Mu'awiya with its wide reflection in public minds that brought the Islamic community to be contemptuous of Mu'āwiya's rule can be accounted as one of the grounds for Imam Husayn(a)'s uprising.

Ibn Athir writes about the events in the year 51 : In this year, Hujr ibn 'Adi and his companions were killed.[4]

Mu'āwiya when meeting with Husayn ibn Ali(a) said : O Abā 'Abdullah! you know that we killed the shiite people of your father, shrouded and embalmed them, prayed over them and buried them?

Imam Husayn(a) replied : But by God of Ka'aba, if we do so, we never do as you did.[5]

Martyrdom of Amru ibn Al-Ḥamq Al-Khaza'ie

After Hujr ibn 'Adi was martyred, Mu'āwiya decided to

1- Tarikh-e Y'aqubi 230.2; kāmal Ibn Athir 472.3

2- "Marj azrā'" is a village near Damascus where Hajar ibn 'Adi is martyred and sepulchred (Mu'jam Al-Baldān 91.4)

3- Tarikh-e Y'aqubi 231.2

4- Kāmil ibn athīr 472.3

5- Tarikh-e Yaqūbi 231.2

apprehend Amru ibn Al-Ḥamq[1] - who was of the companions of the prophet(s), of special companions of Ali(a) and of friends of Hujr ibn 'Adi, and finally Mu'āwiya ordered to kill him near Mūsil, beheaded and speared him, routing him around the public areas to cast an evil eye over people, then he was taken to Damascus and thrown before his wife who was imprisoned. His brave and loyal wife sent a message to Mu'āwiya saying : you committed so big a crime and murdered a purely benevolent man.[2]

Public minds, being instigated by Hujr's martyrdom, could get more pessimistic against the Umawid government by the martyrdom of this great companion.

Mu'awiya's Deceit

One ill-act Mu'awiya committed was that he called Ziyād ibn abih- with unknown father- his own brother and introduced him to people as his father's son! This action of Mu'awiya was in blatant opposition to rules of Islam, as ibn Athir regards this move as the first attempt for eliminating the rules of Islam publicly because the prophet Muhammad(s) ruled that offspring resembles his father.[3]

Government Transformation

In 56 H., people swore allegiance to ordered by Mu'āwiya,

1- To many, Amru ibn Al-Hamq is of khazā'h tribe. After Ām-e Ḥadibiyyah or in Ḥajjat Al-Wadā' came to the prophet(s) and embraced Islam, becoming of his companions and learned a number of aḥadith, traditions, from him. Then he joined the shiite of Ali(a), lived in Kufa and took part in wars of jamal, Siffayn and Nahruwān. After Ali(a)'s martydom, he helped Hajar who led companions of Ali(a) and upon murder of Hajar, he left Kufa for Musil, residing in Ghari. The agent of Musal got somebody to fetch him, decapitating him and his head was sent to Ziyād. He ordered to carry his head from one city or another to reach Mu'awiya, the first head that was carried in different towns in Islam. (Al-Istīāb 173.3. And Ardebili quoted that his head was speared as ordered by Mu'awiya (Jāma' al-rawat 620.1).

2- Tarikh-e yaqūbi 232.2 3- Kāmil ibn athīr 444.3

Yazid, his heir apparent.[1] The idea that caliphate or in other terms rulership must become hereditary came to be shaped during Mu'awiya and the past caliphs never yielded to such a thing.

When 'Abd Al-Rahman ibn Abubakr[2] heard of public allegiance to Yazid, said to Marwan ibn Hakam (Mu'āwiya's ruler in Medina) : " you and Mu'awiya in the decision made never wished well of Muhammad's Ummah but you aimed at, like the Byzantine kings, creating a hereditary sultanate.[3] [4]
And this proposal (hereditary caliphate) first was raised by Mugirat ibn Shu'bah[5] who was governor of Kufa by Mu'awiya, that he said to stabilize his emirate because Mu'awiya intended to dismiss him.

Ibn Athir writes in this respect : Mugirah was governor of Kufa on behalf of Mu'awiya who had decided to remove him from his post, sending Sa'īd ibn Āṣ to Kufa, as Mugirah heard this, thinking to himself : I'd better see Mu'awiya to save face, showing my unwillingness in keeping my post and asking Mu'awiya to accept my resignation so that people pretentiously see that I myself have abdicated voluntarily.

Fancying so, he departed to Damascus where he first met

1- Kāmil ibn athīr 53.3 and Yaqūbi in his history 228.2 has cited the allegiance to Yazid with no date after Husayn ibn Ali deceased.

2- He is son of Abubakr and his mother is Umm-e Rūman, he and Ayisha are parental. He accompanied the pagans in wars of Uhud and Badr, then he embraced Islam and joined his sister, Ayisha in Jamal war. Since Mu'awiya called people on swearing allegiance to Yazid, he said : «اَهِرَقلِيَّةٌ اِذامَاتَ كِسْرىٰ كانَ كِسْرىٰ مَكانَهُ» By God, I do not do so : Mu'awiya sent him one hundred thousand Dirhams, he rejected, saying : I sell my religion to the world? so he left for Mecca and died on the way. (Al-Istīāb 826.2).

٣ـ «مَالخِيارَ اَرَدْتُمَا لِاُمَّةِ مُحَمَّدٍ وَلٰكِنَّكُمْ تُرِيدُونَ اَنْ تَجْعَلُوها هِرَقلِيَّةً كُلَّما ماتَ هِرَقلٌ قامَ هِرَقلٌ»

4- Kāmil ibn athīr 506.3

5- He is Mugirat ibn Shu'bat ibn Abi Āmir of Thaqif tribe, he has embraced Islam in the year when Khandaq war occurred. He was tall and of a posture and had lost one eye in Yarmuk event; he ruled over Kufa first on behalf of Umar and after him, Uthman, becoming secluded during Siffayn war and after Hakamayn story, he joined Mu'awiya who appointed him emir of Kufa. He died in Kufa in 50 or 51 H.(Al-Istīāb 1446.4)

with his relatives, saying to them : If I fail to keep Kufa governorship under these circumstances, never can I attain that office. Afterwards, he went to see Yazid ibn Mu'awiya and said to him : "Most of the prophet(s)'s companions have passed away, children of whom survived and you are wiser than all of them in virtue, idea, religion and politics and I wonder why Mu'awiya, your father, fails to receive public allegiance for you?!
Yazid said : To you, is this feasible?
Mugīrah said : yes.

Yazid, strongly impressed by what Mugīrah had said, went to his father retelling his words. Mu'awiya ordered to call upon Mugīrah who explained his proposal, adding : You witnessed, after Uthman was murdered, what serious disputes the Islamic Ummah experienced and how much bloodshed there took place, Yazid will be a good successor, so after you people might take refuge in him, preventing bloodshed and sedition.
Mu'awiya said : who will help me in this?
Mugirah said : I take charge of Kufians' allegiance for Yazid and Ziyad ibn Abiyah will be in charge of Basrians' allegiance for Yazid's heir apparentship, and no city will be against this.

Mu'awiya reinstated Mugirah in Kufa governorship, dispensing with his dismissal.

Mugīrah came back to his companions, responding to what they asked of the story : I foot-boarded Mu'awiya in such a way that the Umawid can keep depredating for years and I scissored something that will never be tailored![1]

Later on, Mugirah came to Kufa and talked to his companions and supporters of Bani Ummayyid about the allegiance, that agreed upon what he proposed; he dispatched his son, Musa ibn Mugirah, accompanying a body of ten people (as said, over ten people) to Damascus with 30,000 Dirhams at their discretion. They went to see Mu'awiya and spoke of swearing

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١- «لَقَدْ وَضَعْتُ رِجْلَ مُعاوِيَةَ فِي غَرْزٍ بَعِيدِ الغايَةِ عَلىٰ أُمَّةِ مُحَمَّدٍ وَفَتَقْتُ عَلَيْهِمْ فَتْقاً لايُرْتَقُ أَبَداً»

allegiance to Yazid, urging him to speed it up and he replied : This is, for the time being, not to be revealed but you keep the idea unchanged; afterwards, he asked of Mugirah's son : How much did your father pay for their religion?!
He said : 30,000 dhms!
Mu'awiya responded : Verily the religion worthed not a penny to them that they sold it so cheaply.(1)

Mu'awiya's Letter to Imam(a)

Mu'awiya wrote to Imam(a), part of which says : " ... I've heard about your activities, if it is true, I have to say I never expected of you such and if it is untrue, it is all right, for you are far from these things! stay loyal to your pledge with God and force me not to retaliate! If you do not approve of me and my rulership, I'll try to deny you and if you cheat, I'll do the same! Fear God to keep the Islamic Ummah away from dispute and sedition!"(2)

Imam's Answer to Mu'awiya

Part of Imam's response reads :
"... I received your letter, recalling about what you've heard of me, that had been unpleasant to you whilst I am away from what I'm attributed to and it's God only leading one towards the wells; such news are reported by those tale-bearers who decide to spur discord among Islamic Ummah.

I was not about to be at odds with you and this is while I am fearful of God, that was you who broke the promise and killed Hujr ibn 'Adi, the praying companions and the righteous servant of God whom you took an oath to keep safe; the very people who were fighting with tyrants, calling on Islamic Ummah towards salvation through Enjoining Righteousness, Dissuading from Evil(amr bi'l-ma'rūf wa nahy az munkar) and in this way they all endured the ignorant's tamperings and scoldings.

1- Kāmil Ibn Athir 503.3 and 504 2- Insāb Al-Ashrāf 153.3

Were you not the one who killed Amru ibn Ḥamq, the companion of the prophet(s) and righteous servant of God, yellow-faced and physically- feebled as a matter of worship, ignoring unmanly the quarter you'd given?! If the gulls were informed of your quarter, they would leave the nest, coming down the lofty peaks! But you disregarded this admirable feature of Arabs, that is commitment to pledge, through premeditations and trickery because garment of chivalry fits not the impostors.

Were you not the one who called Ziyad ibn Sumayya, whose line unknown,[1] son of your father; as a result, your brother, in order to attain to your inhuman goals?! while the prophet(s) had previously expressed his idea about those with unknown fathers[2] and you, unlike Muhammad(s)'s order, attributed him to your father out of grudge, so in return for your favor, he can amputate moslems' hands and feet unequivocally, blind them and hang them from palm trees! As if you are not from this Ummah and neither are they!

Were you not the one who ordered Ḥadrami to be murdered, as Ziyad wrote he was of the righteous followers of Ali(a) and you went far beyond this to order killing and amputation of whoever followed Ali(a), whether Ali's(a) religion is different from that of his cousin, Muhammad(s) whose position you've captured?! If it were not to the respect of religion, you and your forebears were roaming constantly in the hot deserts.

You said in your letter that : If I deny you, so do you and if I cheat you, you do too. I hope I'm not harmed by your cheat, that

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1- He is called Ziyad ibn Sumayya, for his father was unknown, his mother is the maid of Ḥarith ibn Kaldah, the famous Arab physician; at times he is called Ziyad ibn Abiyah and other times, Ziyad ibn Ummah and as Mu'awiya attached him to his father, he is called Ziyad ibn Abu Sufyan. His birth year is controversial whether it is anno or post Hijra. He was given guardianship over charity fund in Basra by Umar and it is said the scribe has been Abu Musa Ash'ari. He was given the emirate of Basra and Kufa and he was killed in Kufa in 53 A.H. (Al-Istiāb 523.2)

2- «الوَلَدُ لِلْفِراشِ وَلِلْعاهِرِ الحَجَرُ»

has to happen more to you because you ride your own horse of ignorance, insisting on infidelity, I swear by my life that you broke your promises by killing these benevolent God-fearing people. These innocent brave moslems who were ordered by you to be martyred neither had declared war against you nor were they charged with anybody's blood; you killed them just under the pretext of their taking side of the truth and their being certain of your unvirtues.

Behold! O Mu'awiya! Give yourself the good news of Qiṣaṣ, eye-for-eye, and be sure of Doom's Day, know that Quran has taken account of vices and virtues of God's servants and God remembers you held captive His friends, ordered their murder in different illogical ways and or banished them away from their homes to far distant towns; asking public allegiance to your son truthlessly whilst he is vice-incarnated and a fledgling! I see you have ruined your religion and world, through these unpleasant behaviours, rendering a treason and assault against the inferior people and you've put a value on idle talks of this lunatic[1] while underrating divine piety, Wassalām, there is nothing else to say."[2]

Balāzari writes : Imam Husayn(a) wrote a harsh letter to Mu'awiya in which he recalled his ill-act about Ziyād ibn Abiyah as well as murder of Ḥujar ibn 'Adi, writing back : You have taken rejoice in trickery with the devotees since being created, cheat me too and place Mugirah and our enemy's words firmhold of your wrongdoings! The end of letter reads :

«والسلام علیٰ من اتّبع الهدیٰ»[3]

Gathering in Mecca

Salim ibn Qays says : one year before Mu'awiya dies,

1- According to what is said, by "ignorant lunatic", Mugirat ibn Shu'bah is intended. Ali(a) said to Ammār ibn Yāsir when talking to Mugirat ibn Shu'bah : «دَعْهُ يا عَمّارُ فَإنَّهُ لَمْ يَأْخُذْ مِنَ الدِّينِ إلاّ ما قارَبَهُ مِنَ‌الدُّنْيا وَعَلىٰ عَمَدٍ لَبَسَ عَلىٰ نَفْسِهِ لِيَجْعَلَ الشُّبُهاتِ عاذِراً لِسَقَطاتِهِ». (Nahj al-balaghah, aphorisms No. 405) 2- Al-Imamatah wa Al-Siyāsatah 155.1

3- Insāb Al-Ishrāf 153.3

Husayn ibn Ali(a) joined 'Abdullah ibn Abbas and 'Abdullah ibn Ja'far to come to Mecca to attend the Hajj, Imam Husayn(a) invited all people of Bani Hashim and all of his companions to a meeting where he asked them to call on the famed companions of the Apostle(s). In this summoning of the Islamic Ummah, over seven hundred men gathered under a tent in Minā, most of whom were of the disciples[1] and two hundred of the companions of the prophet(s). Then, Imam Husayn(a) rose up to make an audible oration and said after a divine praise :

"This insurgent man- Mu'awiya- did an awful lot of things against the Shiite, as you know, and I ask of you here to acknowledge something if it is true and if not, refute it. Listen to me and write about it and after returning from the Hajj, let your reliable people know about it calling them on our assistance and defense of truth because I fear that Islamic rules be forgotten and Allah complements His grace through Light of Guidance albeit it is unpleasant to heathens".

Afterwards, He retold the verses descended for Ahl-e-bayt of the prophet(s) as well as Muhammad's words about his father, brother, himself and his family. The things Imam(a) said in the oration came to be approved by the attendees, and he further said: "Swear by God that what you heard and acknowledged would be recounted to the faithful people."[2]

Wufud's[3] Meeting with Mu'awiya

Bodies comprised of famous people from different towns came to Damascus following Mugirah's initiated plan and through pursuits by him and Mu'awiya's agents while Mu'awiya seemed to have played the leading role in organizing them and their departure to Damascus because he needed their allegiance to heir

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1- "Disciples" refer to those who did not realize Muhammad(s) but they have seen his companions.

2- Book of Salim ibn Qays 206

3- Wafad wa wufūd, said for representative bodies.

apparentship of Yazid.

He said to Ḍahhak ibn Qays-i Fahri :[1] when these people appeared here, I begin to talk and as I stop talking, you rise up to call people on their allegiance to Yazid, asking me to do my best for that!

Mu'awiya spoke of magnitude of Islam and respect for caliphate and he added : You must obey my agents as God ordered it! He continued to say about Yazid's policy and excellence, mentioning the allegiance to him. At this time, Dahhak ibn Qays stood up and after praising God turned to Mu'awiya, saying : O Amir! There must be a leader for people after you and we have experienced that decisions taken in a meeting will be followed by a good outcome, preventing bloodshed and Yazid, your son, surpasses us, the selected of the Ummah, in respect of morality, behavior, knowledge far-sightedness and patience! Now it is up to you to introduce him as your successor under the auspices of whom we, the Islamic Ummah, can have a comfortable and respectable life after you!

After him, Amru ibn Sa'īd Al-Ashdaq turned up, talking like him, then another person called Yazid ibn Muqanna' got up referring to Mu'awiya : This is Amir Al-Mu'minin (Commander of the Faithful) and by pointing to Yazid, he said : After Mu'awiya, he is Amir. While showing his sword, he kept on saying : If a person rejects what I said, there would be this among us.

Mu'awiya responded : Sit down, you are master of the orators!

Subsequently, a few people present in the meeting spoke praiseworthily in this regard, insisting on swearing allegiance to

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1- Dahhak ibn Qays is born before Muhammad's(s) demise and he was appointed emir of Kufa by Mu'awiya. He was with Mu'awiya until he died and he called prayers over his body, acting as successor up to when Yazid came to power. He also joined Yazid. As Marwān came to rule, he swore allegiance to 'Abdullah ibn Zubayr along with most citizens of Damascus and he fought with Marwān's army in "Marj Rahiṭ" and was murdered (Al-Istiāb 774.2)

Yazid.

Aḥnaf ibn Qays[1]

Mu'awiya finding the conditions entirely according to his desire turned to Aḥnif ibn Qays and said : what do you say?

Aḥnif said : If we agree with you, it is because we fear you and if we disagree with you, it is because we fear God! you know Yazid better than anybody else, if you know he is capable of possessing your princeship, there is no need for counselling and in case you do not deem him right for caliphate, leave not behind such a provision for your world for, some day, you have to depart to the world coming after; our obligation is to say : we hear and obey!

At this time, a man from Damascus rose up to speak : We wonder what this Iraqi man says? What we feel is to hear and to obey, after that, striking the key positions of the opposition.[2]

Mu'awiya's Letter to Ruler of Medina

Mu'awiya wrote to Marwān ibn Ḥakam, his agent in Medina to secure public allegiance for Yazid telling him of allegiance of people of Damascus and Iraq. Marwān too made a speech in mosque calling people on obeying Mu'awiya and avoiding any discord and bloodshed; moreover, he summoned them to swear allegiance to Yazid and continued to say : This is the path of Abubakr.

Now, "Abd Al-Rahman ibn Abubakr who was present there

1- His name is Dahhak , of the great men of Basra and of the S'ayyid descendants of the disciples. He realized the time of the Apostle(s) but he is not ranked as of the companions of the Prophet(s). He was a lord in his tribe, ascribed to intelligence, knowledge and tolerance. He joined Ali(a) in Siffayn but in Jamal war, he stood away from the two sides. He had been alive until Muṣ'ab ibn Zubayr was emir of Kufa and he died in 67H. Muṣ'ab escorted him a funeral and he was buried in "Thawyah", a place in Kufa near Ziyad's grave. (al-Kanā wa al- alqāb 12.2)

2- Kāmil Ibn Athir 508.3; Marwaj Al-Zahab 27.3 with a little difference

stood up to say : You are lying for he swore allegiance to a man of Bani 'Adi and left his family.

Then Husayn ibn Ali(a) and 'Abdullah ibn Zubayr and 'Abdullah ibn Umar began to speak, opposing to allegiance to Yazid.

Marwān wrote in detail about what had occurred.[1]

Mu'awiya's Trip to Medina

As Mu'awiya was assured of allegiance of people of Iraq and Damascus to Yazid and was severely concerned about the Medinans' conditions as well as their aversion from allegiance to Yazid, he departed to Hijāz with thousands of people, making an address in Medina and praised Yazid, as : Nobody in intelligence and wisdom is resembled to Yazid and deserving more the caliphate, while threatening the opponents, he, in the end of his menacing talks, recited bragging songs.[2]

Meeting with Āyishah

After this, Mu'awiya thought of meeting with Āyishah and as she knew about his menacing talks, she tried to advise him : I've heard you have threatened to kill the protestors and this is not good for you and your rule.

Mu'awiya said : I secured allegiance for Yazid and all but these few people swore allegiance to him, now you're saying I've to ignore the allegiance which is finished to work?!

Āyishah said : Come along with them to achieve your aim.

Mu'awiya replied : I will do so.

Āyishah said : What would you do if I had got somebody to kill you because you killed my brother Muhammad(s)?

Mu'awiya cheatingly said : You'll never do such a thing for your home is my home[3]

1- Al-'aqd al-farid 162.4 2- Kāmil Ibn Athir 508.3

3- Kāmil Ibn Athir 509.3; wali ibn kathir quotes Marwān in Al-Badaya wa Al-Nahayat 60.8, who said : After death of Hajar ibn 'Adi, I and Mu'awiya came to Āyishah who said : Didn't you fear to come over me this way? I might have ordered to kill you. He said : I am safe here.

Mu'awiya Travels to Mecca and Threatens to Kill the Opponents

Being assured of Medina, Mu'awiya moved up to Mecca and after he performed the Hajj, he ordered to set up a pulpit near ka'aba. Then he sent for Husayn ibn Ali(a), 'Abd Al-Rahman Ibn Abubakr and Ibn Amr and ibn Zubayr, and began to speak when they turned up : You know I did good to you! Yazid is your brother and cousin and I want him to be successor, you enjoin the good and dissuade from evil!

'Abdullah ibn Zubayr answered back Mu'awiya, that displeased him. He ordered two people holding swords to stay by them, saying to them : If you breathe a word, they will behead you! He went up the pulpit with his people around it, saying : Husayn, 'Abd Al-Rahman ibn Abubakr, ibn Amr and ibn Zubayr didn't swear allegiance to Yazid. They are the great men among moslems, whose decision is crucial and if I call them on an allegiance to Yazid at your presence, then they certainly obey me. Then he turned to them and said : Admit to swear allegiance to Yazid!

People said : O Mu'awiya! Let us decapitate them because we will be contented when they publicly swear allegiance to Yazid.

Mu'awiya as if not heard what they said invited people to swear allegiance to Yazid and they did so.

A number of people witnessing the event said to Husayn(a) and his companions : You'd said you would reject allegiance to Yazid, how come you did so?!

They retorted : We didn't. And answering the question why didn't you deny what Mu'awiya said? They said : He tried to cheat us, deciding to shed our blood, we deemed it right this way[1]

1- al-'aqd al-farid 162.4

Mu'awiya and End of Life

It is quoted : Mu'awiya went to a bath when being sick earlier and as he saw his body feebled of sickness, he began to cry and said :

أَرَى اللَّيالِي أَسْرَعَتْ فِي نَقْضِي أَخَذْنَ بَعْضِي وَتَرَكْنَ بَعْضِي [1]

and as his illness worsened, seeing the apparition of death that summons him, he said :

فَيالَيْتَنِي لَمْ أَعْنَ المُلْكِ ساعَةً وَلَمْ أَكُ فِي اللَّذّاتِ أَعْشَى النَّواظِرِ

وَكُنْتُ لِذِي طِمْرَيْنِ عاشَ بِبُلْغَةٍ مِنَ الدَّهْرِ حَتّىٰ زارَ أَهْلَ المَقابِرِ [2] [3]

Ibn Khalid says : We were, with Maytham Tammar,[4] in a ship one Friday when storm blew. Maytham stood up viewing the storm and said : Stop the ship and drop the anchor that the storm bears a message, saying that at this instance Mu'awiya is dead in his magnificent palace!

And after seven days on Friday, there came a courier from Damascus, informing of Mu'awiya's death on last Friday and people swore allegiance to Yazid.[5]

As he passed away, Daḥḥāk ibn Qays-i Fahri stepped into mosque while carrying cloths and went towards the pulpit and said

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1- Nights I see my health failing
some parts lost, other parts moving

2- I wish I attempted not for sultanate seizure,
I wish I were as the blind facing worldly pleasure,
I were one benefitting of world an old cloak, food meagre,
I could now meet the people of the sepulchre.

3- Murawwaj Al-Zahab 49.3, ibn kathir has composed the same poems plus some verses with a little difference in Al-Badaya wa Al-Nahaya 151.8

4- Maytham Tammar is of particular companions of Amir Al-Mu'minin(a), Yet of his disciples whom he taught as to his capacity, including Zuhhād wa 'ubbād (ascetics and worshippers). He was a servant whom Ali(a) bought to release. Ubaydullah ibn Ziyad detained him and Mukhtar after martyrdom of Moslem ibn Aqil. Maytham told Mukhtar in prison :

t you avenge bloodshed of Husayn(a) and kill Ubaydullah who is to kill me. And this came true. Ibn Ziyad executed him in front of Amru ibn Hurrith's house and his martyrdom took ten days before Husayn(a) came to Iraq. (Nafs Al-Mahmūm 126, in brief).

5- Jalā' al-'ayun Shebirr 104.2

: Mu'awiya was king of Arab by whom God put out the flames of sedition and revived the Apostle(s)'s tradition! This is the cloth of his shroud and we will cover him with these cloths to take his journey to the Beloved! Get ready for prayer on his stiff, that he said prayer.[1]

Mu'awiya's Letter to Yazid

As his illness worsened and he failed to see Yazid beside his bed, he wrote a letter to Yazid letting him know of his illness. Upon being informed of letter content, Yazid said :

Courier brought a startling letter
my heart sank fierce
I said what he was relentless for?!
he replied caliph suffers ill-pierce[2] [3]

Yazid immediately went to Damascus. When reaching there, it had been three days past Mu'awiya's burial. Daḥḥāk ibn Qays and a group of people welcomed him. Yazid first went up to Mu'awiya's grave on which he held prayers, then he preached in the city's mosque.

Yazid's Oration after His Father's Death

O People! Mu'awiya was a servant of all God's servants whom God gifted and then took his life. He was far better than the future generation and more inferior than the past. I am not intending to purify my father of evils for God knows more about his personal status! If he is blessed by Him, it is because of his blessing and in case he is punished, it is due to his sins. I've taken office after him and whatever God wills is obeyed! If my father has dispatched you to naval wars, know that I do not do so and if in winter he sent you to fight with enemy in Byzantine, I won't do

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1- al-'aqd al-farid 164.4

٢- جاءَ البَريدُ بِقِرطاسٍ يَحُثُّ بِهِ فَأَوجَسَ القَلبُ مِنْ قِرطاسِهِ فَزَعا
قُلنالَكَ الوَيلُ ماذا فِي صَحِيفَتِكُمْ قالُوا: الخَلِيفَةُ أَمسى مَثْبَتاً وَجِعا

3- Al-Istiāb 1419.3

so. But if he were generous towards you with everything three times a year, I will grant you outrightly![1]

Of course, he promised people on these things to relieve hearts towards himself, remaining secure from the Islamic Ummah's opposition.

Yazid ascended the throne on Raj6ab, 60 H. and his mother is Mason, daughter of Baḥdil Kalbi.[2] [3]

People Consolate Yazid

First 'Abdullah ibn Himam Celluli consolated him on death of father, asking his patience over the great tragedy! and his trial for thanking God for granting him the caliphate! He also said to him : If you are suffering a great tragedy, instead you have gained a position that has been your long-cherished dream. May Allah transcend and gladen your father and grant you success in this momentum, then he spiced his speech with this line of poem :

اِصْبِرْ يَزِيدُ فَقَدْ فارَقْتَ ذاكَرَمٍ وَاشْكُرْ حَباءَ الَّذِي بِالمُلْكِ اَصْفاكَ [4] [5]

Yazid entered the palace following the ceremonial functions and rested for three days. Then he came out and preached as his face was filled with sorrow. Daḥḥāk ibn Qays sat beside the pulpit because he was afraid of Yazid's possible failure in speech! Yazid said to him : O Daḥḥāk! you've come to teach the descendants of 'Abd-e Shams how to speak?![6]

Yazid's Dream

Yazid addressed people while he was on pulpit : We are companions of God's Religion! And to you, people of Damascus,

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1- Al-Badaya wa Al-Nahaya 153.8

2- Mason, daughter of Baḥdal is of Bani Kalb tribe, pre-Islamic Christians. Yazid was brought up in this tribe still committed to Christian customs and thoughts; in addition, several historians hold that some tutors of Yazid were Christians. (a reflection of greatness of Husayn 264). 3- Tarikh-i Yaqūbi 241.2 (Y'aqubi history)

4- "O Yazid, be patient, who is parted from generosity and be grateful of one who made you Amir".

5- Maqtal Al-Husayn of Muqarram 127. 6- Al-'aqd Al-Farid 164.4

I give the good news of wells in you. Know that soon there would be a fighting between me and Iraqis[1] because I dreamed three nights ago that there runs a river of blood heavily between me and people of Iraq. I tried hard to pass it through but I couldn't, so 'Ubaydullah ibn Ziyad passed it through and I dreamed watching the scene!

Instigated by Yazid's speech, people of Damascus shouted : O Yazid! send us wherever you want and we serve you with our swords as we did against Iraqis in siffayn! Yazid prayed them and ordered to grant them lots of things for their loyalty!

Subsequently, he advised his agents in the cities of Mu'awiya's death and reinstated them and entrusted 'Ubaydullah ibn Ziyad with rulership of Basra and Kufa, being very touchy and where more of the Umawid's opponents resided,[2] as recommended by Sir John, Mu'awiya's slave.

Yazid writes to Governor of Medina

After Mu'awiya passed away, Yazid, upon arrival in Damascus, ordered in a letter to Walid ibn 'Utbah, the ruler of Medina that : Summon Husayn ibn Ali and 'Abdullah ibn Zubayr to secure allegiance for my caliphate. If they rejected to swear allegiance to me, behead them and send their heads for me to Damascus! Ask the Medinans for swearing allegiance and if they did so, execute the same writ for them as well, that's all.[3]

Some people put : He attached a small letter to it that read : Ask for allegiance of Husayn, Abdullah ibn Umar, Abd Al-Rahman ibn Abubakr[4] and Abdullah ibn Zubayr and if they

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1- The news reveals that Yazid knew about Iraqis' unallegiance and that a war erupts between him and them for the Shiites of Ali(a) were in Kufa and the dream had been concocted accordingly. 2- Maqtal Al-Husayn of Muqarram 128

3- Tarikh-i Yaqūbi 241.2

4- Mohaddith-i Qomi has said in Nafs Al-Mahmum 66 that the narration in which Abd al-Rahman ibn Abubakr's name is included is false because he died before Mu'awiya, so Balazari has not cited his name in Ensāb Al-Ashraf 155.3.

avoid doing so, cut off their heads and send them to me!

After reading Yazid's letter, Walid confided in himself : I wish I had not been born of mother since I am compelled to do an important thing that I will never do.[1]

Walid Counsels Marwan

Having been informed of Yazid's letter content, Walid grew distressed and got somebody to fetch Marwan ibn Hakam nightly- who was ruler of Medina before him. Displeased to pay this visit, Marwan came to see Walid. He told Marwan about Yazid's letter asking him of how to treat them?

Marwan said : Call them now and secure their allegiance for Yazid. If they have a penchant for allegiance, leave them alone and if not, behead them before they know about Mu'awiya's death. Because if they do know, each will try to persuade people, in one corner or another, to oppose to Yazid while asking them to follow themselves. As for Abdullah ibn Umar, he is not a man of bloodshed and so disinclined to rule people unless he is asked to.

Walid immediately sent Abdullah ibn Amru ibn Uthman after Husayn(a) and ibn Zubayr.[2]

Imam Husayn(a) and ibn Zubayr were at mosque when Walid's messenger came to inform them of Walid's message.

They responded : You go to him, we will come to him ourselves.

Then ibn Zubayr said to Husayn : why has Walid summoned us at midnight while he is not to ascend to meet people this time?

Husayn(a) said : I guess Mu'awiya has died[3] and he has called us to secure allegiance before Mu'awiya's death is publicized.

Abdullah ibn Zubayr said : I guess so. What do you decide to do?

Husayn said : Now I call upon my youth with whom I go to

1- Muthir Al-Ahzan ibn Nama 23 2- Al-Badaya wa Al-Nahaya 156.8

3- Because I dreamed that Mu'awiya's pulpit has collapsed and his house is burning. (Muthir Al-Ahzan 24)

governor's seat. I stand them at the door of palace and I myself enter there.

Abdullah ibn Zubayr said : I fear about your life.

Imam said : I see in myself the power of disobeying the allegiance.[1]

Then Imam Husayn(a) joined his brave and loyal companions to go to governor's seat, saying : I go inside and when you heard me crying, come in and stay there until I come out. He entered while Marwan ibn Hakam was also present.[2]

Imam Encounters Walid

As Walid ibn 'Utbah, the ruler of Medina, read Yazid's letter for Imam, Imam(a) said : "I never swear allegiance to Yazid".[3]

Discontented with the attitude of Imam, Marwan said: Swear allegiance to Amir Al-Mu'minin!

Imam Husayn said : Woe to you who talk nonesense. Who has made Yazid Amir Al-Mu'minin?!

Marwan- having lost his temper- rose and as pressing hit of sword said to Walid : Command the servicemen behead him before he leaves home and I claim the responsibility for his murder!

At this time nineteen people of daring- who had heard Imam cry - attacked the palace with their swords unsheathed and while surrounding Imam, they left the governor's seat.[4]

Some have put : As Husayn(a) was outraged by Marwan's speech, he said to him : Yabn Al-Zarqa'! (A sign of insult) you order to murder me?! We are Ahl-e-Bayt of Prophetic Mission

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1- Imam's statement : "gathering the youth and standing them at the door of palace and seeing in myself the power of disobeying the allegiance", reveals that he, the grand lord, never decided to make peace with Yazid.

2- Kamil Ibn Athir 14.4

٣ـ «ماكُنتُ اُبايعُ لِيَزيد»

4- Merits of the Disturber of public peace 88.4

and Yazid is sinful, drinks openly wine and orders killing of the innocent people. Never does anyone like me swear allegiance to a vile person like him. Matther of time will prove whichever of us more deserves caliphate and public allegiance securing.

After Imam left the Governor's seat, Marwan turned to Walid and said : You didn't believe me. I swear by God you'll never access to Husayn any more.

Walid said : Your proposal could result in my religion ruin. I swear by God that I dislike owning the whole world and I be murderer of Al-Husayn. I invoke by God because I might have his blood on my hands for his denial of allegiance to Yazid. I swear by God that one who is guilty of having a hand in killing Al-Husayn(a) is so mean and ignoble in the face of God.

Marwan was dissatisfied with what Walid said but he apparently found him to be true and said : If you think so of Husayn(a), then you've taken the right choice in behaving him![1]

Marwan's Meeting

The next day Marwan met Imam Husayn(a) on his way and said to him: I advise if you admit!

And Imam replied : What is your advice?

Marwan said : I bid you to swear allegiance to Yazid, Amir Al-Mu'minin because it is more beneficial for your religion and world!

Imam(a) by saying "inna li-llahi wa-inna ilaihi rajiun" replied : We must bid farewell to Islam if Ummah is dealt with an Amir like Yazid. Woe betide you, Marwan, ordering me to swear allegiance to Yazid while he is sinful.[2] Why are you talking nonesense? I scold you not on what you say for you are the same man whom the prophet(s) cursed when you were still in your father's loins-Hakam ibn Al-Āṣ Then he said to him : O go away, you the

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1- irshād of shaykh mufid 33.2

2-«عَلَى الاِسْلامِ السَّلامُ إِذْ قَدْ بُلِيَتِ الأُمَّةُ بِراعٍ مِثْلِ يَزِيد، وَيْحَكَ يامَرْوانُ أَتَأْمُرُنِي بِبَيْعَةِ يَزِيد وَهُوَ رَجُلٌ فاسِقٌ»

enemy of God. We are Ahl-e-Bayt of the Apostle(s) and we say the truth. I myself heard Muhammad(s) say : It is Ḥarām (illegal) to have the descendants of Abu Sufyan and their slaves as the caliphs and he said : If you noticed Mu'awiya preaching on my pulpit, immediately kill him. I take an oath of God that Medinans saw him on my grandfather's, Muhammad(s), pulpit but they didn't do what they were missioned to!

It was the time when Marwan shouted out of anger : Never do I leave you alone unless you swear allegiance to Yazid! you the descendants of Ali(a) hold grudge in hearts against the family of Abu Sufyan and you might be their enemy and so might they. Imam cried : O you, the vicious being, go away! that we are of Ahl-e-Bayt of the Saint and God has given a revelation about us to His Messenger(s) that

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً[1]

After Imam's speech, Marwan had no more power of talking, so Imam(a) added : O you, the son of Zarqa'! For what you are discontented with the Apostle(s), I give you the good tidings of divine agony the day when you move to Him and my grandfather asks of you about me and Yazid.[2]

As Yazid heard of this, he immediately removed Walid from rule of Medina and replaced him with Marwan ibn Hakam.[3]

Imam's Farewell to His Grandfather's Grave

Imam decided to depart from Hejāz to Iraq, appearing nightly at pure shrine of Muhammad, the Messenger(s) to bid farewell to his grandfather. The moment he reached there, he saw a light coming out of the Apostle(s)'s grave and returning to the grave.

The next night Imam came there for saying prayers and

1- Sura of Aḥzāb : 33

2- Al-futūh 24.5; Hayat Al-Imam Al-Husayn 256.2

3- Manāqib ibn Shahr Ashūb

when he was on Sajdah (prostration) he slept and found himself embraced by Muhammad(s), who kisses in between his eyes, saying : May my father be your sacrifice, I see you weltering in your blood among the people who hope to be interceded by me but they will not benefit my intercession. O my offspring! Soon you will join your parents and brother, waiting eagerly to meet you. God has determined a position in paradise for you, unaccessible unless by martyrdom.[1]

In this instance, Imam woke up while he was strongly weeping and as he reached home, he began to say about his dream to his dear family.[2]

Saying Goodbye to Mother and Brother

Imam Husayn(a) in dark night, appeared at Fatima Zahra(a), his mother's sepulchre, beside which he stood remembering all that maternal greatness, emotions and devotion. Then, as tears rolled down his holy cheeks, for the last time he said goodbye to mother. He went up to Imam Mujtaba(a), his brother's grave. He hugged his pure soil and returned home in complete grief.[3]

At night and a deadly silence, ask not
lonely he with tearful eyes, ask not
he was going and his mother's wail
heard loud from a grave, ask not

Imam's Testament to Muhammad ibn Ḥanafiyya

Before departing,Imam Husayn(a) wrote a testament that read:

... وَانِّي لَمْ اَخْرُجْ اَشِراً وَلا بَطِراً وَلا مُفْسِداً وَلا ظالِماً وَاِنَّما خَرَجْتُ لِطَلَبِ الْاِصْلاحِ فِي اُمَّةِ جَدِّي اُرِيدُ اَنْ آمُرَ بِالْمَعْرُوفِ وَاَنْهىٰ عَنِ الْمُنْكَرِ وَاَسِيرَ بِسِيرَةِ جَدِّي وَاَبِي عَلِيِّ بنِ اَبِي طالِبٍ ، فَمَنْ قَبِلَنِي بِقَبُولِ الحَقِّ فَاللّٰهُ اَوْلىٰ بِالحَقِّ وَمَنْ رَدَّ عَلَيَّ هٰذا اَصْبِرُ حَتّىٰ يَقْضِيَ اللّٰهُ بَيْنِي وَبَيْنَ القَوْمِ بِالحَقِّ وَهُوَ خَيْرُ الحاكِمِينَ .

١- «وَاِنَّ لَكَ فِي الجَنَّةِ دَرَجاتٍ لاتَنالُها اِلاّ بِالشَّهادَةِ»

2- Amali shaykh Sidduq, section 30, hadith 1, Awālim al- 'ulūm 16.17.

3- Ḥayat Al-Imam Al-Husayn 261.2

This is something Husayn ibn Ali(a) executed as a testament to his brother, Muhammad ibn Ḥanafiyya :

Verily Al-Husayn testifies Unity of God and that He is of no associate and Muhammad(s) is His Messenger bringing truth from Him. Verily hell and heaven is the truth and Doom's Day will come, no doubt, the Almighty will revive the dead.

However, my denial of Yazid is not for creating sedition, corruption or for entertainment and self- absorption but it was for betterment of my grandfather's Ummah affairs. I've willed to enjoin the good and dissuade from the evil and to follow way of life of my grandfather and my father. If someone accepted the call on Truth, then God deserves more and if not, I'll wait for God to arbitrate between us and He is of the best arbirtators. O my brother, this is my testament to you. There comes no luck unless I trust in God and I have conversion towards Him. Then he rolled and sealed the letter and delivered it to his brother, Muhammad ibn Ḥanafiyya. (1) (2)

Suggestion of Ḥanafiyya(3)

When Muhammad ibn Ḥanafiyya knew about Imam's purpose of leaving Medina came to him and said : O brother! you

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1- He is of the descendants of Amir Al-Mu'minin(a) and Ḥanafiyya is nickname of his mother, his mother's name is Khulah. Hadrat Reza(a) is quoted to say that Ali(a) said: Muhammads refuse God's disobedience. He was asked : who are Muhammads? He said : Muhammad ibn Ja'far, Muhammad ibn Abubakr, Muhammad ibn Abu Ḥazifih and Muhammad ibn Amir Al-Mu'minin ibn Ḥanafiyya. As for his refusal of not coming with Imam(a), he might have an excuse, Allamah has said : Muhammad ibn Ḥanafiyya and Abdullah ibn Ja'far and the like are more dignified than not believing in the Truth. (Tanqiḥ Al-Maqāl 112.3) 2- Biḥār Al-Anwār 329.44

3- Ḥanafiyya is his mother's nickname and his mother's name is Khulah, daughter of Ja'far ibn Qays. Amir Al-Mu'minin(a) said : Muhammads refuse God's disobedience, one of whom is Muhammad ibn Ḥanafiyya. His not coming with Imam(a) to Iraq is because of an excuse. Over his year of demise and burial place there is a dispute : some people believe he died in 80 H. with burial place in Jebel Radawi and some others believed it to be in Ta'if (Tanqih Al-Maqāl 112.3)

are the most beloved of all to me and I keep back my advice of nobody much less you. Avoid swearing allegiance to Yazid and leave the cities. Then have your envoys call people on you and if they accepted to swear allegiance to you, thank God for this gift and if otherwise, selection of Yazid does not let your status out. If you enter a city, some people might turn up against you and there flares up a sedition that results in bloodshed. In the end, you might be killed.

Imam(a) said : O brother! where shall I go?!

Muhammad ibn Ḥanafiyya said : Go towards Mecca where if suitable, you can stay there; otherwise, turn to deserts and always move from place to place until you find a way-out!

Response of Imam(a)

Imam(a) said : O brother! You did not withhold your kind advice, I hope your proposal comes to be admirable.[1]

Some historians have put : Imam(a) responded to Muhammad ibn Ḥanafiyya : O brother! Even if I have no shelter to take in this world, I'll never swear allegiance to Yazid ibn Mu'awiya.[2]

Muhammad ibn Ḥanafiyya cried because he knew his brother, Imam Husayn(a) has consciously chosen the way and fully accepted its tragedy.

Imam(a) thanked him and said : O brother! God bestows you good recompense for you made a suggestion out of well. I intend to go to Mecca and so do my brothers, their children as well as my followers. As for you, you can stay in Medina and inform me of what happens.[3]

Some have narrated : As Husayn ibn Ali(a) moved towards Iraq, he asked for Umm-e Salama, wife of Muhammad(s) to deposit all his books and wills with her. When Ali ibn

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1- Irshād-i shaykh mufid 34.2

2- Husayn(a) said : «يا أَخِي وَاللّهِ لَوْيَكُنْ مَلْجَأٌ وَلا مَأْوىٰ لَما بايَعْتُ يَزيدَ بن مُعاوِيَة».

3- Biḥār al- anwār 329.44

Al-Husayn(a) returned from Karbala, she gave him back those books and wills.[1]

Grief of Hashimite Women

Hashimite women grieved over the news of Imam's departing from Medina to Mecca and they got together to lament. Imam(a) went to bid them to be quiet and said : By God, do not begin to lament because it leads to divine disobedience and His Messenger(s).

They said : How should we not cry whilst today is like the very day Muhammad(s) was deceased and it is reminiscent of times when Ali, Fatima and Hassan(a) left us alone. Oh, the beloved of the pure! May God sacrifice us to you.

And it is written that : One of Imam's(a) aunts retold him that : I heard a caller saying:

وَانَّ قَتِيلَ الطَّفِّ مِنْ آلِ هاشِمٍ اَذَلَّ رِقاباً مِنْ قُرَيْشٍ فَذَلَّتِ[2]

Imam(a) bid her to be patient, saying : This is certain divine destiny which definitely comes true.[3]

Knowing About Martyrdom

1. 'Abdullah ibn Abbas says : When Imam Husayn(a) was going to Iraq, I went to see him and said to him : O the descendant of the Apostle(s)! I swear you by God not to go there. Imam(a) said : Oh, ibn Abbas! Do you not know that soil of Iraq is the place where my loyal companions get martyred?

I said : Where did you get the news?

He said : This is a secret I only know and it is a knowledge granted to me.[4]

1- Kāfī 304.1

2- The murdered of karbala who is of Hashimite household humiliated Qurayshite leaders and they were humiliated"

3- Maqtal Al-Husayn of Muqarram 137. Other verses have been cited, quoted from Husayn's(a) aunts, in "Al-Imam Al-Husayn wa Ashaba" 111.

4- Dala'il Al-Imamata 74.

2. Bayhaqi has said in his history record that Muhammad(s) said to Husayn(a) : "You have been given a rank in paradise, unachieveable unless you are martyred".[1] So Husayn(a) knew that he would be murdered when enemy troops were beginning to get prepared for a war with him. For this, he tried in patience and he was never intolerant until he reached the happiness of martyrdom, may the greatest mercies of God be his.[2]

3. The late Allamah Majlisi says : When Imam(a) intended to depart from Medina, Umm-e Salama came to Imam(a) and said : Oh, my descendant! Do not grieve me by going to Iraq. I rightly heard your grandfather saying : "Husayn, my offspring, will be murdered in Iraq and where it is called Karbala"[3]

Imam(a) replied : O mother! By God, I well know what will finally happen to me but there is no way except going it. By God, I know the day and the place of my murder and also I know name of one who will kill me, the place where I am buried and the people from the House and the shiite who will be killed with me. Look the scene if you like to ! Then Imam(a) pointed to Karbala[4] that doubled Umm-e Salama's restlessness. She resigned Husayn(a) to God while she was wailing.[5]

4. It is narrated : When Husayn(a) reached Karbala, he asked of its name. He was said that this is Karbala.
He said : Karb wa Bala, affliction and disaster. When we, with my father, were going to Siffayn, we came to this place. My father stopped and asked what the land was called. He was answered : It is called Karbala.
My father said : Here is the resting place of their camels and where they are bloodshed. When he was asked about what it

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١- «إنَّ لَكَ فِي الجَنَّةِ دَرَجةً لاتَنالُها إلاّ بِالشَّهادَةِ»

2- Maqtal Al-Husayn of Khawrazmi 170.

٣- «يُقْتَلُ وَلَدِي الحُسَيْنُ بِأَرْضِ العِراقِ فِي إرْضٍ يُقالُ لَها كَرْبَلاء»

4- Certainly Imam(a) revealed everything for Umm-e Salamah and she saw what she must see.

5- Biḥār Al-Anwār 332.44

meant, he said : In the very place, a few people of Muhammad's(s) progeny will reside.[1][2]

5. Imam(a) responded to 'Abdullah ibn Zubayr : By God if I hide in a hole, they will take me out and order my murder. By God they will impose over me a cruelty just as the Jews tried in disobedience and rebellion on Saturday.[3]

6. It is narrated that Husayn(a) frequently said : By God the group (Umayyid) does not leave me alone until my cut blood vessels bleed and as they do so, God will impose someone who downgrades them.[4]

7. Ibrahim ibn Sa'īd was among those who joined Zuhayr ibn Qayn. When he joined Imam's companions on the way, he heard Imam(a) saying to Zuhayr : O Zuhayr! I know where I get martyred- pointing to his holy head - and said : This - that is my head-is taken by Zuhar ibn Qays to Yazid in Damascus hoping that he could be rewarded by him but Yazid gives him nothing.[5]

١- «نَفَرٌ مِنْ آلِ مُحَمَّدٍ يَنْزِلُونَ هاهُنا»

2- Al-Akhbār Al-Aṭwāl 253

3- Kāmil ibn athīr 38.4

4- Ibid. 39.4

5- Dalā'il Al-Imamata 74

Chapter II

From Medina to Mecca

Imam(a) Departs from Medina to Mecca

Imam Husayn(a) moved, Sunday, two days before month of Sha'ban, 60 (hegira) from Medina to Mecca where he arrived on Friday night, the third night of Sha'ban month. After four months and five days of stay in Mecca (from Sha'ban to late Ziqa'da), he moved to Iraq on Tuesday, 8th of Ziḥajja coincident with Day of Tarwiya (the day when Moslem ibn 'Aqil rose up in Kufa).[1] [2]

Imam(a) departed when he was informed Yazid has dispatched a division to Mecca under the commandership of Amru ibn Sa'id ibn 'Aṣ and has appointed him Amir Al-Hāj. He has been reaffirmed wherever he finds Husayn(a), he has to martyr him.[3]

On the other hand, Imam had known that Yazid's mercenaries thirty of them, had been sent to Mecca to assassinate him[4] : Meanwhile it is to be noted that people of Hejaz were long-simmering enemies of the House(a), disrespecting the Alawid as the fourth Imam(a) says : We do not have even twenty friends in Medina and Mecca.[5] Anyway, when Imam(a) heard about Yazid's sinistrous intrigue, he decided to leave Mecca[6] after he performed the Hajj, the running between Safa and

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1- Sayyid ibn Ṭāwus has said that Imam Husayn(a) moved to Iraq on Tuesday, third of Ziḥajja (Al-Malhuf 25). Siyuti has cited Imam's leaving from Mecca to Iraq, 10th of Ziḥājja with no mention of day (Tarikh al-khulafa' 207).

2- Ensāb Al-Ashrāf 160.3

3- Maqtal Al-Husayn of Muqarram 165.

4- Tadhllum Al-Zahra' 153.

5- (Sharh-i Nahj Al-Balaqah ibn Abu Al-Ḥadid 104.4) "مابِمَكَّةَ وَالمَدِينَةِ عِشْرونَ رَجُلاً يُحِبُّنا"

6- Ḥayat al-Imam al-Husayn 16.3.

Marwa and converting the Hajj to minor pilgrimage[1] in order to keep the House of God respected.[2]
The offsprings, brothers, nephews and most of the House except Muhammad ibn Ḥanafiyya accompanied Imam(a).[3]
Imam(a) recited this verse while leaving Mecca

1- What reads here and is known among people, that Imam(a) converted the Hajj into minor pilgrimage, needs consideratin because how has Imam(a), on the eighth day, worn pilgrim garment and then has changed it into mionr pilgrimage owing to his knowledge that he can not accomplish the Hajj?

First : Imam performed minor pilgrimage in month of Sha'ban and as minor pilgrimage takes place in the months when the Hajj is performed, the minor pilgrimage is not sufficient if he wants to perform major pilgrimage and he must wear pilgrim's garb from the appointed time in the months of Hajj, performing minor pilgrimage. Sāḥib Jawahir says : One who performs minor pilgrimage in the months other than those of Hajj(Shawwal, Ziqa'da and Zihajjah), it is not permissible for him to perform major pilgrimage for minor pilgrimage of reaping advantage is within the Hajj and not performed in non-Hajj months (Jawahir al-kalam 462.20). If it is likely to say that Imam's wearing pilgrim's garb is that of separated Hajj that is changed by him into minor pilgrimage, this is also wrong, for first how has he clothed in a pilgrim state knowing that he cannot perform the Hajj, second the appointed time of separated Hajj for a non-Mecca is the same known appointed times and he can not be clad in pilgrim state while in Mecca.

Second : It is understood from the narrations that Imama(a) performed minor pilgrimage and no mention is made of converting Hajj to Umra, minor pilgrimage, or in other words, separated Hajj. Here, there is a mention of some of those narrations :

عن علي بن ابراهيم عن ابيه و عن محمد بن اسماعيل عن الفضل بن شاذان عن حمادبن عيسى عن ابراهيم بن عمر اليماني عن ابي عبدالله (ع) انّه سئل عن رجل خرج في اشهر الحج معتمراً ثم خرج الى بلاده، قال : لابأس وان من عامه ذلک وافرد الحج فليس عليه دم و ان الحسين بن على (ع) خرج يوم التروية الى العراق و كان حج معتمراً.
وعنه عن ابيه عن اسماعيل بن مراد عن يونس بن معاوية بن عمار قال : قلت لابي عبدالله (ع) من أين افترق المتمتّع ثم والمعتمر؟ فقال :ان المتمتّع مرتبط بالحج و المعتمراذافرغ منهاذهب حيث شاء وقداعتمرالحسين راح يوم التروية الى العراق والناس يروحون الى منى و لابأس بالعمرة في ذي الحجة لمن (ع) في ذي الحجة لايريد الحج

(Wasā'il Al-Shi'atah, vol.10, chapter 7, men 'abwāb al-umrat, hadiths II and III).

As we understand from the above hadiths, Imam(a) had been clad in Umra's garb and there is no word of any conversion from Hajj into Umra; in addition, some people have cited that Imam Husayn(a) has left for Iraq on 3rd of Ziḥajjah (Sayyid ibn Tawus in Malhūf) and Abu Jarūd has quoted Imam Baqir(a) that Imam Husayn(a) left Mecca one day before Tarwiya, 7th of Ziḥajjah. (Kāmil Al-Ziyarāt 73).

2- Hayat Al-Imam Al-Husayn, 16.3. 3- Irshād of Shaykh Mufid 34.2.

«فَخَرَجَ مِنْها خائِفاً يَتَرَقَّبُ قالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظّالِمِينَ»[1]

Imam Husayn(a) chose the main route to go to Mecca and said in response to the House who said : If we had by-passed as ibn Zubayr did, we might have been secure of being chased by enemies.

He said: No! By God I go no way but this to make divine providence happen.[2]

Meeting with 'Abdullah ibn Muti'[3] on the way

'Abdullah ibn Muti'a met Imam on the way and said : My life be sacrificed to you! where are you going?

Imam said : At present, I am intending to Mecca and ask the Almighty all goodness.

'Abdullah ibn Muti' said : May I be thy ransom! I ask God all benisons. Fearing that you might go to Kufa because it is the same ill-memorable city where your father was killed. Your brother, Imam Hassan Mujtaba(a) was left in the clutches of enemy who cheated and wounded him, almost killing him. Stay in the House of God for you are the noble of Arab and nobody among Hejazis equals you in rank. Stay there to keep people assembled. By God after you they enslave us.[4]

1- Sura: Qiṣaṣ : 21. 2- Irshād of Shaykh Mufid 35.2.

3- The story of Imam's meeting with 'Abdullah ibn Muṭi' on the way to Mecca has been cited in Kāmil ibn athīr but other historians like Shaykh Mufid consider the meeting on the way from Mecca to Iraq. Some have been likely to say that there had been two meetings with two different people : one with 'Abdullah ibn Muṭi'when going to Mecca and the other with 'Abdullah ibn Abi Muṭi' when going to Iraq. (Al-Imam Al-Husayn wa Aṣhabah 163) 4- Kāmil ibn athīr 19.4

Chapter III

In Mecca

Arriving in Mecca

The day Imam(a) arrived in Mecca was coincident with Friday night, 3rd of Sha'ban and recited the verse :

وَلَمَّا تَوَجَّهَ تِلْقاءَ مَدْيَنَ قالَ عَسىٰ رَبِّي أَنْ يَهْدِيَنِي سَواءَ السَّبِيلِ»[1]

Imam(a) resided in Mecca and people paid a service to him.People living in Mecca also were granted an audience, so was 'Abdullah ibn Zubayr who stayed near Ka'aba and was busy with prayers and Hajj performance! He came to see Imam every day or once in every two days. He was anxious because he well knew that as long as Imam Husayn(a) is in Mecca, the people of Hejaz will not pay allegiance to him since Imam(a) owned a special social status and people more obeyed him.[2]

'Abdullah ibn Zubayr's aim of pretending prayers was to entrap people and Amir Al-Mu'minin(a) said about him : "In the name of religion he pulls a trap to gain the world[3] and undoubtedly he was not after a divine aim in fighting with the Umayyids but he was thinking of assuming power. This came true by 'Abdullah ibn Umar when his wife persisted in swearing allegiance to 'Abdullah ibn Zubayr and spoke of piety and obedience of ibn Zubayr.

In response to his wife, he said : Did you see not the horses Mu'awiya rode on during Hajj? I believe that Ibn Zubayr has no aim but attaining the grandeur and he has used divine worship and obedience in this course.[4]

1- Sura of Qisaṣ : 22

2- Irshād of shaykh Mufid 35.2.

٣- «يَنْصِبُ حِبالَةَ الدِّينِ لِاصْطِفاءِ الدُّنْيا»

4- Ḥayat Al-Imam Al-Husayn 310.2

Visitation of Hadrat Khadijah's Tomb

In Mecca, Imam(a) visited his grandmother, Hadrat Khadijah's tomb, held a prayers and invocation.[1]

Letter to Basrans

From Mecca Imam(a) wrote letters with the same subject to every one of great men of Basra. People who received Imam's letter through Sulayman[2] - his male slave - were : Malik ibn Masma' Bakri, Aḥnaf ibn Qays, Manzar ibn Jārūd, Mas'ud ibn Umar, Qays ibn Haytham, Amru ibn 'Ubayd ibn Ma'mar. The letter read :

"Verily the Almighty selected the Messenger(s) from among people and granted him Nabuwwat, Prophetic Mission. He said : Thy will be done! and rushed to the eternal world when he had accomplished his obligation of divine mission and guidance of society. We are his family and heirs and we were taken away from this right although we were the most deserving people for caliphate and Immamate. As we disliked opposition and chose to be silent that day to the interest of Islamic Ummah, now that Muhammad's sunna (tradition) has been forgotten and heretical practices emerge one after another, I dispatch my envoy to you with this letter and call you on the Book of God and His Messenger's sunna. If you say yes to my call, I'll lead you to happiness[3]

1- Maqtal Al-Husayn of Muqarram 140.

2- Sulayman ibn Razin is of Imam's kinsfolks whom Imam sent to five chiefs of Basra, among whom is Manzar ibn Jarūd that took Imam's envoy, as if he conspires 'Ubaydullah, to him. Then he ordered to kill Sulayman and preached by threatening people. He went up to Kufa to keep Husayn behind. (Abṣar al-'ayn 53).

٣ـ «اَمّا بَعْدُ فَاِنَّ اللّٰهَ اصْطَفىٰ مُحَمَّداً (ص) مِنْ خَلْقِهِ وَاكْرَمَهُ بِنُبُوَّتِهِ وَاخْتارَهُ لِرِسالَتِهِ ثُمَّ قَبَضَهُ اِلَيْهِ وَقَدْ نَصَحَ لِعِبادِهِ وَبَلَّغَ ماارْسِلَ بِهِ، وَكُنّا اَهْلَهُ وَاَوْلِياءَهُ وَ وَرَثَتَهُ وَاَحَقَّ النّاسِ بِمَقامِهِ فِي النّاسِ فَاسْتَأْثَرَ عَلَيْنا قَوْمُنا بِذٰلِكَ فَرَضِينا وَكَرِهْنَا الْفُرْقَةَ وَاَحْبَبْنَا العافِيَةَ وَنَحْنُ نَعْلَمُ اَنّا اَحَقُّ بِذٰلِكَ الْحَقِّ الْمُسْتَحَقِّ عَلَيْنا مِمَّنْ تَوَلّاهُ وَقَدْ بَعَثْتُ رَسُولِي اِلَيْكُمْ بِهٰذا الكِتابِ وَاَنا اَدْعُوكُمْ اِلىٰ كِتابِ اللّٰهِ وَسُنَّةِ فَاِنَّ السُّنَّةَ قَدْاُمِيتَتْ وَالبِدْعَةَ قَدْ اُحْيِيَتْ. فَاِنْ تَسْمَعُوا قَوْلِي اَهْدِكُمْ اِلىٰ سَبِيلِ الرَّشادِ» (Tarikh-i Ṭabari 200.6, Hayat Al-Imam Al-Husayn 322.2)

Reaction of Manzar ibn Jarud[1]

Manzar ibn Jarud 'Abdi took Sulayman, Imam's envoy with the letter to Ibn Ziyad and Ubaydullah executed him the night of the day he was going to Kufa. He went to Kufa, afterwards, to reach Kufa earlier than Imam.

It is written that : Baḥriyyah, Manzar's daughter who was Ubaydullah ibn Ziyad's wife thought that Ubaydullah had plotted it, finding Sulayman a false envoy of Imam Husay(a); hence, to keep him secure from Ubaydullah's deceit, Sulayman was sent to him!

Response of Aḥnaf ibn Qays

Aḥnaf ibn Qays replied back Imam : "Be patient that God's promise is the truth and do not get yourself humiliated by the unfaithful!"[2] [3]

Reaction of Yazid ibn Mas'ud

He brought tribes of Bani Tamim, Bani Ḥanẓilah and Bani Sa'd together and said to them : O Bani Tamim! what do you think of my status?

They said : You are our backbones and more superior than us in honor and dignity.

Yazid ibn Mas'ud said : I called upon you for a business about which I ask your advice and assistance.

They said : Tell us to hear and follow.

He said : Mu'awiya died and the gates of oppression are broken and pillars of tyranny turned shaky. He secured allegiance for his son, Yazid and he thought that he has strengthened pillars of

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1- He is Manzar ibn Jarūd Abdi, his father is of Muhammad(s)'s companions. Hadrat Ali(a) appointed him emir of some regions but he acted in such a way that Imam(a) reproached him in a letter and praised his father, Jarūd. Manzar was weakened by the authorities. (Tanqiḥ Al-Maqāl 248.3)

2- (Sura of Rum : 60) «فَاصْبِرْ انَّ وَعْدَ اللّٰهِ حَقٌّ وَلا يَسْتَخِفَّنَّكَ الَّذِينَ لايُوقِنُونَ»

3- Sayr-i alām 'Al-Naba' 200.3

caliphate while the efforts he made in vain and the advice he received were inimical to him. His vice-incarnated son claims caliphate over moslems after him at the price of public discontentment. He is pig-headed and of little capacity in a way that he knows nothing of the gospel truth (Haqq). By God, campaigning against him is higher than fighting with the pagans. That is Husayn ibn Ali who is a descendant of His Messenger and of a nobility, honor and an unspeakable virtue. He is virtuous and more eligible for successorship than anybody else because of his brilliant challenge record and kinship with Muhammad(s). He is widely known for his greatness and kindness. By sending the letter to you, he has made an ultimatum. Stay with the gospel truth, otherwise you are entangled with darkness and will get drowned into quagmire of Bātil, the credal error. You stayed away from the gospel truth in Jamal war through Ṣakhar ibn Qays[1] and went after the credal error. Wash away the bloodstain today by supporting the descendant of the Messenger(s). By God every one of you who refuses to help him is humiliated in his children by Him, who leaves shortages in his tribe. Now I am clad in war armor, ready to defend him. Know that you finally die though not today. Remain in battlefield that you will be followed by death. Come to your sense and react to what I said in goodness. May God bless you all.

Bani Ḥanẓilah said : O Aba Khalid! we are shooters of your quiver and are of the horsemen of your tribe. If you shoot with us, we will hit the target and if you join us in the battlefield, you'll win. We will stand by you in all ups and downs.

After them, Bani 'Amir began to speak : O Aba Khalid! We are your father's descendants and your fidels. We roar from your fury and if you move, we never hesitate to follow you. We are at your

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1- Apparently by Ṣakhar ibn Qays, Aḥnaf ibn Qays is intended because Aḥnaf has two other names : Ṣakhar and Dhahhāk He failed to take part in Jamal war. (Al-Kanā wa Al-Alqāb 12.2)

discretion any time you decide.

Then Bani Sa'd said to him: O Aba Khalid! The worst things for us are to oppose to you and disobey you. Ṣakhar ibn Qays ordered us to stop fighting in Jamal war, so we obeyed and we were victors with the honor remaining in our tribe. Give us a respite to consult!

Yazid ibn Mas'ud said to them : If you stop fighting with the Umayyids, God will keep revengeful sword in your tribe and bloodshed remains among you.[1]

Yazid ibn Mas'ud responds to Imam(a)

Yazid ibn Mas'ud wrote to Imam(a), saying : I received your letter and I knew about what you called upon me for. I find my salvation in assisting you and obeying the Truth in obeying you. Verily God always keeps a leader on earth to guide people in the straight path. You are divine proof over people and His trust on earth, and verdant branches of tree of mission. You are most welcome among us, Bani Tamim tribe is ready to comply with your commands. Bani Sa'd tribe also accepted your call. I purged the hearts out of turbidity with your message resembling a morning dew and I lit their dark ignorance with your gracious favor.

As Imam(a) received his letter, he prayed for him and said : May God keep you secure from fear and in the day when the mouths parch with thirst (ironical of Resurrection) may He exalt and saturate you.[2]

Yazid ibn Mas'ud was going to join Karbala caravan when he heard about Imam(a) and his loyal companions ، being martyred. He suffered in rue envy and was flamed with a pain in his and tribemen's hearts in such a manner that they were remorseful for life because of losing the great happiness that was

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1- Nafs Al-Mahmum 87.

٢- «آمَنَكَ اللّٰهُ مِنَ الخَوْفِ وَأَعَزَّكَ وَأَرواكَ يَوْمَ العَطَشِ الأَكْبَرِ»

followed by martyrdom and all of them were sighing.[1]

Yazid ibn Nabiṭ[2]

Once Basra received broad-based and fateful message of Imam, Yazid ibn Nabiṭ Basri, a well-known man, hailed Imam's message and for further information, he went to Maryah Bint Sa'd's[3] house where shiite movements and congregation of Imam's companions came to be centralized. [4] [5]

Yazid ibn Nabiṭ of 'Abd Al-Qays had ten brave boys. In the same house he told his children and companions that he had made his decision and soon he would move to Mecca to join Imam Husayn(a). Two of his children named 'Abdullah and 'Ubaydullah declared their readiness to accompany him in the extremely perilous trip. His companions said that they had been afraid of 'Ubaydullah ibn Ziyad's army - that was certain to destroy him and his friends! He said to them : By God I have no fear of the enemy with my two chivalrous boys.

Yazid ibn Nabiṭ quickly covered Basra-Mecca distance and as he found that Imam(a) is in Abṭaḥ . (nearby Mecca), he moved back Abṭah. When he reached there, he was told that Imam(a) had gone to Mecca to see him. Having been overwhelmed with this much greatness and modesty of Imam, he returned Mecca more decisive than ever. He saw Imam(a) in his home and he was overfilled with kindness as he learned that Imam had been waiting to see him, so he recited this holy verse

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1- Al-Mahluf 17; Maqtal Al-Husayn of Muqarram 141.

2- It is originally recorded as Yazid ibn Nabiṭ but in other sources including Abṣar al-'ayn llo, it is as Yazid ibn Thabiṭ and ibn Athīr in Kāmil 21.4 it has been recorded as Yazid ibn Baniṭ.

3- Mamqani has cited his father's name as Manqaz or Sa'id in Rijāl and says : "Maryah Bint Manqaz 'Abū Sa'id Al-'Abdiyah" has been a shiite and a pious woman, house of whom was center of the shiite's gatherings and talks. (Tanqiḥ Al-Maqal 83.3). Also it is being referred in Kāmil Ibn Athir 21.4 that the woman is of 'Abd al-Qays and regarded as true follower of Imam(a)).

4- Kāmil ibn Athīr 21.4

5- Ḥayat Al-Imam Al-Husayn 328.2

«بِفَضْلِ اللّٰهِ وَ بِرَحْمَتِهِ فَبِذٰلِکَ فَلْيَفْرَحُوا»[1]

He welcomed Imam(a) and reported about general condition of Basra and told Imam about his purpose of moving to Mecca; Imam wished him the benisons.

Yazid ibn Nabiṭ and his two chivalrous boys accompanied Imam to Karbala where they attained martyrdom beside Imam(a).[2]

Letters of Kufians

A few historians wrote : After Kufians were informed of Mu'awiya's death and Imam's not swearing allegiance to Yazid, disobeyed Yazid and the loyal shiites assembled in Sulayman ibn Ṣurad Khazā'ie's[3] house where they talked and decided to write a letter to Imam(a), calling him to Kufa. Abdullah ibn Musamma[4] and 'Abdullah ibn Wāl[5] were obligated to rush to Mecca to give Imam the letters.

Ten days after auspicious month of Ramadan, the two messengers of Kufians entered Mecca and handed the letters to Imam(a).

It was just two days past the letters being sent when Kufians sent other letters to Imam through Qays ibn Musahhar Ṣaydāwi[6] and 'Abd Al-Rahman ibn 'Abdullah Arḥabi[7] and again after two

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1- Sura of Yunis : 58.

2- Nafs Al-Mahmūm 92 quoted from Ṭabari.

3- Sulayman ibn Ṣurad was of the shiite great men in Kufa and of the commanders of Tawwabin (the penitents) movement who got martyred in "Ayn Al-Warda. Shaykh Ṭusi, in Rijāl, regarded him as the companion of Muhammad(s) and he was martyred in 65 (hegira). (Tanqiḥ Al-Maqal 63.2)

4-'Abdullah ibn Musamma' Hamadani Sib'ie had been of renowned combatants of the penitents movement. (Absar al-ayn 14).

5-'Abdullah ibn Wal had been of aristocrats in Kufa and among the Faqihs and worshippers. He was of the penitents, who was martyred in "Ayn Al-Warda" with Sulayman ibn Ṣurad (Nafs Al-Mahmūm 569).

6- Qays ibn Musahhar Ṣaydāwi is of al-Husayn's companions and of noted martyrs of Karbala whose story of martyrdom you will know in this book.

7- 'Abd al-Rahman went to see Imam in Mecca on 12th of Ramadan, carrying with himself fifty three letters from Kufians and he is of Karbala Martyrs. (Abṣar Al-Ayn 77).

more days other letters were sent by Hani ibn Hani Sabi'ie[1] and Sa'id ibn 'Abdullah Ḥanafi,[2] the number of which amounted to twelve thousand letters.[3]

Among the prestigious people who wrote to Imam and formally called him on going to Kufa, Ḥabib ibn Maẓāhir, Moslem ibn 'Aūsja, Sulayman ibn Ṣurad, Rifā'at ibn Shaddad, Musayyib ibn Nujba, Shabith ibn Rab'ie, Ḥujr ibn Abjar, Yazid ibn Ḥārith ibn Ruyam, 'Urwat ibn Qays, 'Amru ibn Hajjaj and Muhammad ibn 'Umayr can be named.[4]

In some texts that can be cited, the context of letters of Kufians to Imam reads :

"As to, praise be upon God who broke the back of your oppressive enemy, that assumed power deceitfully, usurped all their properties, ruled over people without their consent, killed the good of Ummah, secured the vicious people and divided the public property among the rich and the tyrant. May divine blessing be far from it like Thamud tribe!

Rightfully we have no Imam and leader, so join us. Be it that the Almighty show us the straight path. Nu'aman ibn Bashir got settled in Kufa emirate palace and we do not take part in Friday and Festival prayers of which he is Imam. If we hear reliably that you'll come to Kufa, we let him out of the city to Damascus, God willing."

The great men in Kufa sent the letter to Imam by 'Abdullah ibn Musamma' Hamdani and 'Abdullah ibn Wāl who were

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1- Hani ibn Hani Sabi'ie of Hamdan tribe who had an active role in the penitents movement. (Abṣar Al-Ayn 14).

2- Sa'id ibn 'Abdullah Ḥanafi is among the martyrs of Karbala.

3- The pressing need the Kufians were in calling on Imam is revealed when a number of twelve thousand letters are to be sent in five days according to history considering the time spent for writing the letters and the dangers that waited for the opponents of the Umayyids, particulary the messengers. In all the letters, public resentment towards the Umayyids, the Kufians not swearing allegiance to Yazid and calling on Imam to go to Kufa have been underlined, by means of which Imama(a) has been given an ultimatum.

4- Abṣar Al-Ayn 4

ordered to expedite its delivery. They did so to reach Imam on 10th of Ramadan in Mecca.[1]

The last letter Imam(a) received in Mecca was that of Hani ibn Abi Hani and Sa'id ibn 'Abdullah Khath'ami who wrote : "In the name of Allah, All-compassionate, All-Merciful, this is the letter of the faithful shiite people to Husayn ibn Ali(a). As to, come right away to Iraq where people are eagerly expecting to see you, for they have no leader but you. So hurry up! hurry up ! Nothing more to say"[2]

The letters sent to him are summed up in a few basic points in context :

1. Expressing joy over Mu'awiya's death
2. Yazid's incompetency of caliphate
3. Calling Imam(a) on going to Kufa
4. Kufians commitment to self-devotion in the path of Imam(a)

Imam(a) writes to Kufians

Kufians wrote to Imam(a) a great number of letters by which figures of Kufa had asked Imam to go to Kufa but Imam failed to reply until he received six hundred letters in a day! The letters were sent to him one after another, reaching number of twelve thousand in a short time.[3]

Imam(a) just replied once, writing :

"From Husayn ibn Ali to moslems and the faithful; however, Hani and S'aīd (the last messengers of Kufians) brought your letters to me. I knew about what you had said :"We have no leader and Imam, rush towards us that God leads us to true path". I sent my brother and my cousin (Moslem ibn Aqil) whom I trust to you. If he writes me of the people of virtue in Kufa approving what you said, I will move towards you soon, God willing."

1- Irshad of Shaykh Mufid 37.2. 2- Tarikh-i Y'aqubi 241.2.

3- Al-Mulhūf 15.

In the end, he said :

"I swear to my soul that Imam is nobody but one who rules according to Book of God, holds justice, admits religion of God and dedicates himself to divine pleasure."(1) (2)

Imam Dispatches Aqil to Kufa

Imam(a) held two rak'a of prayer between support and position asking divine benison. Later, he summoned Moslem ibn Aqil(3) who was told of what Kufians had said and their invitation. He was given letters in response to Kufians and he was up to go to Kufa.(4)

Imam(a) said to him : I send you to Kufa where God will do unto you what He admires and I hope we are ranked as martyrs. So by asking the help of God, depart to Kufa where, upon arrival, you can dwell in the most reliable homes(5)

Moslem ibn Aqil came back Medina from Mecca. He first went to mosque of the prophet(s) and held prayers and after he bid farewell to his family, he joined two people from Qays tribe who knew the route to Kufa where they were to go. On the way, they were lost and his fellow-travellers being thirst- starved could not get on the way. Aqil had to find the way to Kufa through signs by himself.(6)

Aqil Writes to Imam(a)

Hadrat Moslem wrote to Imam(a) on the way, letting Imam

١ـ «فَلَعَمْري مَالإمامُ إلاّ الحاكِمُ بِالكِتابِ القائِمُ بِالقِسْطِ الدّائِنُ بِدِينَ الحَقِّ الحابِسُ نَفْسَهُ عَلىٰ ذاتِ اللّهِ والسَّلامُ»

2- Irshad-i shaykh Mufid 38.2; Tarikh-i Ṭabari 198.6

3- Ibn Qatibah cited his mother, "Nabatiyyah" and "Nabṭ" was a group that lived in the middle of Arab towns beside Jebel "Aja" and "Salma" where Ṭay tribe resided. Then they moved to Iraq where they stayed. Hadrat Moslem ibn Aqil(s)'s mother's name is mentioned "Aliyya" by Abulfaraj. (Al-Shahid Moslem ibn Aqil of Muqarram 42).

4- Al-Malhuf 31.

5- Maqtal Al-Husayn of Muqarram 145 quoted from maqtal Al-Husayn of Khawrazmi 196.1.

6- Irshad-i shaykh Mufid 39.2; maqtal Al-Husayn of Muqarram 146.

know the story that : I sojourned in Batn Al-khubayt[1] where is riverside and as I took the trip in bad omen, so leave me off the mission and ask somebody else to do it.

Imam(a) Writes back to Moslem

Imam(a) wrote back to Moslem : However, I fear that you have no motive but fear by writing the letter! Go on your mission! over. [2] [3]

When Aqil read the letter, he said : I fear not for myself, so he moved to reach the water of Tay tribe, where he stopped. Then he left there when he suddenly saw a man hunting a deer that was shot dead.

Aqil said : We will kill the enemy, God willing.[4]

Anyway, Aqil having left Mecca mid-month of Ramadan

1- what is said here, that is, "Batn al-khubayt" is according to Ibn Athir; and some people said it to be "Batn al- khubt" or "Madhiq al-khubt" as it is said in Irshad 40.2.

2- Kāmil Ibn Athir 21.4

3- Some researchers intend to say, in serious doubt, that Aqil's letter on the way and Imam's response are not true but fictitious that is proven by :

a. Madhiq al-khubt as said by Hamawi in Mu'jam Al-Boldan is somewhere between Mecca and Medina while it is narrated that Moslem hired those two guides in Medina and this is taken place between Medina and Iraq rather than between Mecca and Medina.

b. If there were a place between Medina and Iraq under such name as not mentioned by Hamawi, it would take more than 10 days for Moslem to stay there, send a letter to Imam and a response whilst historians have said the time span from Moslem's departure to Mecca and his arrival in there to be just twenty days and it is impossible to cover Mecca-to-Kufa in ten days.

c. In this letter, Aqil is featured to have been terrified and this is in contratiction to his trustworthiness, excellence and greatness.

d. Featuring. Moslem to be fearful as we know him by his conduct is in clash because people of wisdom have been amazed by his valour. After the Saint Imams(a), he is the most courageous man among the Hashimite as Bilazari has regarded him to be the bravest Bani Aqil.

Therefore, this letter must be a fake one as they wanted to downgrade this great man and pride of Islamic Ummah by featuring him to be fearful. (Hayat Al-Imam Al-Husayn 343.2).

4- Irshad-i shaykh mufid 40.2.

arrived in Kufa on Shawwal 5th,[1] staying in house of Mukhtar ibn Abi Ubaydah Thaqafi.[2]

Moslim in Mukhtar's House

Mukhtar was noble, generous and strong-willed among his family members severely opposing to enemies of the House(s). He was known as wise and well-determined. His personality proves him to possess nobility of character and highly virtuous human habits through resigning from the enemies and joining the House(s). He openly and secretly showed a cordiality to the House(s).[3]

Why Moslim chose Mukhtar's home was that he was regarded as Shi'a leaders and Moslim was assured of his faithfulness to Imam Husayn(a). Meanwhile, Mukhtar was Nu'aman ibn Bashir's son-in-law, the ruler of Kufa,so undoubtedly as long as Moslim stayed in Mukhtar's home, he would interfere with Nu'aman ibn Bashir. His selection shows his control over social status.[4]

As the shiites knew about Aqil's arrival in Kufa, they went to see him at Mukhtar's home where they assembled. Moslim ibn Aqil read Imam's letter to all visitors out of whom, strongly affected by Imam's message and crying, eighteen thousand people swore allegiance to Aqil.[5] [6]

1- Muravvij Al-Zahab 54.3

2- Tarikh-i Ṭabari 199.6.

3- Maqtal Al-Husayn of Muqarram 147.

4- Ḥayat Al-Imam Al-Husayn 345.2.

5- Al-Malhuf 16.

6- A group of historians have cited number of those who swore allegiance to Aqil to be eighteen thousand (Irshad-i shaykh Mufid 41.2) and another group said it to amount to twenty five thousand people (Nafs Al-Mahmum 95). A few of others speak of twenty eight thousand people, and some others say it to be thirty thorsand. (Ḥayat Al-Imam Al-Husayn 374.2 quoted from Abi al-Fida' and encyclopedia of Wajdi). Elsewhere, it is narrated that this number equals to forty thousand people (Ḥayat Al-Imam Al-Husayn 347.2 quoted from Sharh-i Shafiyah Abi Faras).

Abis ibn Abi Shabib Shakiri[1] Makes a Speech

Abis ibn Abi Shabib, present there, rose to speak after praising God : I am not speaking about Kufians and I do not know what they feel in their hearts. I am not cheating you but by God what I say is what I have in my mind, that I believe is that I think I'm ready to help you whenever you need and I strike the enemy with my sword beside you, thinking of nothing but divine pleasure and reward so long as I can join the other world. After him, Ḥabib ibn Maẓahir rose to speak : Lo, Abis! May God bless you that what you thought, you said in brief. He added : By God, I am steadfast and determined to help you like Abis. After him, Sa'id ibn 'Abdullah Ḥanafi rose up and spoke as they did.[2]

The Story of Swearing Allegiance To Aqil

After the enthusiastic speeches, the shiites tilted towards Moslim ibn Aqil for allegiance and response to Imam's call stronger than ever before, declaring their allegiance to him subject to seven main points :

1. Calling upon people towards Book of God and His Messenger's(s) Sunna (tradition)
2. Campaigning against the tyrants
3. Defending Mustaḍ'afin (the oppressed) and taking care of the underprivileged.
4. Equal sharing of booties among moslems
5. Let the people of cruelty suffer cruelty
6. Helping the House(s)
7. Compromising with non-contenders and fighting with the aggressors[3]

1- Translation of Abis ibn Abi shabib, of Karbala martyrs, will be cited under the title of "Martyrs" (Shuhada).

2- Nafs Al-Mahmum 83.

3- Hayat Al-Imam Al-Husayn 345.2.

Moslim ibn Aqil Writes to Imam(a)

Once this number of people swore allegiance to Aqil and he became assured of triumphant divine uprising, he wrote to Imam(a) that : "Eighteen thousand people of Kufa swore allegiance to me". He asked Imam, upon receipt of letter, to rush to Kufa because people want him and have no interest in Umayyids.[1]

Qays ibn Musahhar Ṣaydawi and Abis ibn Abi Shabib Shakiri carried Aqil's letter- enclosed with Kufians' letter-to Imam(a).[2]

Statements of Ruler of Kufa

On the other hand, as Nu'aman ibn Bashir, ruler of Kufa heard of Moslim's arrival and public allegiance, he went up on pulpit, praising God and said : O servants of God! seek divine piety and avoid sedition since it leads to bloodshed and ransack. I do not fight with anybody who is not at odds with me, not letting you threaten each other's life. I do not detain anybody just because of being accused. But if you challenge with me and ignore your agreement with Yazid, by God I will battle you as long as I am a swordsman though no one of you rises to help me. I hope people among you who know gospel truth outnumber those who cling to credal error![3]

After Bashir, 'Abdullah ibn Moslim Ḥaḍrami who had allied with Umayyids stood up and said : you never succeed in the way you have proceeded and the sedition never ends without suppression. Oh, Nu'amān! what you believe is what the destitute people do believe.

Ruler of Kufa being distressed of what 'Abdullah ibn Moslim Ḥaḍrami had said began to say : If I am among the oppressed of society but under obedience to God is better than I

1- Bihar Al-Anwār 336.44; Al-Budāya wa Al-Nahaya 163.8.

2- Muthir Al-Aḥzān 32. 3- Kāmil Ibn Athir 22.4.

am endeared in sin of God. He came down the pulpit.

'Abdullah ibn Moslim known as Umayyids puppet was the first to write to Yazid informing him of Aqil's arrival and public eye-catching allegiance.

He said in great concern : If you need Kufa, send a strong-willed man there to practice your orders and to behave the enemies as you do. Nu'aman ibn Bashir is either a feeble-minded man or pretend to be so and is of no use.

After 'Abdullah ibn Moslim, other government stipendiaries such as 'Ammarat ibn Walid and Umar ibn Sa'd ibn Abi Waqqaṣ wrote to Yazid similarly.[1]

Sir John, Slave of Mu'awiya

Yazid, having received the letters, summoned his father's loyal male slave, Sir John[2] to tell him of Moslim ibn Aqil, kufians' allegiance and indecisiveness of Bashir, asking his idea about selecting new ruler of Kufa.

Sir John said to him : If your father could revive, you would use his idea?!

Yazid replied : yes.

Sir John Knew Yazids' grudges against Ubaydullah ibn Ziyad, so in order to tame him he showed Yazid, Mu'awiya's order for rulership of Kufa before his death and he said : Mu'awiya believed so and now that turmoil has swept across Kufa, you must shift rulership of Kufa and Basra altogether to Ziyad who can chuckle down the opponents in these parts.

Yazid accepted his proposal and entrusted the rulership of

1- Irshad-i shaykh Mufid 41.2.

2- Sir John ibn Mansour was of Christians in Damascus, who was employed by Mu'awiya in the strength and interest of his government. His father was in charge of public property on behalf of Hirqil before the conquest of Damascus. Sir John's son was in office in Umayyads rule although Umar ibn al-khattab had ordered unemployment of Christians unless they become moslems. (Maqtal Al-Husayn of Muqarram 148)

Kufa and Basra, in a bid, to Ubaydullah ibn Ziyad, then ruler of Basra. Moslim ibn Amru Bahili[1] carried the order to Ziyad.[2]

Yazid's Letter to Ubaydullah

Yazid wrote to Ubaydullah that : People who are praised some day, they suffer disgrace and curse some other day. Unpleasant things turn out to be pleasant[3] and you are ranked as you deserve! As Arab poet said : "you went up in the sky, outpacing the clouds where you are positioned, that you have no place but the position of sun."[4]

In this letter, he is ordered to rush to Kufa and to detain Moslim ibn Aqil, kill him or banish him.[5]

Speech of Ubaydullah ibn Ziyad

When Ziyad received Yazid's letter in Basra, he ordered to behead Imam's envoy who carried the letter to aristocrats and noblemen. Later on, he began to address the people : "I am given the authority of Kufa by Yazid and I am going to Kufa",[6] by God hardships will not hurt me and I stay adamant against the ordeals of the time. I oppose anyone who is my adversary and I let him die. I appoint my brother, Uthman ibn Ziyad as the ruler of Basra in my absence, lest you should rebel against him. By God I am decided to kill the opponents that are at hand rather than those out of reach! Be honest to me![7]

1- Moslim ibn Amru Bahili, father, of Qatibah, father of moslim and Muslim, father of 'Abdullah is holder of famous book of "Al-Imamatah wa al - siyastah." (Nafs Al-Mahmum 87). 2- Kāmil Ibn Athir 22.4.

3- This sentence reveals previous grudge of Yazid against Ubaydullah.

٤- رفعتَ و جاوَزتَ السَّحابَ وفوقَهُ فَالَكَ إلاّ مرقب الشَّمس مَقْعَدُ

5- Maqtal Al-Husayn of Muqarram 148. 6- Hayat Al-Imam Al-Husayn 355.2.

7- Kāmil Ibn Athir 23.4.

Ubaydullah Goes to Kufa

Ubaydullah ibn Ziyad along with Moslim ibn Amru Bahili, Manzar ibn Jārūd, Sharik ibn A'ur Ḥarithi[1], Abdullah ibn Ḥarith ibn Nufil and five hundred Basrian men were proceeding to Kufa so hastily that he left Sharik ibn A'ur and 'Abdullah ibn Ḥarith behind when seeing they can not get along. The two men wanted Ibn Ziyad to arrive in Kufa later than the due time, thinking that tables might turn. But Ziyad rushed to Kufa fearing that Imam(a) might outpace him in Kufa. In Qadisiyyah, his male slave, Mehran stopped on the way and Ibn Ziyad could not make him get on the way with whatever means of carrot or stick. He inevitably dragged him behind and kept on going his way in disguise.

It is said that Ibn Ziyad put on an Arabia garment and a black turban to be showing unfamiliar to everyone and Imam's enthusiasts mistake him instead of Imam! He passed through every checkpoint in disguise. People thought him to be Husayn ibn Ali and said to him bravo but he restrained himself in silence.[2]

Ubaydullah's Arrival in Kufa

As Ibn Ziyad neared Kufa, waited outside till night when he entered Kufa from the part nearby Najaf. At the same time, a woman cried that : By God of Ka'aba, this is the son of Muhammad(s) and the deceived people cried out of joy, surrounding him they said : We are over forty thousand people

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1- Sharik ibn A'ur of specific companions of Amir Al-Mu"minin(a) joined him in Jamal and Siffayn wars. Abulfarij said that Ubaydullah honored him. He was strong in Shiism. The men of virtues regarded him to be Hamdani and other historians said that he is Ḥarithi (Tanqih Al-Maqal 84.2 in brief). Sharik was steadfast in following Ali(a) and fighting along with Ammar in Siffayn war. His talks to Mu'awiya are recorded in history books.(Nafs Al-Mahmum 96).

1 It is said that sharik ibn A'ur because of an honor and personality had been appointed ruler of Kerman by Ubaydullah ibn Ziyad on behalf of Mu'awiya and he kept a friendship with Hani ibn 'Urwa. (Maqtal Al-Husayn of Muqarram 152).

2- Maqtal Al-Husayn of Muqarram 149.

that join you.[1]

But the naive people came to their sense when Ibn Ziyad unveiled his face and said to them: I am Ubaydullah ibn Ziyad!

Kufians being shocked fell upon each other and were treaded over and Ibn Ziyad entered royal residence.[2]

It is written that : Moslim ibn Amru Bahili seeing multitude of deceived people around Ziyad shouted : Keep away from him that is Amir Ubaydullah ibn Ziyad and he continued his way to reach behind royal palace.[3]

Ibn Ziyad's fellow-travellers and those at the palace asked Nu'aman ibn Bashir to open the door. Bashir imagining that Imam(a) with his companions intend to get into the palace, said to Ibn Ziyad : By God, Keep off the palace and I will not entrust you what I am trusted with. I am never willing to fight with you. He thought he was talking to Imam(a).

At this time a man cried out : This is Ubaydullah ibn Ziyad, son of Marjana. Hearing this, people distanced from Ibn Ziyad and dispersed. Bashir finding that he was wrong opened the door to Ziyad.[4]

Oration Made by Ubaydullah in Kufa

The next morning Ibn Ziyad commanded people to congregate at the mosque and spoke with them : I am trusted with government of your town by Yazid to protect the public properties, to back the oppressed, to behave like a kind father of those who obey the commands and to pull my sword for the disobedient. Fear my anger, knowing that I am a man of action and do not suffice to words.

1- Muthir Al-Aḥzān 30. 2- Biḥār Al-Anwār 340.44.

3- Royal residence palace in Kufa is among the ancient Islamic edifices built by Sa'ad ibn Abi Waqqaṣ. 4- Irshad-i Shaykh Mufid 44.2.

Threat and Intimidation

Upon arrival in Kufa and assumption of power, Ziyad ordered to detain and to kill masses of Kufa's well-known men to cast an ill eye over Kufians and to sap the public morale in a way to take uprising off their mind. On the second day of his arrival, he commanded for a public assembly at the mosque and he himself went up on pulpit in an entirely different posture that was common among people, making a threatening oration : I feel force is the only means of removing the problem. Know that I penalize the sinless instead of the sinful and the present people in place of the absent ones! I will make you obey!

In the midst of all this, a man of Kufians called Asad ibn 'Abdullah Al-Marri rose to speak in rejecting what ibn Ziyad had said: O Amir : The Almighty God says : «وَلاتَزِرُ وازِرَةٌ وِزْرَ أُخْرىٰ»

"No guilty person bears sin of another one"

Anyone has to be responsive to what he has done. It is up to you to say and it is up to you to hear you but you should not mistreat us before we have seen you treating us well.

Ibn Ziyad stopped speaking, came down and went to the palace.[1]

It is narrated that Ibn Ziyad said in the middle of his speech: Tell this Hashimite what I said, so to avoid my fury; by the Hashemite man he meant Hadrat Moslim ibn Aqil.[2]

Encounter with Government Agents and Spies

Ubaydullah ibn Ziyad embarked on a severity and misbehaviour with the government agents, spies and inspectors ('Urafa')[3] whom he asked to report the strangers and rebels that are against Yazid caliphate. Those who disobey will not merely be cut in pension but they are permissible to be shed in blood and seized in property! Or they will be exiled in Zāra.[4] [5]

1- al-Futūḥ 67-5 2- Muthir Al-Ahzan 30.

3- "Urafa" is plural of 'Arīf and is said of one who is liable to report of people to sultan (Majma' Al-Bahrain- Urf)

4- Kāmil Ibn Athir 24.4; Irshad-i Shaykh Mufid 45.2

Moslim in Hani's House

As Moslim was advised of Ubaydullah's arrival in Kufa as well as of his speech made for the spies at the mosque, came out of Mukhtar's home where he stayed and went to Hani ibn 'Urwa's home,[6] where Imam(a)'s followers met him secretly, telling each other to keep the case dark.[7] The reason why Moslim changed his residence was that his domicile should be kept hidden because he feared that he might be arrested by Ziyad's agents before he can fulfill his mission.[8]

It is being written that : After Moslim ibn Aqil resided in Hani's house and his allegiance-swearers reached twenty five thousand, he decided to leave there but Hani told him not to haste doing so.[9]

Sharik ibn A'ur in Kufa

As earlier said, Sharik ibn A'ur accompanied Inb Ziyad on the way from Basra to Kufa. He could not get on the way, thinking that ibn Ziyad will not leave him alone and will have a belated arrival.

When Sharik entered Kufa and knew about everything, he went to see Hani ibn 'Urwa whose home he took a shelter[10]

5- Zāra is a point in Oman where Marqa' ibn Thamamah Asaid was exiled. He was with Imam(a) in Karbala and since he used up all his spears, he stroke with sword. Some people of his tribe who had granted him safe conduct in division of Umar ibn Sa'ad attracted him. As Umar ibn Sa'ad brought the prisoners to Kufa and informed Ubaydullah of Marqa' ibn Thamamah, Ubaydullah sent him into exile in Zara.

6- Hani ibn 'Urwa Mazhaji was a man with firm pace in shiism and was regarded as noted reciter and aristocrat in Kufa, leading many people. When he was on a horse, four thousand cavalries and eight thousand infantries joined him and once he called upon his allies of Kanda tribe, thirty thousand people came around him. He was among the special companions of Amir Al-Mu'minin(a) whom he served as assistant in Jamal, Siffayn and Nahruwan wars. He believed in prophet(s) and became of his companions. He was ninety years old when he was martyred by Ubaydullah ibn Ziyad. (Maqtal Al-Husayn of Muqarram 51)

7- Bihār Al-Anwar 341.44

8- Al-Malhuf 19

9- Manaqib ibn Shahrashūb 91.4.

10- Maqatil al-Ṭalibiin 97.

persuading him to do his best to implement his orders with the mechanisms prepared.[1]

Ubaydullah Pays a Visit to Hani and Sharik

As Hani ibn 'Urwa became sick and Ziyad came to visit him, Amaratah ibn Abd Al-Celluli said to Hani : One of the objectives is to remove this puppet of the Umayyids and God has given us now the chance to do so when the victim himself has come into place of execution. Thus we strike an effective blow on Yazid's backbone of government.

Hani who was committed to ethics responded : I do not like having him killed in my house as he is my guest.

Ibn Ziyad having come to visit Hani left the house without being hurt.

It was just a few days when Sharik ibn A'ur got sick too and he was in Hani's house, respected by Ubaydullah ibn Ziyad and other emirs. Ziyad sent a messenger to Sharik to tell him of his night visitation. Sharik finding a good chance to kill Ubaydullah ibn Ziyad said to Aqil :

Ibn Ziyad is coming to visit me tonight. When he came in and sat beside me, you can suddenly attack to kill him and take control of the royal residence palace. Be sure nobody opposes you and when I am recovered, I will go to Basra to invite people there to join you.[2]

Sharik and the Plot to Murder Ubaydullah

Moslim was busy talking to Aqil when someone knocked at the door and they were told that Amir is at the door. Moslim went into a hiding in the house and Ubaydullah with his slave, Mehran went in and sat near him, asking how he was feeling.

Sharik waited every moment to see Moslim coming out of his hiding, attacking ibn Ziyad and killing him. But he waited uselessly and while he was distressed, he took off his turban and

1- Nafs Al-Mahmum 96. 2- Kāmil Ibn Athir 26.4.

put it on, doing so repetitively. As he didn't see Moslim, he started to recite poems to let Moslim hear him so far as he turned his face to Moslim's hiding place and said : Quench my thirst[1] (ibn Ziyad) though leading to my death.

Ubaydullah having been astounded by what Sharik did turned to Hani ibn 'Urwa (landlord) and said : It looks as if your cousin speaks in dilirium.

Hani said : Sharik talks to himself ever since he has become ill and he fails to know what he is saying.[2]

Mehran, Ubaydullah's Slave Knows about the Story

Sharik in his talks to Moslim had pointed out that : When I said to give me water, you come out of your hiding and kill Ubaydullah. When Ubaydullah went into house to visit Sharik and sat beside him, Mehran in respectfulness had stood over Ubaydullah. Sharik found the chance right to say : Satiate me with water.

A maiden carrying a bowl of water for Sharik saw Moslim in hiding, she stumbled. Sharik re-said : Saturate me.

As he saw nothing, he shouted for a third time : Woe unto you! Quench my thirst though it may be at the price of my life.

Mehran learned that there is a conspiracy. He squeezed Ubayudullah's hands and Ubaydullah immediately got up. Sharik said : Oh, Amir! I wanted to tell you my testament!

Ubaydullah said : I'll come back to visit you.

Mehran after getting out of the house said : Sharik had decided to kill you.

Ubaydullah unbelievably said : How might he have to do so while I've done him lots of favor and so has my father?!

١- مـاتَنْظُرونَ بِسَـلْمىٰ لا تُحَيُّوها حَيُّوا سُلَيمىٰ وَحَيُّوا مَنْ يُحَيِّيها
هَلْ شَرْبَةٍ عَذْبَةٍ أُسقىٰ عَلىٰ ظَمَأٍ ولو تَسلفتُ وكانَتْ منيتي فِيها
وَإنْ تَخَشَّيتَ مِنْ سَلْمىٰ مُراقَبَةٍ فَلَسْتَ تَأْمَنُ يَوماً مِنْ دَواهِيها

2- Maqtal Al-Husayn of Muqarram 152.

Mehran assured him of the truth of his saying.[1]

Why Moslim Refuses to Murder Ubaydullah

After Ubaydullah left Hani's house, Moslim came out of his hiding and Sharik being distressed asked why Moslim failed to kill Ubaydullah.

Moslim replied : Two factors stopped me doing so : First, Hani was reluctant to have Ubaydullah killed in his house, second, there was a hadith (tradition) that people have quoted from the prophet(s): "Faith curbs deceit and trickery and the faithful has nothing to do with trickery"[2]

Sharik said : By God if you would have killed him, you had murdered an evil-doing and infidel man.[3]

A few people narrated that : After Ubaydullah left Hani's house, Moslim got out of his hiding while holding a sword in his hand and Sharik asked him what had prevented him from slaying Ubaydullah?

Moslim responded : When I came out of hiding, a woman (perhaps the same maiden who had a water bowl in hand) neared me and said : I swear you by God that Ubaydullah not be killed in our house and she began to weep, so I put down my sword and sat there.

Hani said : Woe be unto her who both killed me and herself and I faced unwilfully what I avoided.[4]

Demise of Sharik ibn A'ur

Several historians have cited : Three days later Sharik ibn A'ur passed away and Ubaydullah held prayers over his corpse. As he found out that Sharik had persuaded Moslim to kill him, he said : By God I no longer hold prayers over any Iraqi dead body

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1- Nafs Al-Mahmum 97.

٢- «إنَّ الإيمانَ قَيدَ الفَتْک فَلايَفْتِکَ مُؤْمِنٌ»
«فَلايَفْتِکَ مُؤْمِنٌ بِمُؤمِنٍ»

and Kāmil Ibn Athir reads :

3- Maqatil al-talibin 99

4- Muthir Al-Ahzan 32.

and if my father's grave[1] were not where Sharik has been buried, any instance I would exhume his grave, taking his body out.[2]

They have further written that : When Ubaydullah left Sharik for the palace, somebody named Malik ibn Yarbu'a Tamimi handed him a letter that he had taken from 'Abdullah ibn Yaqṭar, in which he had written to Imam Husayn(a) that : A group of Kufians swore allegiance to you and upon receipt of letter, hurry up, hurry! because people have joined you and have no concern to Yazid.[3]

Ibn Ziyad ordered to murder 'Abdullah ibn Yaqṭar.[4]

Ma'qal, Ubaydullah's Spy

For Ubaydullah was not informed about hiding place of Moslim, he summoned Ma'qal[5] who was given three thousand dhms and was ordered to meet with the shiites, introducing himself as a man from Damascus and of Zulkala' slaves and say : God has granted me gifts for love of the House and also say : I've heard a companion of Al-Husayn has come to town to encourage people to swear allegiance to Al-Husayn. I have some property which I want to leave as a deposit with the man if I see him !

Ma'qal came out of the palace and entered congregation mosque of Kufa.

He saw Moslim ibn 'Usjah Asadi[6] praying; as he was

1- Grave of Ubaydullah's father- Ziyad ibn Abiyah - is in "Thawiyyah", near Kufa where Mughirah and Abu Musa Ash'ari have been buried and it is said that the place had been prison of Nu'aman. (Mirāṣid Al-Iṭila' 302.1)

2- Kāmil Ibn Athir 27.4

3- But as it will be mentioned 'Abdullah ibn Yaqṭar carrying a letter from Imam(a) to Kufians was arrested and killed. 4- Manaqib ibn Shahrashūb 93.4.

5- Ibn Nama has said that Ubaydullah said to Ma'qal : Tell them you are of Ḥams and have come for swearing allegiance and granting property. (Muthir Al-Aḥzan 32)

6- He is Moslim ibn 'Usjah ibn Sa'ad ibn Tha'lbah of the prophet(s)'s companions. Muhammad ibn Sa'ad has cited in "Tabiqat" that he has been a valourous man and among the renowned men in wars. He was a pious man and a recitationer of Quran and was martyred in Karbala along with Imam Husayn(a). (Tanqih Al-Maqal 214.3).

through with prayers, Ma'qal told him of his status. Moslim ibn 'Usjah wished benison and luck for him, taking him to Moslim ibn Aqil(s). Ma'qal left his property with Moslim and swore allegiance to him. Moslim ibn Aqil delivered the property to Abu Thamamah Ṣa'idi. Abu Thamamah was an open-minded, and audacious man and among the great men of the shiite, who was made a trustee by Hadrat Moslim for receiving properties and purchasing arms.

Ma'qal ws frequenting Moslim's hiding place from that day on and nobody stopped him. He accessed to news and every night reported to Ibn Ziyad.[1]

Conspriacy Against Hani ibn 'Urwa

Once Ubaydullah was informed about the whereabouts of Moslim ibn Aqil in Hani's house, decided to apprehend Hani because his house had turned into an assembling center for the shiites and a domicile for Imam Husayn(a)'s envoy[2] and he refused to see Ubaydullah in the pretext of being sick.

Ibn Ziyad summoned Muhammad ibn Ash'ath[3] and Asma' ibn Kharijah - and as narrated Amru ibn Ḥujjaj Zubaydi,[4] who were asked of the reason why Hani didn't turn up at the palace. They said that he was sick.

Ubaydullah said : But I've heard he has gotten over and stays

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1- Maqtal Al-Husayn of Muqarram 153. 2- Ḥayat Al-Imam Al-Husayn 271.2

3- His father is Ash'ath ibn Qays of Kandah tribe. Abubakr married him his sister, Umm Farwat and Amir Al-Mu'minin(a) damned him. Ibn Abi Al-Ḥadid says : Any evil done during caliphacy of Amir Al-Mu'minin originated from Ash'ath. Kulayni quoted Imam Ṣadiq(a) as saying that : Ash'ath ibn Qays was blamed for blood of Amir Al-Mu'minin and his daughter, Ja'dah poisoned Imam Hassan(a) and Muhammad ibn Ash'ath was blamed for blood of Imam Husayn(a). (al-Kani wa Al-A'lqab 34.2).

4- He is Amru ibn Ḥajjaj Zubaydi, chief of "Zubayd" tribe in which he had been honored. He was recalled in wars as well. (Abṣar Al-Ayn 19). He is among those who wrote to Imam and invited him but in war with Imam(a) he had a role and was among five hundred Shuray'ah principals of the Euphrates. His sitster, Ru'ah is wife of Hani ibn 'Urwa and mother of Yaḥya ibn Hani. (Maqtal Al-Husayn of Muqarram 155).

home. Go to visit him and tell him of his task before us and come to see us at the palace.[1]

Hani ibn 'Urwa Is Seized

They visited Hani when he sat at the door at night.
He was told: Why do you refuse to meet with Amir while he always recalls you, saying to us : If I know he is sick, I'll visit him?
Hani said : Sickness causes me not to see Ubaydullah.
They said : Ubaydullah has been told that every night you sit at the door of your house. If you delay meeting him, he will be infuriated and this defamation he will not bear! We want you to ride your horse and rush to see him.

Hani who could make no more excuses, got dressed and rode his horse to join them to the palace. Nearing the palace, he felt that there might be a conspiracy at work, so he told Ḥissan ibn Asma' ibn Kharijah : Oh, my brother's son! I fear this man (Ubaydullah ibn Ziyad). what do you think?
He said : Oh, my uncle! By God I fear not for your life and you should avoid making him suspicious of you. Ḥissan failed to know for what purpose Ubaydullah has called upon Hani ibn 'Urwa.

Anyway, Hani received an audience to Ubaydullah. As Ziyad saw him, he murmured : The victim has come into the place of sacrifice![2]

When Hani approached Ibn Ziyad, he saw Shurayḥ, the judge sitting beside him. Ubaydullah turned to Shurayḥ, reciting the poem:

أُرِيدُ حِباءَهُ وَيُرِيدُ قَتْلِي عَذِيرُكَ مِنْ خَلِيل مِنْ مُرادِ[3]

And later he favored Hani.
Hani said : O Amir ! what's happened that you speak that way?!
Ubaydullah said : what's the rebellion you've raised in your house

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1- Kāmil Ibn Athir 37.4

٢- «أَتَتْكَ بِحائِنٍ رَجْلاءُ»

3- I want to grace, he wants to kill me
say your excuse for a disfavor to a friend like me?

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say your excuse for a disfavor to a friend like me?

for Yazid and moslems? Moslim ibn Aqil has taken a shelter in your house and in adajacent houses you've settled arms and armed forces. You think these things are kept secret from me and agents?!

Hani denied what Ubaydullah said, saying : Moslim is not in my house.

With the speech being lengthened and turning into a dispute, Ubaydullah ordered to call upon Ma'qal - the state spy.

When Ma'qal showed up, Ubaydullah asked : Do you know him?

Hani who had been startled seeing Ma'qal, said : yes!

There he discovered his and his friends' mistake and learned that he had been spying for Ubaydullah. After a short silence, he said to Ibn Ziyad : Believe me, by God I am not lying. I've not invited him to my house and I knew nothing about his mission. He came to me to dwell in my house and I felt shameful if I reject the guest. That's what they've reported to you. If you mind my pledge and a prisoner here, so I go back home and let him out of my house to wherever he wants.

Ubaydullah said : By God you'll never leave me unless you bring him at my presence.

Hani said : I swear by God that I never yield to such a thing because you want me to surrender my guest to you to be ordered killed?!

Ubaydullah persisted in what he told and Hani repeated himself.(1)

Some have narrated of Hani's saying to Ubaydullah : By God, even though Moslim were in my hands, I would not hand him to you.(2)

Some others have written about Hani's harsh response to Ubaydullah : You with your family and the serants go to Damascus! Because someone has come here, who more deserves

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1- Irshad-i Shaykh Mufid 47.2 2- Muthir Al-Ahzan 33

to be a ruler than you and Yazid.[1]

Hani and Moslim ibn Amru Bahili

As the dispute between Hani and Ubaydullah came to be long, Moslim ibn Amru Bahili- a puppet of the Umayyids and Yazid had sent him to Ubaydullah from Damascus to Kufa- asked Ubaydullah to allow him to talk to Hani and content him to hand over Moslim ibn Aqil! Ubaydullah let the two speak on a corner of the palace, seen and heard by Ubaydullah. He promisingly wanted to urge Hani to collaborate with Ubaydullah and to beware him of Sultan's anger.

Moslim ibn Amru told Hani : I swear you to God not to get yourself killed uselessly! This man (Moslim ibn Aqil) is their cousin. They never damage or kill him! Hand Moslim over to them and make sure that you won't be disgraced by this!

Hani knew that surrendering Moslim ibn Aqil is very blameworthy and if the agents get him, he certainly will be killed and this is a shame for him and his family to deliver their guest to the enemy; hence he responded : I swear by God that no disgrace is greater than imagined if I hand over Moslim ibn Aqil, my guest and the envoy of the prophet(s)'s descendant, to Ubaydullah while I am alive, strong and with so many friends. By God even if I had been alone with no friends, I would have never surrendered him.

This saying is the word of free and uprightmen who sacrifice their lives to human values and cease to approve of modesty against something that stains their honor.[2]

Thrash of Hani

Some have put that when Hani said to Ubaydullah that : It

1- Muravvij Al-Zahab 7.3.

2- Hayat Al-Imam Al-Husayn 374.2 in which it is read Moslim ibn Umar but in the book, "al-Futūḥ" and in other sources, he is referred as Moslim ibn Amru.

is better for you to take your servants to Damascus and you are safe wherever you want to go, Mehran, Ubaydullah's slave, cried out that: Waazallah!
What humiliation this is that the servant (refers to Hani) gives you security in your realm of rulership?!
Ubaydullah shouted : Seize him!

Mehran caught Hani by his two falling curls and Ubaydullah was striking his nose, forehead and face by his stick as much to break his nose and made his dress stained with blood. His beard was filled with peels of skin and flesh and the stick was broken because of severe strikes.

Hani, for self-defense, unsheathed his sword but he was seized.
Ubaydullah said to Hani : Are you of Ḥururā[1] that rebelled against Yazid government?! By doing so, your murder is lawful!

He ordered to Jail him in a place of the palace.

Asma' ibn Kharijah being angered by this act of Ubaydullah stood up to say : Oh, infidel! Leave him alone! you said to us to bring him to you and you want to kill him?!

Ubaydullah commanded him to be battered.

Muhammad ibn Ash'ath (one of fellow-travellers of Asma') seeing the condition as such said : What Amir says should be accepted whether for or against us![2]

Uprising of Mazḥaj Tribe

When Amru ibn Ḥajjaj heard about rumour of Hani's murder by Ubaydullah, joined Mazḥaj tribesmen to go to the palace and besieged it and cried : I am Amru ibn Ḥajjaj and these are the horsemen and the great men of Mazḥaj tribe. They have not fallen out of obedience and have been in the community.

1- Ḥurura' originally is named a village near Kufa and said of Khawarij since they first gathered in this place (Majma' Al-Baḥrain 263.3)

2- Kāmil Ibn Athir 29.4

They have been told of their great men murder that has been a heavy price for them.

Ubaydullah as seeing everything shaky asked Shurayh, the judge to meet Hani to let Hani's tribesmen know of his life.

When Shurayh met Hani, Hani shouted that : O God! O moslems! Are my tribesmen dead? Where are the faithful people? Where have the people of insight gone? While blood was dripping down his white beard.

At this time, Hani heard somebody outside crying and said : I guess these are my followers and the people of Mazhaj who are crying. If ten of them enter the palace, they will save me.

Hearing the words of Hani, Shurayh went out and said to people of Mazhaj : As Amir ordered, I met Hani and found him alive!

Amru ibn Hajjaj and his fellows asking no more explanation of Shurayh said : Now that Hani has not been killed, we thank God! Then they dispersed and went back their places.[1]

Oration of Ibn Ziyad

After detaining Hani along with a group of agents and great men in Kufa, Ubaydullah went to city mosque and made an oration : Oh, people! Be conscious of God and leaders obedience, avoid schism to upgrade yourselves and fail to expose your life and property to murder and loot! Your brother is one who talked to you truthfully and has advised you of finality.

Ubaydullah had not yet been finished with his speech when he heard a crowd crying : Moslim ibn Aqil came! Moslim ibn Aqil came!

Ubaydullah immediately left the mosque fearing his life, went into his palace and ordered to shut all doors.

'Abdullah ibn Hazim says : On behalf of Moslim ibn Aqil, I had a duty to inquire about Hani in the palace and to see what

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1- Irshād-i Shaykh Mufid 50.2

has happened to him? I was the first to let Moslim ibn Aqil know the story and I observed a group of Murād tribe women cry : Ya 'Abrata! Ya Thakalah!

I met Moslim ibn Aqil to tell him of Hani's detention and he commanded me to bring all his friends around his residence together.

Thus, Moslim's companions numbering about four thousand gathered around him with the slogan "Ya Mansour Āmit".[1]

Uprising of Moslim and Siege of Palace

To confront with Ubaydullah, Moslim ibn Aqil assigned commandership of Rabi'ah tribe cavalry to 'Abd Al-Rahman ibn 'Aziz Kandi and Mazḥaj and Asad tribes infantry command to Moslim ibn 'Usjah, Abu Thamamah Ṣā'idi was assigned to be commander of Tamim and Hamdan tribes and Abbas ibn Ja'da-Jadali was given responsibility to equip and command Medina men; he and all his fellows rushed to the palace and besieged it.

'Abdullah ibn Ḥazim, an eyewitness of the adventure, swears that it was not long when waves of people thronged the city market and mosque and Ubaydullah who had taken a refuge, out of fear, in the palace tried to keep the palace doors closed to Moslim and his fellows.[2]

Ubaydullah Plots to Break the Seige

When the palace was beleaguered by Moslim and his companions, thirty of Shurṭah[3] and twenty of Kufa's aristocrats were inside the palace, watching the throngs of people. People threw stones at Ubaydullah and his soldiers, cursing Ibn Ziyad and his father.[4]

Ubaydullah in order to break the seige found the only

1- The slogan was used to persuade the troops to overcome the enemy, bringing good tidings of victory over enemy. 2- Maqatil al-Talibiin 100

3- It is said of troops and army. (Al-Miṣbāh al- Munir 309)

4- Irshād-i Shaykh Mufid 52.2

alternative to raise a psychological war. A group of Kufa's people of a renown were assigned to talk to people about the end result of what they are doing, so they stop helping Moslim ibn Aqil. The people were : Kathir ibn Shahab Ḥarithi, Qa'qa' ibn Shur Zihli, Shabath ibn Rab'ie Tamimi, Ḥajjar ibn Abjar, Shimr ibn Zi Al-Jawshan Ḍabābi.

These five people closely communicated with companions of Moslim, bewaring them all of ongoing cooperation with Moslim specifically and while showing themselves pitiful, they asserted untruthfully that Yazid army is on the way decisive enough to stifle you. Do not risk exposing uselessly your life, esteem and property and they said : Ubaydullah vowed to cut your share of public property if, till break of dusk, you don't stop the seige, he said he would punish the unguilty instead of the guilty and the absentees instead of those present; therefore, in Kufa no man of sin survives unless he is punished.[1]

Kufians Express Their Frustration

Ubaydullah's deceit for breaking the seige came to be efficacious and the Kufians not feeling safe against the punishment of Ubaydullah gave up aiding Moslim by listening to the speech of the hypocrites and they said to themselves : We must not welcome danger and we'd better, before it's late, go back our homes to see what the Providence deems right![2]

Hoisting the Flags of Safe Conduct

Ubaydullah launched another trickery to suppress this popular uprising and Godly movement and ordered a few leaders of the tribe[3] staying in the palace to raise the flags of safe conduct for deceiving the people and leaving Moslim alone and to

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1- Ḥayat Al-Imam Al-Husayn 383.2 2- Al-Futūḥ 87.5.

3- These people were : Muhammad ibn Ash'ath, Q'aqā' Zihli, Shabith ibn Rab'ie Tamimi, Hajjar ibn Abjar Salmi and Shimr ibn Zi al-Jawshan 'Amiri. Some of whom first spoke with the people from above the palace, then came down and bore flags of safe conduct.

conduct safely the simple-hearted people against the penalty. For not being alone in the palace, he kept by himself the remaining people.[1]

Kathir ibn Shahab - of the state agents - spoke with the companions of Moslim until evening and he finally succeeded in discontinuing the campaign and splitting asunder. Ubaydullah's deceits for dismantling this huge popular resistance force had so much an effect that mother came to her son or her brother, taking him in hand and would say : Tomorrow Yazid troops will come from Damascus to Kufa and will burn you in their flame of anger, come back your home ! Whoever knew one among the people, took him away, imagining that he is saving him. This went so far as the massive crowd dispersed before the dusk and left Moslim alone![2]

And eventually, Ubaydullah and fifty aristocrats of Kufa who had taken a shelter, out of fear, in the palace could successfully lead back home within a few hours four thousand fighters- led by Moslim ibn Aqil- who had risen up against Yazid!! save three hundred of them, the rest can be deceived!!

Aḥnaf ibn Qays said about the people of Kufa : Lo, the men of Kufa look like a woman who seeks after a husband every day![3]

Arresting the people

Kathir ibn Shahab, after deluding the people, was assigned a duty from Ubaydullah to detain anyone of Moslim's followers and he did it well.[4]

The men of history write in this respect : Ubaydullah detained the whole companions of Ali(a) who were in Kufa and had written to Husayn(a).

Among these great men, we see the figures like Sulayman ibn Ṣurad Khazā'ie, Ibrahim ibn Malik Ashtar, Ibn Ṣafawān,

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1- Biḥar Al-Anwār 349.44. 2- Biḥar Al-Anwar 350.44

3- Maqtal Al-Husayn of Muqarram 156. 4- Abṣar Al-Ayn 43.

Yaḥya ibn 'Uf, Ṣa'Ṣa'tah ibn Ṣuḥan 'Abdi. They had been in prison even until after Yazid died, when people liberated them and they started their uprising to cry for revenge.[1]

Moslim's Wander and Strangerhood Begin

Until night, just thirty of that massive population had remained loyal to Moslim ibn Aqil and the rest either had been deceived, come back their homes or had been apprehended.

Moslim said his evening prayers and then moved towards where Kandah tribe resided. They just had been on the way when ten people were accompanying him and on his return, he was just lonely walking along alleys of Kufa and not knowing which door to knock.[2]

At this time, in the dark night he heard a man saying to him: My lord! Where are you going in the middle of night?! He was ibn Sa'īd Aḥnaf.

Moslim said : I want to go to a safe place where I can find a few of my companions who had sworn allegiance to me and I can keep fighting.

Sa'īd ibn Aḥnaf who knew the depth of disaster murmured sorrowfully : God forbid! They have closed the city gates and have set over spies all around the city to find you. Come with me, I'll take you to Muhammad ibn Kathir's house that is a safe place and he certainly will give you a refuge.

Moslim followed him and they reached Ibn Kathir's house. Muhammad ibn Kathir who saw Imam's envoy at his door, kissed his feet and praised God for His gifts and hid him somewhere in the house, unknown to everybody.

Muhammad Ibn Kathir In Trouble[3]

Ubaydullah's spies becoming shadows for Moslim, let Ibn

1- Tanqiḥ Al-Maqal 62.2 2- Maqatil al-Talibiin 102.

3- we didn't discover anything in reliable sources about the story of Moslim's going to Kathir's house, guided by Sa'īd ibn Aḥnaf but the late Sepehr Ṣāhib, "Nasikh al-Tawarikh," quoted it. To fill the gap of mention, it is briefed here.

Ziyad know of the affair. Ibn Ziyad had his son-Khalid- with a group of soldiers besiege Ibn Kathir's house and send Moslim and Kathir handcuffed to the palace. But when Khalid checked the house and didn't find Moslim there, he arrested Muhammad ibn Kathir and his son who were taken to the palace.

When Sulayman ibn Ṣurad Khazaie, Abi Ubaydah Thaqafi and Warqā' ibn 'Azib heard of detention of Kathir and his son, promised to gather troops to assail Ibn Ziyad and to release Kathir and his son, then leaving Kufa to join Imam(a).

At the crack of morning, Ibn Ziyad ordered to bring Kathir and his son and after abusing him, he asked to know where he had hidden Moslim. As he faced Kathir's rejection, he threw the ink in his front to him, breaking his forehead. Kathir unsheathed his sword to defend himself when aristocrats of Kufa surrounded him and stood in between them. At this time, M'aqal - Ibn Ziyad's spy- attacked Kathir, but Kathir killed him with his sword.

Ubaydullah observing the condition commanded to his slaves to attack him. Kathir preparing to defend stumbled and fell down and the slaves martyred him in a unmanly way. Then they attacked his son, a chivalrous youth, who was also martyred.
As Moslim heard this, he left Kathir's house.[1]

Moslim in Ṭu'ah's House

Moslim came out of Kathir's house looking for a refuge to stay away from the agents. He was roving around the streets of Kufa[2] when he reached a woman's house, called" Ṭu'ah"

Ṭu'ah was a liberated female slave of Ash'ath, whom Asid Ḥaḍirmi married. The marriage led to birth of a son named Bilāl whom Ṭu'ah was waiting for at the door of her house.

Moslim greeted Ṭu'ah and asked for a sip of water. Ṭu'ah brought him a bowl of water. After he drank in full, he gave the

1- Extracted from Nāsikh al-Tawarikh- Ḥaḍrat Sayyid Al-Shuhada' 78.2

2- Al-Shahid Moslim ibn Aqil of Muqarram 156

bowl back to her, who got it and entered the house. But when she came back, she saw Moslim still standing there.
She asked him : Didn't you drink water?
He said : yes.
Ṭu'ah said : So get up and go home!

Moslim said nothing.

A feather-burned bird, thou art a nestless
an amazed star, thou art a homeless

Ṭu'ah repeated her word but heard nothing.

For a third time, she asked Moslim to go his home but when she faced his silence, she was incited to say : Get up and go to your family, it's bad to see a strange man sitting at my door and I dislike it because it is Harām (unlawful).
Moslim stood up and said : O servants of God! I am a stranger with no home in this city. Can you do a well and be rewarded? I might, in return, reward you.
Ṭu'ah said : O servant of God! what shall I do?
Moslim said : I am Moslim ibn Aqil. Kufians said a lie to me and they were unfaithful.
Ṭu'ah said : You are Moslim ibn Aqil?!
He said : Yes.
Ṭu'ah took him home, pulled him a carpet and prepared him food.
When her son came home, he saw his mother relentless, moving here and there, he asked his mother : What's the matter?
Ṭu'ah first concealed the truth but upon his persistence she told him the story. She asked him to keep it a secret and Bilal swore to it.[1]

Ubaydullah Addresses the People in the City Mosque

Although it didn't take so long for Moslim's companions to disperse and to resign, that happened unbelievably and

1- Maqatil al-Talibiin 102.

disastrously for a while, Ubaydullah didn't seem to believe this and anxiety with signs of worry still surged in his memory. He ordered the agent provocateurs, ostentatious nobles who had given up their religion for Mammon to be vigilant ever than before lest they might be ambushed in the dark everywhere by Moslim's fellows! And after having searched a lot but not accessed to even one of his fellows, they assured Ubaydullah of his tricks being effective, that made Moslim alone and that he has hidden somewhere.

Ubaydullah, once more to be more assured, commanded to search all corners of the mosque near the palace in the dark through the lighting of flaming reeds rope-tied to each other but they could find nobody!

Finally, Ubaydullah, after making sure of dispersion and elusion of moslim's companions, ordered to open the entrance door of mosque through which he went out to enter the mosque. Amru ibn Nafi'a was ordered to warn people of holding night prayer in the mosque and led by Ibn Ziyad. Whoever says his night prayer in a place other than mosque is left out of Islamic bond of protection and will be exposed to danger of life, honor and property.

People led by Ibn Ziyad and ending the prayer were concerned about what Ubaydullah wants to say, so their anxiety will subside.

Ibn Ziyad yet feared about his life, had ordered to set over guards behind him when he was on his night prayer to keep him safe from probable attacks by Moslim's fellows! After his prayer, he went up on pulpit to speak to self-defeating people bitterly about Moslim: Moslim has been left out of divine protection!! for his hypocritic actions!! Whoever shelters him will be doomed like him and anyone who detains and surrenders him will be paid a prize worth of his blood money! Then he called people on divine piety!! And asked them to be steadfast in their obedience and

allegiance.[1]

Ubaydullah Issues New Orders

Ubaydullah after leaving the mosque and entering the palace, assigned Ḥaṣin ibn Namir to control the entire city with his agents and not to give Moslim a break to escape and he threatened to strongly penalize him if Moslim could run away from him and his bloodsucking agents.

He also asked him to inspect all the houses until next morning and bring Moslim ibn Aqil, after being detained, to the palace.[2]

Ḥaṣin ibn Namir not feeling safe from Ibn Ziyad's penalty ordered, for showing more good service, the reliable secret agents to surveillance the city passages and to arrest those great men of Kufa who had sworn allegiance and unified with him. As a matter of executing the command, 'Abd Al-'Ali ibn Yazid Kalbi and 'Amārat ibn Sulkhab Azdi were detained and murdered. They went so far to detain a number of authorities in Kufa, who were not apparently concerned with Moslim but they could be prevented from their probable reactions against all these arrests, murder and plunder.

On the other hand, Mukhtar Thaqafi[3] and 'Abdullah ibn Nūfil ibn Harith ibn 'Abd Al-Muṭallib had neared Bāb Al-Fil[4] concurrent with Moslim leaving out there, while Mukhtar was carrying a green flag and 'Abdullah ibn Nufil, a red one. When they were told of Moslim and Hani being martyred, they were suggested to come under the banner of Amru ibn Hurrith and they did so.

Amru ibn Ḥurrith testified that these two men had gone

1- Irshād-i shaykh Mufid 56.2 2- Bihar Al-Anwar 351.44

3- Mukhtar lived in a village called "Liqfā" when Moslim rose up and the late Sayyid 'Abd al-Razzaq has cited the village name as, "Khatwaniyah", quoted from Ensāb Al-Ashrāf Bilāzari. (Maqtal Al-Husayn of Muqarram 157)

4- It is referred to one of Kufa mosque doors.

away from Moslim but Ubaydullah ordered to detain them.

Ubaydullah, after detaining Mukhtar, mistreated him and wounded his face with the stick, tearing apart his eyelid. They stayed in jail as long as Imam Husayn(a) was martyred.[1]

Dream of Moslim

Earlier it is said that Moslim ibn Aqil took refuge in Ṭu'ah's house, who sheltered him somewhere. Moslim spent that night in her house, stayed up to worship God and when he went to sleep, he dreamed his honorable uncle Haḍrat Amir Al-Mu'minin Ali(a) saying to him : Soon you'll join us and when he woke up, he knew he would be martyred soon.[2] At dawn, Ṭu'ah brought Moshin water for ablution and said to him: My lord! I failed to see you sleeping.

In response, he said to her : I did, I went to sleep for a moment and I dreamed Ali(a), my uncle saying to me : Hurry! Hurry! And I guess I am in the last years of my life.[3]

Bilal, Son of Ṭu'ah

As Bilāl discovered Moslim being in the house, though he had promised his mother to keep it secret, devilish temptations

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1- It is written : As Ahl-i Bayt of Imam Husayn(a) was brought in gathering of Ubaydullah, he ordered to take Mukhtar out of jail and to persecute him. Ubaydullah wanted to let Mukhtar know his victory and makes him understand tht uprising is finished.Mukhtar in the middle of torture suddenly noticed Imam(a)'s head cut off and was so much affected, seeing the scene, that he was almost to die but he was trying to show himself strong and steadfast, so he talked harshly to Ibn Ziyad, pointing out that he is being told by people of insight that Ubaydullah's apparent power and prestige will be turned into frailty and humiliation, that will be done by Mukhtar.

Ubaydullah overfilled with intoxicated pride, and while satirically grinning seemed to tell Mukhtar that this is untrue.

Ubaydullah ordered Mukhtar to be taken back to jail, but later on, Mukhtar was released from prison with intercession of 'Abdullah ibn Umar who had married Mukhtar's sister as well as with approval of Yazid. (Al-Shahid Moslim ibn Aqil of Muqarram 158).

2- Ḥayat Al-Imam Al-Husayn 388.2 3- Nafs Al-Mahmum 109

overcame him so he informed 'Abd Al-Rahman, son of Muhammad ibn Ash'ath of Moslim's place to be rewarded by Ibn Ziyad.

'Abd-Rahman went to the palace and told his father, Muhammad ibn Ash'ath of the story. Ubaydullah was also told about this. He ordered Ash'ath to handcuff Moslim to the palace. Muhammad ibn Ash'ath with Ubaydullah ibn Abbas Salmi and seventy soldiers surrounded Ṭu'ah's house.

Moslim heard horses hoofing and assailants babbling when Ṭu'ah's house was about to be captured. He came out of hiding sword in hand and dragged back those who had infiltrated the house,[1] saying to himself : Get out towards the death that is not elusive.[2] [3]

And some have narrated : When the soldiers reached the house, Moslim fearing that they might set fire to the house left it.[4]

Moslim's Valour in an Unfair Battle

Some others have put : The soldiers led by Muhammad ibn Ash'ath had entered the house and Moslim repeatedly drove them back until he was stabbed by sword of Bakr ibn Ḥamran Aḥmari in the mouth so much as his upper lip was cut and his chisel- teeth were thrown out. He attacked Bakr ibn Ḥamran whom he stabbed hard in his head and shoulder.

Since Ash'ath's fellows found that they could not confront with Moslim, they went up on the roof where they threw stones and fire on him. By observing the condition, Moslim, sword in hand, came out of the house fighting with them in the alley.[5]
When Moslim was attacking the soldiers, he recited the epic poems :

هُوَ المَوْتُ فَاصْنَعْ وَيْكَ ماأنْتَ صانِعُ فَأنْتَ بِكَأْسِ المَوْتِ لا شَكَّ جارِعُ

1- 'Alam Al-Wari Ṭabarsi 225.

٢- «يانَفْسُ اخْرُجِي إلَى المَوْتَ الَّذي لَيْسَ مِنْهُ مَحيص»

3- Maqatil al-Ṭalibiin 104

4- Nafs Al-Mahmum 109

5- Kāmil Ibn Athir 32.4

فَصَبْراً لِاَمْرِ اللّٰهِ جَلَّ جَلالُهُ فَحُكْمُ قَضاءِ اللّٰهِ فِي الخَلْقِ ذايِعُ (1)

He killed by sword, as said, forty one of them and in other words, seventy-two, telling them : Why are you stonifying me like infidels whereas I am of the House(s), aren't you taking care of the prophet(s)'s kins and ignore your debt to him?

Muhammad ibn Ash'ath responded to Moslim : Don't kill yourself aimlessly, I'll shelter you.

Moslim roared and said : Alas! As long as I can survive and thrive, I'll never yield, and attacked Ash'ath. He escaped. Then Moslim while being so thirsty was stricken on the back by a spear, who fell down the horse and was seized.

They have written that Ash'ath told Ubaydullah : O Amir! you dispatched me to fight with a strong lion and powerful warrior holding a cutting sword-who is of the Household(s).

Also they have narrated : When Ash'ath told Moslim that he would treat him safely, he said : I'm not in need of your safe conduct, the evil-doers and read this epic poem :

اَقْسَمْتُ لا اُقْتَلُ اِلاّ حُرّا وَاِنْ رَاَيْتُ المَوْتَ شَيْئاً نُكْرا
اَكْرَهُ اَنْ اُخْدَعَ اَوْ اُغَرّا كُلُّ امْرِىءٍ يَوْماً يُلاقِي شَرّا
اَضْرِبُكُمْ وَلا اَخافُ ضُرّا ضَرْبَ غُلامٍ قَطُّ لَمْ يَفِرّا (2) (3)

On Moslim's valour and galantry, it has been cited : He was a courageous and sturdy man. He threw up on the roof the enemy soldiers! In Siffayn war, on the high side of Ali(s)'s army he joined 'Abdullah ibn Ja'far in fighting with the enemy, beside Imam

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1- Do whatever thou can now that thou die
'cause thou drink a goblet of death, that's not a lie
but before the Providence be patient and spry
that God rules for the created, thou try

2- Being murdered I swear like an exalted free man
though pleasant I see not a dying man
being behaved I dislike by a deceitful man
some day an evil faceth by every man
with a sword I striketh a fearless man
never elusive I'm a swordsman

3- Manaqib ibn Shahr Ashub 93.4

Hassan(a) and Imam Husayn(a).[1]

Moslim in Shackles

As to how Moslim ibn Aqil is held captive, there are different narrations :

1. Ib 'Atham Kufi writes : When Moslim stopped attacking due to many strikes to renew his force, a Kufian man stabbed him with a spear from behind, knocked him down and he was detained.

2. Shaykh Mufid writes : When Hadrat Moslim felt that he was too feebled to keep fighting, leaned back the wall of a house to refresh.

Ash'ath told him : you are safe.

Moslim asked him : Am I safe?!

He said : yes!

But Ubaydullah ibn Abbas Salmi refused to give him safety and Moslim said : If I am not treated safely, I'll never yield. After that, they made him ride a horse, surrounded him and seized his sword. Moslim facing the condition desperately said : This is the beginning of trickery and unfaithfulness.

3. Abu Mukhannaf has cited : They dug up a hole on the way of Moslim that was camouflaged. When Moslim launched his attacks on them, they drew back and Moslim fell into the hole, that caused him to be arrested.[2]

Moslim ibn Aqil Weeps

When Moslim came to be in despair, tears rolled down his cheek and said to those who brought him in safe conduct : This is when trickery and promise - breach start.

Muhammad ibn Ash'ath said : I hope you're not terrified! Hadrat Moslim told him : what happened to your safe conduct?! Then while saying "Inna Lilallah wa Inna Ilayhah Raji'un" (We all return to Allah) he began to cry.

1- Safinatah Al-Bihar 653.1 2- Hayat Al-Imam Al-Husayn 398.2

'Abdullah ibn Abbas Salmi said to Moslim: One who embarks on such a doing must not be terrified of facing events and begin to cry.

Moslim responded : By God that I am not crying for my own condition and I fear not to be killed though I feel I have to survive (to accomplish my unfinished mission). I am crying for Husayn(a) and his companions who trusted your letters and they're coming here.

Then he turned to Ash'ath and said : I see you're frustrated of your safe conduct towards me! Can I expect you to do me a good thing?! Can you send a messenger on my behalf to Imam(a) to let him know that I am finally in the fetters of enemy and I might not see the night because I'm certainly to be killed, telling him : Moslim's message is as it goes : O may my parents be sacrified to you! Go back and take your family with you, so not to be involved in Kufians' deceit. These people killed your father's companions while he aspired to see them parting by death or martyrdom. Kufians have breached their promise and decided to kill you.

Muhammad ibn Ash'ath promised him to do the job and ask Ibn Ziyad for his safe conduct.[1]

A Courier is Dispatched to Imam(a)

Ash'ath assigned a person named Ayās ibn 'Athl-i Ṭā'ie from Bani Malik, who was a poet and his guest, to run the letter written by him as Moslim said to Imam(a) he was given provisions of his mission. Ayas was given a swift horse when he said that he had a thin camel, not good for the trip.

Ayās on the swift horse reached Imam(a) in "Zubalah"'s house after four nights. Imam(a) was handed the letter that was read by him and said : What will happen is divine providence and I ask God, the Exalted, to reward me for my trouble in what evil and rebellion this Ummah chose to do.[2]

Moslim ibn Amru Bahili

When Muhammad ibn Ash'ath along with Moslim ibn Aqil

1- Irshād-i shaykh Mufid 59.2 2- Nafs Al-Mahmum

received an audience to Ubaydullah in the palace, he told Ubaydullah that Moslim is given a safe conduct and Ubaydullah not abiding by ethics said : You were not in a position to promise him a safe conduct and we did not send you for this purpose! But you were assigned to bring him in. Ash'ath had no way out but a silence! When Moslim who had been at the door of palace could not move because of being thirsty, he asked for a sip of water as he saw water pot but Moslim ibn Amru Bahili that resembled Ubaydullah in wickedness answered : By God you'll never drink one drop of this cold water until you're quenched with hot water of hell!

Moslim asked : Who are you?

He said : I'm the same man who recognized the gospel truth when you left it! And I wished well of my Imam while you wished him ill and I obeyed him when you rebelled against him, I'm Moslim ibn Amru Bahili.

Moslim retorted : May your mother see you die. O son of Bahilah, how ill-natured, stone-hearted and senseless you are! You more deserve hot water of hell and eternity in fire than I do.[1]

At this time, Amru ibn Ḥurrith[2] ordered his slave to give a bowl full of water to Moslim ibn Aqil. Moslim got the bowl and as he wanted to drink, it was tainted with blood. He couldn't drink it.[3] Then the bowl was filled with water for three times and in the third time Moslim's chisel-teeth fell into it and he said : Praise be on God that if the water was my share, I had drunk it.[4]

Moslim at the Palace

When Moslim was taken to Ibn Ziyad by the slave, Moslim

1- Kāmil Ibn Athir 33.4 & 34

2- He is Amru Inb Ḥurrith Makhzumi Qarshi who had been twelve years old when the prophet(s) died. He is the first of Qurayshite, who built a house in Kufa and of the Umayyid followers. He attended Qadisiyyah event. Abu Na'im has said that he has passed away in 85 (hegira). (Tanqih Al-Maqal 327.2)

3- And this was because Bakr ibn Ḥamran stroke Moslim's upper lip.

4- Irshād-i Shaykh Mufid 60.2

didn't greet Ubaydullah.
The guard said : Don't you greet to Amir?
Moslim said to him : Keep quiet, he is not my Amir.[1]

And it is written that Moslim said to the guard : Greeting to one who has led a follower, has been fearful about bad destiny and obeyed the Almighty.[2]

Ubaydullah ibn Ziyad trying to keep smiling said to Moslim : If you greet or not, you'll be killed!
Moslim said : It's not so strange if I am killed by you because people far worse than you have killed people much better than me. Killing people horrendously and mutilating them denote a mean nature that you fit! And you are more qualified having these inhuman features.[3]

A group of historians have cited that Ibn Ziyad said to Moslim ibn Aqil : Oh, Ibn Aqil! you came to Kufa, divided the people, distressed them and let them fight to kill one another.

Moslim responded to Ibn Ziyad in extreme courage and self-esteem : It's not true as the citizens, here, found that your father killed their leaders and good men in the way Chosroe and Caesar acted among them. They asked us to come to this city, treat them in equality and justice and call them to divine rules.
Ubaydullah said : There is a big difference between you and these momentous missions?!

Then he charged Moslim with intemperate attributes and Moslim replied : The Exalted God knows that you're wrong. Certainly, one who drinks wine is responsible for death of free moslems, keeps killing the innocent people, commands their murder by mere imagination, and does every evil he can.
Ibn Ziyad said : God isolated you from your ideals for He didn't find you qualified for it!
Moslim said : Then who is qualified?
Ubaydullah said : Amir Al-Mu'minin Yazid!

1- Muthir Al-Ahzan 36

٢- «السّلامُ عَلىٰ مَنِ اتَّبَعَ الهُدىٰ وخَشِيَ عَواقِبَ الرَّدىٰ وَأَطاعَ المَلِكَ الأَعْلىٰ»

3- Maqtal Al-Husayn of Muqarram 161.

Moslim ibn Aqil said : Praise be on God that I'm fine.
I am contented with what God destines and He rules among us.
Ubaydullah said : It seems you guess you've a share and benefit in caliphacy?!
Moslim said : By God, no. I guess not, but I'm certain.
Ubaydullah being infuriated cried out : May God kill me if I wouldn't kill you in such a way that nobody had been killed so before in Islam!
Moslim, far more exalted than ever, retorted : Of course, your deserving action must be unprecedented in Islam.
Ubaydullah who was wriggling like a wounded snake continued his ill statements but Moslim became silent and appeared to be ignoring Ibn Ziyad.[1]

Some people have said that : Ibn Ziyad said to Moslim: You rebelled against the incumbent caliph, you are charged with seditious action and disunion among moslems.
Moslim said :That's a falsification because Mu'awiya and his son, Yazid, ruined Muslim unity and your father raised the sedition.[2]

Ubaydullah being unable to defend himself defamed Amir Al-Mu'minin Ali and Husayn(a) and Moslim said to him : You and your father more deserve the defamations and Lo! enemy of God, you are free to judge but I hope God bestows me martyrdom through the worst people like you.[3]

Testament of Moslim

When Moslim ibn Aqil found that Ibn Ziyad is set to shed his blood, he asked for a break so he can make his will to one of his tribesmen, that was agreed by Ubaydullah.

Moslim ibn Aqil asked Umar ibn Sa'd ibn Abi Waqqāṣ who was present there to listen to his wills, for their kinship[4] but he

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1- Al-Badaya wa Al-Nahaya 168.8 2- Maqtal Al-Husayn of Muqarram 161.

3- Al-Malhūf 24

4- Moslim's kinship with Umar ibn Sa'd is because both are of Qurayshites, that is said of Nadr ibn Kanānah, sublime ancestor of the prophet(s), and tribes that, in relation, lead to Nadr ibn Kananah are of Qurayshites such as the Hashimites, Makhzumites, Zuhrites and the rest. Sa'd is of Zuhrite.

rejected to do so.
Ibn Ziyad observing Sa'd's refusal said : Accept Moslim's demand.

Then Moslim took him on a corner at the sight of Ubaydullah and told him : I owe people 700 dhms, since I came here. After I'm martyred, sell my armor and pay off my dues. As I was killed, ask for my body to be buried by you and get somebody to go to Husayn(a) to change his mind of coming to Kufa since I've written him that Kufians are with him and he's coming here.

Umar ibn Sa'd said to Ibn Ziyad : O Amir! you know what Moslim told me?! He recounted Moslim's wills to Ubaydullah, unfolding his secret.
Ubaydullah said : A trustee is never treacherous but at times, a treacherous man is assumed to be a trustee![1] We are not in disagreement with what Moslim likes us to do for him after he's killed. As for his corpse, you do according to his will. As for Husayn, if he is not against us, we won't be against him.[2]

Afterwards, Ubaydullah said to Bakir ibn Ḥamran- who had stabbed Moslim : Take Moslim up to the palace and behead him so that you might be relieved in heart. In the meantime, Moslim looked at Ash'ath and said: O ibn Ash'ath! If you hadn't promised a safe conduct, I would have never yielded. Get up and defend myself! Muhammad ibn Ash'ath ignored his saying.

At the moment, Moslim was busy praising, proclaiming His Greatness and asking for divine pardon and said : "O God! Rule among us and those who said a lie, deceived, abandoned and killed us."[3] Then he held two raka' of prayer, turning his face to Medina and praised Imam Husayn(a).[4]

Moslim's Martyrdom

While Hadrat Moslim pleasingly and exaltingly was welcoming martyrodm, Bakir ibn Ḥamran ordered by Ibn Ziyad decapitated him in a place seeing bazaar of the shoemakers and

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١- «لايَخُونَ الاَمينُ وَلٰكِنْ قَدْ يُؤْتَمَنُ الخائِنُ»

2- Bihār Al-Anwār 355.44

٣- «اللّٰهُمَّ احْكُمْ بَيْنَنا وَبَيْنَ قَوْمٍ كَذَّبُونا وَغَرُّونا وَ خَذَلُونا وَقَتَلُونا»

4- Al-Shahid Moslim ibn Aqil of Muqarram 176.

threw down his pure body.

As Bakir ibn Ḥamran (Murderer of Moslim) came down, Ibn Ziyad questioned him: When you were taking him upstairs, what did he say?

Bakir replied : He was praising God and asking His pardon and when I wanted to murder him, I told him: Come near me, praise be on God who humiliated you before me to avenge for blood (Qiṣāṣ). Then I hit him with sword, but it failed and he said: O servant of God! you didn't avenge for blood by the scratch you made?!

Ibn Ziyad said : Feeling in pride during death?![1] [2]

After Moslim was martyred on 8th of Zayḥajjah, 60H.[3],Ibn Ziyad ordered to hang his body and sent his head to Yazid in Damascus. Moslim ibn Aqil is the first martyr among the Hāshemites, whose body was hanged and head of whom had been sent to Damascus.[4]

Hani's Martyrdom

After Moslim's murder, Ash'ath visited Ubaydullah to

١- «أفَخْراً عِنْدَ المَوْتِ»

2- Ḥayat Al-Imam Al-Husayn 408.2.

3- Moslim rose up in Kufa on Tuesday, 8th of Zihajjah, 60 H., the very day when Imam Husayn(a) departed to Kufa from Mecca. Some have said that the event happened on Wednesday, Arafah that is 9th of Zayḥajjah, 60 H. (Muravvij Al-Zahab 60.3). The late of Muqarram says there are three narrations about the day of Moslim's martyrdom:

a. It is 3rd of Zayḥajjah, 60 H. approved by Abu Ḥanifah Dinwari in "Al-Akhbar al-Tawal", who is cited by Sayyid ibn Ṭawūs in Al-Malhūf. Dinwari cited Imam's move towards Iraq is on 3rd of Zayḥajjah and Sayyid ibn Ṭawūs says Moslim's murder was concurrent with the time Imam left Mecca, that is according to 3rd of Zayḥajjah.

b. Waṭwāṭ said in "Gharar al-khaṣā'iṣ" that Moslim was martyred on 8th of Zayḥajjah and this is revealed in "Tazkrat al-Khawāṣ" and "Tarikh Abi al-Fidā'."

c. Shaykh mufid in "Irshād" and Kaf'ami in "Miṣbāḥ" and Majlisi in "Biḥar" all cited it to be on 9th and this is revealed by Ibn Namā in "Muthir Al-Aḥzān" and "Tarikh-i Ṭabari" and "Muravvij Al-Zahab" that said : Moslim's rebellion happened in Kufa on 8th of Zayḥajjah and it is assumed that he had been martyred on the second day of his rebellion. (Al-Shahid Moslim ibn Aqil of Muqarram 180).

4- Muravvij Al-Zahab 60.3.

mediate between Hani and Ubaydullah by saying : You know well Hani's status in Kufa and his kins know I with my lord (Amru ibn Ḥajjaj) brought him to you. By God, forgive him for my sake because I have to pay a heavy price for Kufians vengeance.

Ubaydullah kept a word not to kill him but soon he made up his mind and ordered him to be taken out of jail to bazaar to be beheaded.

When Hani was taken with hands tied to a place of bazaar where sheep were sold, Hani was crying: "Where the heck are people of Mazḥaj today, do I have no companion of them?"[1] As he saw nobody moving to help him, he unchained himself and said: Is there not a stick, knife or abone for a man to defend himself?! Guards caught him and firmly tied him. When he was told that : Prepare your neck to be beheaded, Hani said : I am not generous to help kill me. Then Rashid, Ubaydullah's slave, who was Turk, hit him but it failed. Hani said : "We all return to Him, O God, I turn to Thy Blessing and Heaven."[2] Rashid gave him a second strike that martyred Hani.[3]

'Abdullah ibn Zabayr Asadi composed a poem about murder of Hani and Moslim. Some people say it is from Farzdaq :

فَإِنْ كُنْتِ لا تَدْرِينَ مَاالمَوْتُ فَـانْظُرِي إِلَى هَـانِيءٍ فِي السُّـوقِ وَابْـنِ عَـقِيلِ
إِلَى بَـطَلٍ قَـدْ هَـشَّمَ السَّـيْفُ وَجْـهَهُ وَآخَرُ يَهْوِي مِنْ طَـمَارٍ، قَـتِيلِ[4] [5]

Ibn Ziyad Writes to Yazid

Ibn Ziyad ordered Amru ibn Nafi'a-his scriber- to write to Yazid what has happened to Moslim and Hani. Amru ibn Nafi'a

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1- Mazḥij is rhythmic with Masjid (Tanqiḥ Al-Maqal 198.3) and Ibn Khalkan said it Mazhuj that is uncommon. «واسَذْحِجاهُ وَلا مَذْحِجَ لِيَ اليَوم، يامَذْحِجاهُ ! وَاينَ مَذْحِج؟»

٢- «إِلَى اللهِ المَعادُ، اللّهُمَّ إِلى رَحْمَتِكَ وَ رِضْوانِكَ»

3- Irshād-i Shaykh Mufid 63.2

4- Should you know not what death is
Look! Hani and Ibn Aqil in bazaar
the courageous man with sword-torn face
the other one fallen beneath bizarre

5- Kamil Ibn Athir 36.4.

wrote a long letter that Ubaydullah disliked and said : Why is this so long and detailed?![1] Write: "Later on, praise be on God who took back right of Amir Al-Mu'minin and relieved him of enemy. I inform Amir that Moslim ibn Aqil went to Hani ibn Urwa-yi Muradi's house and I deceitfully led them out to be beheaded and had Hani ibn Abi Ḥayat and Zubayr ibn Aruḥ Tamimi, loyal puppets, carry their heads to you. Ask them who are people of insight, and honesty, of whatever you want to know about Moslim and Hani!! And that's all".

As ordered by Ibn Ziyad, Moslim and Hani are tied in feet and pulled all around bazaars of Kufa. They were reversed hanging the guardhouse of Kufa. Ibn Ziyad, then, sent their heads to Yazid in Damascus where, on one gate, Yazid hanged the heads.[2]

Yazid Writes Back

Yazid wrote back to Ibn Ziyad :"However, you are what I like, you behave as far-sighted people do and you attack as the audacious people do. You fulfilled my need and what I imagined about you came true. I questioned your envoys about the situation in Kufa; both of them are, as you wrote, people of virtue and wisdom.

I heard that Husayn has departed to Iraq. Assign watch-outs on his way and imprison or murder whoever you are suspected about. Report to me about what goes on in Kufa, God-willing!"[3]

A Summary About Moslim(a)'s Family

Moslim ibn Aqil married Ruqayyah, daughter of Amir Al-Mu'minin (a) who gave birth to two children, 'Abdullah and Ali.[4] Moslim has another child, Muhammad, whose mother has

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1- Amru ibn Nafi'a is the first who is known after writing long letters.

2- Maqtal Al-Husayn of Muqarram 163. 3- Irshād-i Shaykh Mufid 65.2.

4- Al-Ma'arif 88

been a female slave.[1] He also has a daughter, Ḥamidah whose mother is Umm-e Kulthum Ṣughrā; daughter of Amir Al-Mu'minin. As it is not permissible in Islam for a man to marry two sisters at the same time, he might have married the second daughter of Amir Al-Mu'minin after the first one died.

Ḥamidah, daughter of Hadrat Moslim, married her cousin, 'Abdullah ibn Muhammad ibn Aqil ibn Abi Ṭalib, who was a great man and a jurisprudic relator, regarded by Shaykh Ṭusi as scholar among companions of Imam Ṣadiq(a). Shaykh trustfully was apprenticed to him, citing his traditions (hadiths) in his collection, that was used by Ahmad ibn Ḥanbil, Bukhari, Abu Davūd and ibn Maja-yi-Qazwini. He passed away in 142 (hegira). Ḥamidah has a child, Muhammad, who holds five children. Anyway, number of Moslim's children is five, of whom 'Abdullah and Muhammad were martyred in Karbala event, and two other sons who were martyred in Kufa. They will be talked about later. However, the fifth child remains unknown in fate.[2]

Greetings to God Almighty, greetings to Gabriel
greetings of king of Martyrs to Moslim ibn Aqil
to grand vicarate of Sayyid al-shuhada
to divine Magnificence, to beauty of beautiful
martyr of love who departed to quarter of Friend
towards the present confident of God, like Ismaiel
sun at threshold of his door, sitting in the shade
moon over the roof of his mausoleum, a lantern lightful
what a great honor! whose area carpet of respect
is pinch of houri's tress and wing of Michael
greetings to thee! whose shrine deserves pilgrimage
Invocating, ejaculating, supplicating, praiseful

1- Maqātil al-Ṭalibiin 94

2- Al-Shahid Moslim ibn Aqil of Muqarram 186

air of thy garden's kindness, pure breeze of heaven
evil of thy parting five, sculptor of clay bakeful
thou art the Truth, Thy creed is true, Thy Imam is true
evidence is verses of Quran, Bible, bookful
Lo! the world's ignoble asketh thee an allegiance
one who is before Thy splendor a servant disgraceful
thou deserve more than Kufa area, a great spirit
from rooftop thou got killed, O friend combatful
on rooftop, thou cried and greeted Imam
in the pond thou, king of the murdered, responded bloodful
thou sacrificed a soul from rooftop saying of life for the endeared, a substance pettiful
bloody movement of Karbala started by thee
by Zeynab's oration in Damascus it grew full

Imam's Oration in Mecca

Imam Husayn (a) when leaving Mecca got up and made this oration :

الحَمْدُللّٰهِ ما شاءَ اللّٰهُ وَلا قُوَّةَ الاّ بِاللّٰهِ وَصَلَّى اللّٰهُ عَلى رَسُولِهِ، خُطَّ المَوْتُ عَلى وُلْدِ آدَمَ مَخَطَّ القِلادَةِ عَلى جِيدِ الفَتاةِ وَما اَوْلَهَنِي اِلى اَسْلافِي اشْتِياقَ يَعْقُوب اِلى يُوسُف، وَخِيرَ لِي مَصْرَعٌ أنا لاقِيهِ، كَأَنِّي بِأَوْصالِي تَتَقَطَّعُها عُسْلانُ الفَلَواتِ بَيْنَ النَّواوِيسِ وَ كَرْبَلا فَيَمْلَأُنَ مِنِّي اَكْراشاً جوفاً وَاَجْرِبَةً سُغْباً، لامَحِيصَ عَنْ يَوم خُطَّ بِالقَلَمِ، رَضَى اللّٰهِ رِضانا اَهْلُ البَيْتِ نَصْبِرُ عَلى بَلائِهِ وَيُوَفِّينا اَجْرَ الصّابِرِينَ، لَنْ تَشُذَّ عَنْ رَسُولِ اللّٰهِ لُحْمَتُهُ وَهِيَ مَجْمُوعَةٌ لَهُ فِي حَظِيرَةِ القُدْسِ تَقَرُّبِهِمْ عَيْنُهُ وَيُنْجَزُ بِهِمْ وَعْدُهُ، مَنْ كانَ باذِلاً فِينا مُهْجَتَهُ وَ مُوَطِّناً عَلى لِقاء اللّٰهِ نَفْسَهُ فَلْيَرْحَلْ مَعَنا فَإِنِّي راحِلٌ مُصْبِحاً اِنْشاءَ اللّٰهُ تَعالى[1]

Praise be on God, whatever He destines, it happens. Nobody has the power to do something unless He helps, divine praise be on His Messenger!

Death for descendants of Adam(a) resembles a necklace on a girl's neck. I aspire to meet my

1- Al-Malhūf 25

ancestors as Jacob was eager to see Josef. For me, there is a burial ground predestined, where I have to be martyred. I must reach there. I seem to be devoured by wolves of deserts in "Nawawīs"[1] of Karbala!

And they become full with it ! For a man predestined by God there is no loophole. However God gets pleased is pleasure of the House(a).

I take patience in divine disaster- this momentous test- and God rewards the patient. Those who are kins of Muhammad(a) should not be parted because they join him in paradise and the Messenger(s) will look forward to seeing them. This is what God promised with no change.

Whoever wants to sacrifice his life for us and is prepared for divine meeting, can join us for when the dawn cracks I will depart, God willing.

Preserving the Sanctity of Ḥaram

'Aqiṣi says : Husayn ibn Ali(a) confiding in 'Abdullah ibn Zubayr addressed people : Ibn Zubayr says : Be a dove among the doves of Ḥaram! However, I'd like to be as close to House of God as my stretch of hand when I'm going to get killed, that is better than to be as close as one inch! I'd rather get killed in Ṭaf[2] than in Ḥaram.[3]

This is because Imam respects House of God and he believes keeping as far from Ḥaram as possible is better during martyrdom in order to preserve the respect and sanctity.

1- Nawāwīs is ploral of Nāwūs. It is Niṣari's tomb. It is a village near Karbala (Abṣār Al-Ayn Ṣamawi 17). A village where Banu Riyaḥ, Hurr ibn Yazi Riyaḥi's tribe resided and where Ḥurr himself is buried (Al-Imam Al-Husayn wa Aṣḥaba 8.1).

2- "Ṭaf" is said of seaside and it means a place where Husayn ibn Ali(a) is martyred because it is situated alongside the Euphrates. (Majma' Al-Baḥrain 90.5)

3- Kāmil Al-Ziyārāt 72

Ibn Zubayr said : If you like, I'll take the office of Mecca and follow your orders. But Imam rejected what he proposed. Afterwards, they secretly talked together, that came to be unclear to everybody. At noon, when people were going towards Mena, we heard that Imam(a) departed to Kufa.[1]

Elsewhere it is narrated : 'Abdullah ibn Zubayr said to Imam Husayn(a): Go towards Mecca and reside in Ḥaram!

Imam said : I do not deem it permissible to go there and if I get killed on Tal 'Afar[2], that is more acceptable to me, than in Mecca.[3]

Why did Imam(a) choose Iraq and Kufa in Iraq?

For his selection, there are many reasons, some of which are referred :

1- Iraq then recognized as heartland of Islamic state as well as center for properties and scholars, has played a major role in Islamic conquests.

2- Kufa had been a cradle of Shiism and one of the bases for the Alawites. Many cordial shiites lived in Iraq, particularly in Kufa about which Ali(a) said : Kufa is treasury of faith, skull of Islam and sword of God that is placed wherever He wishes.[4]

3. Kufa then had been considered as the greatest stronghold of anti-Umayyids. Kufians were fighting with the Umayyid rulers whose decadence they expected. Of the causes that had raised fury and vengeance of Kufians against the Umayyid was that Mu'awiya improperly selected Mugirat ibn Shu'aba and Ziyad ibn Abiya as emirs since both never hesitated to exert force over them during their emirateship.

1- Al-Badayah wa Al-Nahayah 179.8

2- "Tal" is said of a heap of soil called hill. "Afer" is said of a "Tal" soil of which is red. This is referred to place of Martyrdom of Husayn(a), the great man, whose soil is red-colored. "Tal 2'Afar is among the names applied to Karbala. Apparently, Tal 'Afar is not a sign of Karbala but it is a description for it. (Al-Imam Al-Husayn Wa 'aṣḥaba 205).

3- Kāmil Al-Ziyārāt 72.

4- (Ṭabaqat ibn Sa'd 6.6) «الكوفَةُ الإيمانِ وَجُمْجُمَةُ الإسلامِ وَسَيْفُ اللّهِ وَرُمْحُهُ يَضَعُهُ حَيْثُ يَشاءُ»

4. Another reason why Imam(a) departed to Kufa was that Kufians persistently invited him to go there. Even in time of Mu'awiya they had written a lot to Imam(a). In the meantime, if Imam Husayn(a) had gone somewhere other than Kufa, there would have come up the question why Imam chose another place leading to his martyrdom thanks to many letters wirtten for his invitation.[1]

Imam(a) and Muhammad ibn Ḥanafiyya[2]

Muhammad ibn Davud Qomi has quoted Imam Sadiq(a) saying that : Muhammad ibn Ḥanafiyya came to see Imam(a) in the night when Imam was up to leave Mecca the day after and said : O brother! you know Kufians who remained unfaithful to your father and brother. I fear that you'll have the same fate as they did. If you think, you'll have to stay in Mecca. Then stay here (for you are the dearest of all in Ḥaram).

Imam (a) said : O brother! I am afraid that I'm killed by Yazid ibn Mu'awiya right away and this might violate the rules of honor in the House of God.

Muhammad ibn Ḥanafiyya said : If you fear to stay in Mecca, you can go to Yemen or where you are the strongest of all, out of reach of anybody.

Imam(a) said : I give it a consideration.

At dawn, Imam(a) was ready to leave. As Ḥanafiyya heard it, he came to Imam and held the female camel by harness and said : O brother! you had kept a word to think about my proposal, what caused you to hastily leave Mecca?!

Imam(a) said : After I left you, I dreamed the Messenger(s) who was saying to me : Oh, Husayn! Go out, God factually willed

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1- Hayat Al-Imam Al-Husayn 11.3

2- The story of Imam-Hanafiyya talk was cited in detail when dealing with Imam's departure from Medina. It is to be said that Muhammad ibn Hanafiyya seemed to have come to Mecca to ask Imam to stay in Mecca, what he rejected.

to see you killed.[1]

Muhammad ibn Ḥanafiyya said : Inna lillah wa Inna ilayha Raji'un (All return to God). Why are you taking these women with you?

Imam responded : The Messenger(s) said to me : It is a divine Providence that they come in the shackles.[2]

Then Muhammad ibn Ḥanafiyya bid farewell to Imam(a) and he departed from Mecca to Kufa.[3]

Imam(a) and Umar ibn 'Abd Al-Rahman

As Imam(a) readied to depart to Kufa from Mecca, Umar ibn 'Abd Al-Rahman ibn Ḥarith ibn Hishām who was in Mecca came to see Imam and said : I've come to see you for a need and I intend to tell you something in sympathy. Should you see me honest in wishing well of people, then what I find necessary, I can tell you.

Imam(a) said : Say it, by God you are not the one to be accused of something.

He said : I heard you are about to go to Iraq and for this I fear your life because you're going to a land where self-defeated agents of the Umayyids rule, who hold moslems' properties. The people, there, are very needy and I am afraid that the very people by whom you are given a promise of help and are beloved, would come at odds with you.

Imam(a) said : O my cousin! May you be rewarded by God. I know you speak out of reason and civility. Whatever is predestined by God , it will happen. You are the best advisor to me in line with well and interest whether I accept or reject you.[4]

١- «ياحَسَنُ ! اخْرُجْ فَإِنَّ اللّٰهِ قَدْ شاءَ اَنْ يَراكَ قَتِيلاً».

٢- «اِنَّ اللّٰهَ قَدْشاءَ اَنْ يَراهُنَّ سَبايا»

3- Al-Malhūf 26

4- Manāqib ibn Shahr Ashūr 94.4; Kāmil Ibn Athir 37.4

Miswar ibn Makhramah[1]

When Miswar ibn Makhramah heard of Imam's departing to Iraq, he sent a letter to him, writing : Lest you might be bewitched by letters and invitation of Iraqis! If ibn Zubayr tells you to go to Iraq where people rise up to help you, you ignore what he says. Iraqis if willing to have you will horseride to you, in which case you join them in greatness and strength.

When Imam(a) read the letter, he praised his emotions telling the courier that : I seek benisons of God in this momentous task.[2]

'Abdullah ibn Abbas

'Abdullah ibn Abbas came to see Imam when Imam was set to move to Iraq. He swore Imam to stay in Mecca while scolding Kufians and said : You are going to join those who have killed your father and wounded your brother and they will certainly do so to you.

Imam(a) said : These are the letters the Kufians have sent to me and this is the letter of Moslim ibn Aqil in which he said Kufians have sworn allegiance to me.

Ibn Abbas said : If you are very decided to go, leave your family here for I fear they might behold the disastrous scene of your murdering. But Imam rejected him.[3]

1- Miswar ibn Makhramah was born in Mecca in the second year of hegira. His father brought him to Medina in 8 H. Though being an eight-year-old child when the prophet(s) died, he had heard him saying a hadith that he memorized. He was a jurisprudent, virtuous and religious man. When Ḥaṣin ibn Numayr had besieged Mecca for a war with 'Abdullah ibn Zubayr, he was hit dead by a stone at the age of 62 while he was praying at the Al-Ḥijr Al-Ka'aba. (Al-Isti'ab 1399.3)

2- Ṭabiqāt ibn Sa'd, a translation: Imam Husayn 58.

3- Those who were present in Karbala scene on the day of Ashura have said : That day, Imam(a) beheld his family and sisters-while they had come out of their tents, fearing Imam's life-saying to them : May God reward ibn Abbas who, in Mecca, dramatized the same scene we witness today. (Maqātil al-Ṭalibiin 109).

However, the late Qazwini writes on page 125 of "Al-Imam al_Husayn wa Ashabah" : "I guess this is something false quoted by Abulfarji in Maqātil al-Ṭalibin.

Ibn Abbas facing Imam's refusal said : I swear by God, the Unique one, if I knew by catching your hair - that brings people together here- you would change your mind, I would do such a reckless thing to you![1]

And when he again faced Imam's refusal, he said in despair : You rejoiced Ibn Zubayr by leaving Mecca yourself, thus making Hejaz his staging ground for he is ignored by people when they have you around.[2]

Also, the author of "Al-Manaqib Al-Fatima" has quoted ibn Abbas who said : I met Imam Husayn(a) on his way to Iraq and I said to him : O son of the prophet(s)! stay in Mecca.

Hadrat Imam said : Do you not know the murder place of mine and of my companions happen to be there?[3]

"Abdullah ibn Umar[4]

Upon being informed about Imam's departure, Umar came to see Imam, asking him to reconciliate with the deviant people! Bewaring him of war and being murdered!

Imam replied : Oh, Aba 'Abd Al-Rahman! Do you not know that one sample trivial world before the Almighty is that Yahya ibn Zakaria was beheaded and gifted to a fallen woman from the Israelites?! Do you not know that the Israelites were busy killing seventy prophets of God from Fajr dawn to crack of morning and they sat trading in markets as if they had done nothing wrong?! God never rushed to punish them rather, He took timely revenge of them. Oh, Aba 'Abd Al-Rahman! Fear God and keep helping

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1- Muhammad ibn Sa'd further said in "Ṭabiqāt" : Responding to 'Abdullah ibn Abbas said : If I get killed in such place, that is much pleasant to me then Mecca is defamed by my killing there. (Ṭabiqāt ibn Sa'd, a translation: Imam Husayn (61).

2- Tajarib al-Umam 56.2 3- ithbāt Al-Hudat 558-2.

4- 'Abdullah ibn Umar ibn al-Khaṭṭab whose mother is Zeynab, daughter of Maẓ'un failed to take part in Ohud battle for he was only fourteen years old. He died in the year 73H. in Mecca at the age of 86 after Abdullah ibn Zubayr was murdered. When dying, he said : I regret not over worldly things but that I ceased to fight Mu'awiya and people of Damanscus and that I aided not Ali in this regard. (Al-Isti'ab 950.3)

me.[1][2]

Jabir ibn 'Abdullah Ansari

He also met Imam Husayn(a) and asked him not to leave Mecca but Imam reaffirmed the same response to him.[3]

Abdullah ibn Zubayr[4]

As earlier said, 'Abdullah ibn Zubayr proposed Imam to stay in Mecca to secure his allegiance and people after him also swear allegiance to him! This is done by him because he wants not to be accused of anything and people will take that as his good faith!!

Elsewhere it has been said that : As 'Abdullah ibn Zubayr was told of Imam's departure to Kufa, since he had to pay a heavy price if Imam stayed in Mecca and the people would disobey him when Imam was there, so he came to see Imam while feeling happy of his leave and said : what do you decide to do? By God I fear much because of not campaiging against the cruelties of the Umayyid!!

Imam(a) said : I decide to go to Kufa.

'Abdullah ibn Zubayr said : May God grant you good luck if I had companions like Ansār, I would not refuse to go there!

Ibn Zubayr despite his deepdown pleasure of Imam's decision said to Imam to immunize himself from tongue lashings

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1- Bihar Al-Anwar 365.44

2- In Amali of Shaykh Ṣaduq, section 30, hadith 1, it reads that 'Abdullah ibn Umar said to Imam : Show me the part of your body Muhammad(s) used to kiss! Imam did so and 'Abdullah kissed it three times and said : Oh, Aba Abdullah! Good bye, I know you'll be killed.

3- Tarikh Al-Islam Ẓahabi 342-1

4- He is nicknamed as Abu Khaṭib and his mother is Asmā', the daughter of Abi Bakr. He is born in second year of hegira. Ali(a) said : Zubayr was among us until his son, 'Abdullah was grown up. In the year 64 H. after Mu'awiya died, he was sworn an allegiance for succession and people of Ḥejaz, Yemen, Iraq and Khurasan obeyed him. On 17th Jamadi Al-Awwal or Mid-Jamadi Al-Akharat, during the rule of 'Abd Al-Malik ibn Marwan in Mecca, he 72, was murdered and his dead body was left hanging. (Al-Isti'āb 905.3).

and allegations : If you stay here, and call people of Hejaz and us to swear an allegiance to you, we will join you for we regard you more deserving for succession than Yazid and his father (Mu'awiya)![1]

Ibn Abbas and 'Abdullah ibn Zubayr

When Imam Husayn(a) departed from Mecca to Iraq, 'Abdullah ibn Abbas, tapping ibn Zubayr's shoulder, said :

يـــالَكِ مِـــنْ قُـــبَّرَةٍ بِمَـــعْمَرٍ خَلا لَكِ الجَوُّ فَبِيضِي وَاصْفِرِي
وَنَـــقِّرِي مـــاشِئْتِ أَنْ تُـــنَقِّرِي هٰذَا الحُسَيْنُ سائِرٌ فَـــأَبْشِرِي[2]

'Abdullah ibn Zubayr said : O ibn Abbas! By God you want the succession just for your family and not for anyone else, calling yourself more qualified than all people for government!

Ibn Abbas said : This is for one who is doubtful about it, we are certain about it but you tell of yourself why you are running for succession?!

He said : Because of my honor.

Ibn Abbas said : where did you get your honor from?! If you have an honor or prestige, it is because of us. We are more honored than you since you got your honor through us.

As they cried in dispute, 'Abdullah ibn Zubayr's slave said to ibn Abbas : O Ibn Abbas! Leave us alone, by God you the Hashemites, have not liked us and we've not liked you either.

'Abdullah ibn Zubayr slapped his slave and said : As long as I'm here, you have no right to speak.

Ibn Abbas said : Why did you slap your slave? I swear by God that one who is a renegade deserves more to be punished.

Ibn Zubayr said : who is a renegade?!

Ibn Abbas said : you are!

This time, a group of Qurayshites mediated and set them apart.[3]

1- Nafs Al-Mahmum 167.

2- Oh, Ibn Zubayr! you have an open space of activity and Husayn(a) will move to Iraq!

3- Sharh-i Nahj Al-Balaghah ibn Abi Al-Hadid 134.20

Awza'ie[1]

He says : As I heard that Imam(a) is in Mecca and intends to go to Iraq, I went there and made a courtesy call on him. He welcomed me and said : O Awzā'ie! you've certainly come here to prevent me from going to Iraq but God has willed nothing save my departure to Iraq.[2]

Letter of 'Abdullah ibn Ja'far[3]

When Medinans heard of Imam's will to depart to Iraq, 'Abdullah ibn Ja'far wrote to Imam : By God, do not get out of Mecca! I fear your decision that you and your family are stabbed to death by sword. If you are martyred, the earth will become dark, you are Amir of Mu'minān and the guiding lamp of Umma. Don't haste to go to Iraq. I will take safety permit of Yazid and the Umayyids leaders for you, your family and properties, that's all.

Imam's Response

Imam(a) wrote back : I read your letter and understood what you meant. Now I tell you that I dreamed my grandfather, the Messenger(s) who informed me of something I have to try to fulfill, whether it is for or against me . By God, O my cousin! If I

1- He is 'Abd al-Rahman ibn Amru ibn Yahmad and of the learned people of Damascus. Sufiyan Thūri has quoted from him and he has quoted from Ṣ'aṢ'at Ṣūḥan and Ahnaf ibn Qays, Ṣ'aṢ'a died in time of Mu'awiya and the latter in the year 67 H. Therefore, Awzā'ie may have lived in time of Husayn(a) and hae been granted an audience by him. But In "al-Kana wa Al-Alqab, 59.2" he is cited to have died in 157 H. when 96 years have elapsed from the Karbala event. Unless to say that he lived over one-hundred or more and his birthdate is not fornd in biographies,.

2- Dala'il Al-Imamah 75

3- He is nicknamed as Abu Ja'far and his mother is Asmā', daughter of Amis. He is the first of moslems who is born in Abyssinia from which he came to Medina with his father, Ja'far ibn Abi Ṭālib. He has narrated hadith from Muhammad(s). He was generous and he was called "Baḥr al-jūd". It's said that there is no one more generous than him in Islam. He died in 80H. when he was 90 years old. (Al-Istiāb 880.3)

hide in a hole of one creeping animal of all earth's animals, they take me out and kill me. By God,O my cousin! They will oppress me as the Jews started to be cruel on Saturday.[1]

Letter of Amru ibn Sa'id[2]

Letter of Amru ibn Sa'īd to Imam(a) says : I ask the Almighty to tell you what sets your progress! I am told that you're decided to depart to Iraq. I invoke by God that you'll be opposed. If you are feared, come to me and you're safe.[3]

Imam's Reply

Imam(a) replied : If you had a good intention by writing the letter, God may give you a good reward in this world and the other world! someone who calls people to God and he is righteous in deed and joins the Islamic Umma, why must he be opposed?! The best safe conduct is that of God's and one who fears not God in the world, he has no faith in Him! I ask God togrant us fear from Himself to keep him safe in the other world.[4]

1- al-Futuh 115.5

2- Amru ibn Sa'id Al-Ashdaq was the ruler of Medina during Yazid ibn Mu'awiya who became happy, according to Madā'ini and others, upon hearing Imam's martyrdom. He is different from Amru ibn Sa'id ibn Ās Umawi who did not swear allegiance to Ābabakr though both are of the Umayyid. (Tanqih Al-Maqāl 331.2)

3- Hayat Al-Imam Al-Husayn 30.3 4- Tarikh ibn Asākar 70.13

Chapter IV

From Mecca to Karbala

Chasing Imam(a)

As Amru ibn Sa'īd ibn al-Aṣ knew that Imam Husayn(a) has left Mecca for Iraq, he ordered to chase and detain him and the agents after hours of horseriding returned to Mecca[1] in despair.

'Uqbat ibn Sam'ān says : When Imam got out of Mecca, Amru ibn Sa'īd ibn Al-Aṣ dispatched a group led by his brother Yaḥya ibn Sa'īd to stop Imam going to Iraq, but he refused to go back to Mecca. The group came into a grip with Imam's companions, lashing them, yet they bravely resisted and continued their way to Kufa. The group said to Imam : O Al-Husayn! Do you not seek piety and you leave people, among whom you throw seeds of schism?!

Imam (a), in response, read the verse :

"لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ"[2][3]

Letter of Walid ibn 'Atbah

As Walid ibn 'Atbah-emir of Medina- was informed that Imam has departed to Iraq, he wrote a letter to Ubaydullah ibn Ziyad as saying : However, Al-Husayn has moved towards Iraq and he is son of Fatima, the daughter of the Messenger(s). Oh, Ibn Ziyad! Beware of hurting him for you will hurt you and your own clan, a loss nobody can prevent and as long as the world persists, it is not forgotten. But Ubaydullah remained heedless of Walid's letter.[4]

1- al-'aqd al-farid 166.4

2- Sura of Yunus : 41. "I do mine and you do yours, you resent what I do and so do I."

3- Muthir Al-Aḥzān 39

4- Bihar Al-Anwar 368.44

Siege of the Routes

When Ubaydullah ibn Ziyad knew about Imam's departure to Kufa, someone named Ḥaṣin ibn Usāmab Tamimi and later another person of Jashis ibn Malik, who was in charge of the army troops, was sent and he stopped in "Qāsiyyah" where he spread the division[1] troops from there to "Khaffan" and from "Qaṭqatānah" to "L'aL'a".[2]

Then he ordered the division to besiege between "Walqiṣah"[3] to Damascus and from there to road of Basra. Letting nobody enter or exit the limit. When Imam met Arabs on his way and asked them about the siege, they said : By God, we cannot break the siege! Imam(a) continued their way.[4]

Sufiyan ibn 'Aīynat quotes Ali ibn Yazid and he quotes Ali ibn Al-Husayn that Imam(a) said: we never stayed in any home outside Mecca and we didn't move from there unless my father reminded us of the story of Yaḥya ibn Zakariya and his murder and some day he said : Of the world evils before God is that Yaḥya ibn Zakariya's head was gifted to a fallen woman from the Israelites.[5]

Letter of Amru ibn Sa'īd to Yazid

Amru ibn Sa'īd, the ruler of Mecca, wrote to Yazid ibn Mu'awiya about Imam's departure to Kufa. Yazid read the letter and murmured the poem:

فَـإِنْ لا تَـزُرْ قَـبْرَ العَـدُوِّ فَـإِنَّهُ يَزُرْكَ عَدُوٌّ أَوْ يَلُومِنَّكَ كاشِحُ[6][7]

So he wrote to Ubaydullah ibn Ziyad as saying : I am told that Al-Husayn has gone to Kufa, your time and city are

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1- "L'aL'a" is name of a mountain or a house between Kufa and Basra. (Mirāṣid Al-Iṭilā' 1205.3

2- Ensāb Al-Ashrāf 166.3

3- "Wāqiṣah" is a position on the way from Mecca to Iraq. (Mu'jam Al-Baldān 354.5)

4- Irshād-i Shaykh Mufid 72.2

5- Tafsir-i Majm'a Al-Bayan 502.3

6- "If you tend not a pilgrimage of enemy he'll tend you or as blameworthy

7- Muthir Al-Aḥzan 44

commingled with issue of Al-Husayn and you, among the agents, have faced him. By this, either you'll be yielding to servitude or you'll choose to be a freeman.[1]

As spirit of Haram from Haram was on leave
sigh up to sky the humble of bereave
God knows how Infallible stranger
had come and how he would leave?!
that moment was last farewell and Husayn
when people of Haram felt sad and Husayn
such a most magnificent association there
was the moment of magnifying final prayer and Husayn[2]

Houses of Mecca to Karbala

Imam(a) on his way to Karbala left behind twenty houses (some say more) where they had well-known meetings some of which we mention herein :[3]

1. Al-abṭaḥ[4]

"Abṭaḥ" sits between Mecca and Mena and it is in fact a ravine where Mena waters flow through, stemming from suburban Mena and reaching as far as Mu'ali tomb that is called Ḥajun graveyard.

In this house Imam(a) met with, as earlier described, Yazid ibn Thabit Basri.[5]

1- al-'aqd al-farid 169.4

2- The poems belong to Muhammad Ali Mujahidi (Parvanah).

3- The order of houses Imam(a) visited is according to what is cited by the late Qazwini in his book of "Al-Imam Al-Husayn wa Aṣḥābah".

4- "Abṭaḥ" is said of where flood runs and here it is meant the location between Mecca and Mena, that stands closer to the latter. (Mu'jam Al-Boldan 74.1)

5- Al-Imam Al-Husayn wa Aṣḥābah 150

2. Al-Tan'īm[1]

Once reaching Tan'īm, Imam observed a caravan that came from Yemen. He hired camels for his stuffs and companions and said to them : Any one of you wanting to join us, we'll pay his fare and enjoy his company and one who intends to part from us on the way, we'll pay his fare as his way goes. Then a group joined Ima and another group went on their own way.[2]

3. Al-Ṣifaḥ[3]

Caravan of Karbala kept on moving until it reached "Ṣifaḥ" wher Farzdaq, the poet,[4] came to meet Imam and said : Whatever you ask God, may it be granted to you.
Imam Husayn(a) turned to him and said: Tell me about the

1- "Tan'īm "is a position in Mecca, outside Haram on the way to Medina where Meccans are clothed in pilgrim state for minor pilgrimage. (Mirasid Al-Itila' 277.1)

2- Irshad-i Shaykh Mufid 68.2

3- "Ṣifaḥ" is a place between Ḥanyn and Ḥaram signs on the left side of one who enters Mecca, where Farzdaq met Husayn ibn Ali. (Mu'jam Al-Boldan 412.3) There is a disagreement on which house Farzdaq met Imam(a). Some people like Zahabi cited the meeting took place in "Zat-i irq" and Khawrazmi said it to be in "Shaqūq's" house and Sayyid ibn Ṭawūs said it to be in "Zubah'. Yet, it seems they met in the same house in "Ṣifaḥ" when Farzdaq was en route to Haj and on his way back, he met Imam(a) in "Zubah". (Hayat Al-Imam Al-Husayn 60.3) (Lawā'j Al-Ashjan 87) (Al-Imam al_Husayn wa Aṣhabah 155).

And some others said they met on 6th of Ziḥajjah in Mecca before Imam departed to Iraq. (Al-Aghāni 393.21)

4- Farzdaq is named Humām, son of Ghālib ibn Ṣa'Ṣa'h. Shaykh Ṭusi has ranked him among Imam Sajjad(a)'s companions. He is the very person who was asked by a man from Damascus about Imam Sajjad(a) when he wanted to touch the Black Stone of K'abah and people opened space for him because of his greatness and Hishām ibn 'Abd Al-Malik was mad at that scene. He replied he didn't know him. Farzdaq said :

هٰذَا الَّذِي تَعْرِفُ البَطْحاءُ وَطْأَتَهُ
هٰذَا ابْنُ خَيْرِ عِبادِاللّٰهِ كُلِّهِمْ

وَالبَيْتُ يَعْرِفُهُ وَالحِلُّ وَالحَرَمُ
هٰذَا التَّقِيُّ النَّقِيُّ الطَّاهِرُ العَلَمُ

Farzdaq was dreamed after his death and he was questioned : what did God do to you? He said: I was forgiven by God for the ode I composed for Ali ibn Al-Husayn. (Tanqiḥ Al-Maqal 2, Bāb al- Fa' 4).

Iraqis.

Farzdaq said : you asked a well - informed man. People have you in their hearts and their swords aimed at the Umayyids! And that's Allah's will.

Imam(a) said : That's His Providence. If everything goes fine by His will, we worship him for His blessings and if we are far from our wishes, one is not forgotten in deed by God when he acts cordially and based on divine piety.[1]

4. Wādi al-'aqīq

Imam(a) reached "Wādi Al-'Aqiq"[2] on Saturday, 16th of Ziḥajjah. In this house, 'Un and Muhammad, sons of 'Abdullah ibn Ja'far Ṭayyar came to see Imam, carrying a letter from their father for Imam, in which he was asked to overlook going to Kufa. At the same time, 'Abdullah ibn Ja'far had gone to Amru ibn - Sa'īd ruler of Mecca- to ask for safe conduct for Imam(a), that Imam was told about through Amru ibn Sa'īd's brother. 'Abdullah himself came to visit Imam in "Zat-i Irq and read the letter of safe conduct for Imam.

Imam refused to return to Mecca and said : I dreamed the Messenger(s) who ordered me to move ahead and I'll do as he ordered.

Imam answered back Amru ibn Sa'īd and 'Abdullah ibn Ja'far with Yaḥya ibn Sa'īd left Imam while 'Abdullah's two sons stayed with Imam(a). 'Abdullah advised his sons to join Imam, but he himself went back.[3]

1- History of al-khalifatah ibn al-Khayat 231; Kāmil Ibn Athir 40.4; al-'aqd al-Farid 171.4

2-" 'Aqiq" is referred to different places and by Wādi al-'aqiq it is meant that Imam housed there, a place called august Wadi and it is in middle of Wadi-yi Zulḥalifah, closer to Mecca and part of which is "Zāt-i Irq" as a trysting- place for Iraqis. (Mu'jam Al-Boldan 139.4)

3- Abṣar Al-Ayn 39; Al-Imam Al-Husayn wa Aṣḥabah 64

5. Wādi al-Ṣafrā'[1]

Imam's arrival at this house happened on Sunday 13th of Zihajjah. It is said in "Ḥadā'iq Al-Wardiyah" that: waters of "Wadi Al-Ṣafrā'" run towards "Yanba" and it belongs to tribes of Juhaynat, Al-anṣār, Bani Fahr and Nahd.[2]

Mujmma' ibn Ziyad and Abbād ibn Muhajir resided in Juhaynah houses around Medina. As Imam left Mecca and reached the house where Mujmma' and Abbād met and joined him towards Karbala and they were martyred.[3]

6. Zāt Irq[4]

Monday, 14th of Zihajjah Imam arrived in "Zāt Irq" and met with a man of Bani Asad, named Bashar ibn Ghalib. He questioned Kufians and he replied : Hearts are with you and swords are with the Umayyids!

Imam(a) said : O brother of Asadi, it is true.[5]

Riyashi quotes the narrator of the hadith as : I performed the Haj and I left my fellow-travellers to go on my own way. On my way, I suddenly saw tents and camps that attracted me and as I went closer, I asked : whose tents are these?

They said : Of Husayn's

I said : Son of Ali and Zahra(a)?!

They said : Yes.

I asked for Husayn's tent. They showed it to me and I went towards it. I saw Imam Husayn(a) who had leaned back the tent gate, reading a piece of paper. I greeted him. He responded. I

1- "Wādi Al-Ṣafrā'" is of Medina regions, having plenty of palm trees and farming. It is on the way of Hajis who go to Mecca and the Messenger(s) passed it through many times. Badr is one station far from here. Around Ṣafrā, there are small mountains. (Mu'jam Al-Boldan 412.3)

2- Al-Imam Al-Husayn wa Aṣhabah 159

3- Abṣār Al-Ayn 115

4- "Zāt Irq" is a house where the Iraqi Hajis put on pilgrimage dress and it is the distance between "Tahāmah" and "Najd" (Miraṣid Al-Iṭilā' 932.2).

5- Muthir Al-Aḥzān 42.

said : Yabn Rasulallah! May my parents be sacrificed to you, what caused you to stop at this arid land?
He said : I camped here, fearing the people (the Umayyids) and these are the Kufians' letters but I'll be killed by the owners of the letters. As they do so, they'll commit illegal acts with no fear of divine punishment. God will descend them somebody who will razor them to death, making them humiliated as more than degradation of Amah tribe[1] [2]

7. Al-Ḥajar Min Baṭn al-Rummatah[3]

On Tuesday 15th of Ziḥajjah, Imam reached "Ḥajar Baṭn Al-Rummatah".[4] In this place, Imam(a) sent Qays ibn Musahhar Ṣaydāwi - and some say that he sent his foster-brother, Abdullah ibn Yaqṭar - to Kufians while he was apparently not informed of Moslim ibn Aqil's martyrdom (may God bless him). His letter read :

"In the name of Allah, all-Compassionate, all- Merciful," from Husayn ibn Ali to his Muslim brothers : Salam 'alaykum, I praise Unique God, however, I received Moslim's letter in which he told me of the good decision of your noblemen and of people of advice for helping us and seeking after our rights. I ask the Almighty to bless us and to grant you a sure reward. I came out of Mecca on Tuesday 8th of Ziḥajjah (Day of Moistening). As my envoy came to you, hasten to prepare everything because I'm coming soon, God willing, May Allah bless thee all."[5]

The Story of Qays ibn Muṣahhar Ṣaydawi

Imam(a) handed the letter to a a brave man called Qays ibn

1- By "Amah tribe", the same Saba tribe is meant. It is likely to say that Amah tribe is a misreading of Farom Al-Amah and that is a cloak worn by menstruating women.

2- Al-Badayah wa Al-Nahayah 183.8; Biḥār Al-Anwār 368.44.

3- "Baṭn al-Rummatah" is a place where people of Basra and Kufa meet and move towards Medina (Miraṣid Al-Iṭilā' 634.2)

4- Al-Imam Al-Husayn wa Aṣḥabah 161 5- Al-Badāyah wa Al-Nahāyah 181.8

Musahhar Ṣaydāwi[1] who swiftlly horserode to Qādisiyyah. A number of Ibn Ziyad's mercenaries (inspecting and frisking anyone who entered or left Iraq) stopped him for his inspection. He inevitably tore off Imam's letter not to make its content known. The agents sent Qays ibn Musahhar and the bits of letter to Ubaydullah ibn Ziyad. Ibn Ziyad asked him: Who are you?
He answered : A man from the shiites of Amir Al-Mu'minin Husayn ibn Ali(a).
Ubaydullah said : why did you tear off the letter you had?
Qays retorted : Because I wanted to keep the content dark!
Ubaydullah said : who sent the letter and to whom you were about to take it?
Qays said : The letter is from Husayn for a group of Kufians I don't know.
Ubaydullah grew mad and cried out : By God I'll never release you unless you reveal the names of the writers of the letter, or make a speech in vilifying Husayn, his father and brother! In that case, you're free to go otherwise you'll be murdered!
Qays replied : Not knowing them, I fulfill your second proposal!

Ubaydullah, thinking that he fears death, admitted that and ordered Kufians to assemble in the congregation mosque to listen to Qays ibn Musahhar, Imam's enovy, in eulogizing the Umayyids.

At this time, Qays went up the pulpit, after praising God, praised the Messenger(s) and blessed much Ali and his descendants. Afterwards, he cursed Ubaydullah, his father, major and minor rulers of the court, shouting : O people! Husayn ibn

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1- He is Qays ibn Musahhar ibn Khalid, a noble brave man and of the devotees in loving the House(s). The historians disagree on from where Imam(a) has sent Qays ibn Musahhar to Kura. Most people say that Imam has dispatched Qays ibn Musahhar from Baṭn al-Rummatah to Kufa but Biḥar reads :

«وفی المناقب : فقال له زهیر : فسربنا حتی ننزل بکربلا، الی ان قال : و نزل الحسین فی موضعه ذلک و دعاالحسین بدواة و بیضاء و کتب الی أشراف الکوفة ثم نقل الکتاب الی أهل الکوفة، الی أن قال : ثم طوی الکتاب و ختمه و دفعه الی قیس بن مسهر ... الخ

and this implies that Imam has dispatched Qays ibn Musahhar to Kufa after settling in Karbala.

Ali is the best being of God and son of Fatima, the daughter of Muhammad(s) and I'm his ambassador to you. I parted from him in one of the houses on the way here to convey his message to you, so tell him thy will done!

Ibn Ziyad's agents beholding the scene reported to Ubaydullah. Utterly failed in his plot and overwhelmed with fury, he cried he be taken up the palace and be fallen down. The men did so by martyring Qays and smashing his bones.

As Imam being told of Qays's martyrdom turned sad and while tears rolling down his face, he was saying : "O God! Assign us a lofty status as well as for our shiites and bless us as thou art Ominpotent"[1] [2]

8. Fayd

On Wednesday 16th, Ziḥajjah Imam reached "Fayd". This is a village between Mecca and Kufa, a mid-way. In "Fayd" there is a fenced castle where Hajis leave behind their provisions and stuffs that will be taken on their way back from Mecca. The people of "Fayd" reserve forage for Hajis horses for selling to them during the Haj.[3]

9. Al-Ujfūr[4]

Imam(a) reached the place on Thursday 17th, Ziḥajjah where he met 'Abdullah ibn Muṭi'a 'Udawi who had reached there before Imam. When he saw Al-Husayn, he came to him and said : Oh, descendant of the Messenger(s), may my parents be your sacrifice, what caused you to come here?!

Imam(a) said: After Mu'awiya died, the Iraqis wrote to me and invited me.

١- «اللّهمَّ اجْعَلْ لَنا وَلِشيعَتِنا مَنْزِلاً عِندَکَ وَاجْمَعْ بَيْنَنا وَاِيّاهُمْ فِي مُسْتَقَرِّ رَحْمَتِکَ اِنَّکَ عَلى كُلِّ شَيءٍ قَدِيرٌ»

2- Al-Futūḥ 147.5

3- Al-Imam Al-Husayn wa Aṣḥaba 162

4- Al- Ujfūr is said of a well. The place is between Fayd and Khazimiyyah. Zumukhshari said that there exists a water in Ujfur for Bani Yarbu'a, that is captured by Bani Jazimah.

'Abdullah ibn Muti'a said to him : O, son of Muhammad(s), I swear you by God to let not Islam be disrespected. Respect the Qurayshites and the Arabs. By God if you ask for the rulership that is in the hands of the Umayyids, You'll be killed and after you, they'll fear nobody. By God, this is the respect of Islam and Arab that is being touched, so stop going to Kufa and let not the Umayyids detain you!

But Imam Husayn(a) turned down his proposal.[1] [2]

10. Khazimiyyah[3]

On Friday 18th of Ziḥajjah, Imam(a) reached this place and sojourned one day and night. In the morning, Her honorable Zeynab (a) came to him and said : O my brother! Shall I tell you what I heard last night?!

Imam said : what have you heard?

She said : At midnight, I went out of camp, and I heard a caller saying :

أَلا يـا عَـيْنُ فَـاحْتَفِلِي بِجـهْدِ وَمَنْ يَبْكِي عَلَى الشُّهَداءِ بَعْدِي

عَـلَى قَـوْمٍ تَسُـوقُهُمُ المَـنايا بِـمِقْدارٍ إِلَى إِنْجـازِ وَعْـدِ[4][5]

Al-Husayn said : O my sister! what happens is ordained by God.[6]

11. Shaqūq[7]

Imam(a) entered this place on Sunday 20th of Ziḥajjah, for

1- Irshad-i Shaykh Mufid 71.2 But some people have said that 'Abdullah ibn Muṭi'a met with Imam when he was on his way to Mecca.

2- Al-Imam Al-Husayn wa Aṣḥaba 163.

3- "Khazimiyyah" is a place for Hajis, that rests ahead of Thu'albiyyah. It is ascribed to Khazimata ibn Khāzim. (Mirāṣid Al-Iṭilā' 466.1)

4- O eye, cry in full tears
who, after me, weeps for martyrs
a race is leaving by death
to fulfill his promise as ordainth

5- Ibn Qūliyyah quoted Umm-e Salama about Peris' elegy over Imam Husayn(a), hearing the verse by Peris when Imam was martyred. (Kamil Al-Ziyārāt 93).

6- Biḥar Al-Anwār 372.44

7- "Shaqūq" is a place after "Waiqiṣah" for someone who goes to Mecca from Kufa. (Mu'ajam Al-Baladān 356.3)

he stayed in "Khazimiyyah" one day and night.

Here, Imam saw a man who was coming from Kufa, whom he asked about the people and their situation.

Imam said : The Almighty owns the command and He does what He wants. God has a will every day. If we are descended a divine will. We praise Him for His gifts and seek His blessings. If the divine will splits us and our wishes, one whose intention is pure, based on the truth is close to His blessing. Then he recited these poems:

فَـإِنْ تَكُـنِ الدُّنـيا تُـعَدُّ نَـفِيسَةً فَـدارُ ثَـوابِ اللّٰـهِ أَعْـلىٰ وَأَنْـبَلُ

وَإِنْ تَكُـنِ الأَمْـوالُ لِـلتَّرْكِ جَمْعُها فَمـا بـالُ مَـتْروكٍ بِـهِ الحُـرُّ يَـبْخَلُ

وَإِنْ تَكُـنِ الأَرْزاقُ قَسـماً مُـقَدَّرا فَقِلَّةُ حِـرْصِ المَـرْءِ فِي الكَسْبِ أَجْمَـلُ

وَإِنْ تَكُـنِ الأَبْـدانُ لِـلْمَوْتِ أُنْشِـئَتْ فَقَتْلُ امْرِىءٍ بِـالسَّيْفِ فِي اللّٰـهِ أَفْـضَلُ

عَـلَيْكُمْ سَـلامُ اللّٰـهِ يـا آلَ أَحْمَـدٍ فَإِنِّي أَرانِي عَنْكُمْ سَوْفَ أَرْحَـلُ[1] [2]

The history of Ibn 'Atham Kufi reads : Farzdaq also met Imam in this place and his meeting with Imam is mentioned in previous pages. Wali Sayyid ibn Ṭawūs has said that Imam recited the poems in response to Farzdaq's question and Farzdaq said : How are you going to Kufa and hopeful of the people who are the very murderers of your cousin, Moslim ibn Aqil?!

Imam's face was wet with tears and he said : God bless him, he went towards divine heaven and blessing, doing what he had on his shoulders and what remains is our duty. Then, he has recited the above poems except the last verse.[3]

1- If the world comes to be high and precious
Heaven, a place of divine reward, more precious
if gathering property results in leaving them behind
why shall the chivalrous show avarice a bind?
if sustenance is ordained for humane
the less greed for its gain, the more nicely it'll remain
if the bodies are created to be dead
man is sublime if for God to be murdered
O family of Ahmad, His praise be on thee
I see myself soon not around you be

2- Manāqib ibn Shahr Ashūb 95.4

3- Al-Malhūf 32

12. Zarūd

On Monday 21st, Imam's caravan reached Zarūd[1] [2] and sojourned there.

Meeting with Zahir ibn Qayn

Near Imam's camp, Zahir ibn Qayn Bijli had settled and he was one of the Uthmān's adherents. In that year, he had performed the Haj and was on his way back to Kufa.[3]

People of Bani Fazāra and Bijilah have said : We, with Zahir ibn Qayn, were returning from Mecca, en route we were side by side with Al-Husayn and his companions. As Al-Husayn stopped somewhere, so did we somewhere else! Yet. Imam(a), in some cases, settled somewhere we had to. It was in Zarūd where we, with Zahir, were having a food when Al-Husayn's envoy came to us, greeted and said : Oh, Zahir ibn Qayn! I've been sent by Aba 'Abdullah Al-Husayn to tell you to meet him.

We stopped eating and grew silent. Zahir's wife- who was Daylam[4], daughter of Amru-said : Praise be upon Allah! Descendant of the prophet(s) has summoned you and you refuse to go?! what happens if you go to listen to him!

Zahir got up and went to Imam. It didn't take long that he came back with a shining and happy face. He ordered to decamp and to move everything for setting a camp at the vicinity of Imam. Then he told his wife : I divorced you because I don't like you being disbehaved on my part. I've decided to join Al-Husayn and sacrifice my life to him. So he asked several of his cousins to

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1- "Zarūd" is a position between Thu'albiyyah and Khazimiyyah, that is a route for Hajis coming from Kufa and is one mile far from Khazimiyyah. There is a pond there. An event took place in Zarūd, for which it is called" Day of Zarud." (Mu'ajam Al-Boldan 327.4). Mirāṣid reads: Zarūd is a position through Mecca after Ramal, in which there stands the palace of Asfar, mayhe called palace of Zarūd, with pond and wells. (Mirāṣid Al-Itilā' 664.2). 2- Al-Imam Al-Husayn wa Aṣhaba 166

3- Ḥayāt Al-Imam Al-Husayn 66.3

4- some people cited his wife's name, "Dilham". (Abṣār Al-Ayn 95)

escort his wife back home, giving them some provisions and stuffs. His wife stood up, cried and bid farewell to him and said : May God help you and wish you a good trip. In later days, tell the ancestor of Al-Husayn(a) this self-sacrifice of mine.[1]

Zahir, after saying goodbye to his wife, told his fellows : Any one of you who likes to come with me, otherwise, this is our last meeting! Later on, he said one hadith for them : we were fighting in Balanjar[2] and God made us win and get bounties. Salmān Bāhili[3] (in other narrations, it reads Salmān Farsi) said to us : Are you happy with the conquest and bounties?"

"Yes! said we.

He said : As you believed in Sayyid Shabāb Al-i Muhammad (a), be more pleased with fighting beside him, with helping him as well as with the bounties you gain! I already say goodbye to you.

Ibrahimi ibn Sa'īd, of Zahir's fellow-travellers during Hajj, has said : When Zahir went to see Imam(a), Imam said to him: I'll be murdered in Karbala and my head is taken by Zuḥar ibn Qays to Yazid for receiving a prize but he is given none![4]

13. Thu'albiyyah[5]

Imam(a) arrived in this place on Tuesday 22nd, Ziḥajjah al-ḥarām.[6]

1- Al-Malhūf 30

2- It is a town around the Caspian sea. (Mirāṣid Al-Itilā' 220.1)

3- Salman ibn Rabi'ah Bāhili is one of the prophetes)'s companions. Umar ibn al-Khaṭṭāb sent him, before Shurayh, to Kufa for being a judge. He stayed forty days in Kufa but no one referred to him for litigation. He is also called "Salman al-Khayl." He was commander of troops in Balanjar war and he was murdered in Balanjar of Arminiyyah towns in 38 H. (Al-Isti'āb 632.2)

4- Ithbāt Al-Hudāta 588.2; Dalā'il Al-Imamata 74. This is mentioned earlier concerning Imam's knowledge about his martyrdom. Here it comes due to his status.

5- Thu'albiyyah is a position after "Shaqūq" for one who goes to Mecca. The place is named after a man called Thu'alba of Bani Asad, who extracted water there. (Mu'ajam Al-Boldan 78.2). A village existed there, now destroyed. (Mirāṣid Al-Itilā' 296.1)

6- Al-Imam Al-Husayn wa Aṣḥaba 166.1

News of Moslim's Martyrdom

According to 'Abdullah ibn Sulaymān and Manzar ibn Mushma'll Asadi who said : As we performed the Haj, we had no aim but joining Imam on the way to know what he bids. So we readily moved forward and reached a place called "Zarūd". A man from Kufa unexpectedly appeared out on the road. When he saw Al-Husayn, he pulled over the road side and Imam stopped for a moment as if he wanted to see him, yet he didn't do so and Imam went on his way. We thought we could go to this man and ask him of what was going on in Kufa. We did so and said hello to him.
He said : Wa alaykum al-salam
We said : Which tribe are you from?
He said : Asadi
We said : We are too, who are you?
He said : Bakr ibn Falān[1]
After introducing ourselves, we asked of Kufa.
He said : As I came out of Kufa, Moslim ibn Aqil and Hāni ibn 'Urwa had been killed and I beheld them being held of their feet and stretched behind. Then we, together with him, joined Imam riding our horses until he, nightly, stopped at the "Thu'albiyyah. We gave him a courtesy call, greeted him, he greeted us back and
We said : God bless ye! we heard something that if you want to know openly or secretly.
Imam, looking at us and his companions, said : I conceal nothing from them.
We said : Did you see the horse rider moving towards us last night?
He said : Yes.
We said : He is a man of our tribe, of trust and wisdom. He said that Moslim ibn Aqil and Hani ibn Urwa had been murdered and

1- Some people have said of this man's name as Bakir ibn Math'aba. (Al-Imam - Al-Husayn wa Ashaba 167)

saw that they had been dragged by thier feet!
Imam(a) said : Inna Lillah wa Inna Alayha Raj'ūn, Rāhmat allah 'Alayhuma. (We all return to Him, may Allah bless them all), he repeated several times. Later, we said : By God, move back from Kufa with your family because we fear you might be opposed by Kufians.

Hadrat looked at Aqil's children and asked : Now that Moslim has been killed, what do you think?
They said : We swear by God that we never return unless we take his revenge or we're martyred too.
Imam(a) turned to us and said : After them there is no goodness in worldly life;[1] therefore, as we found he is set to go, we said : I seek divine virtue for ye.
He said : God bless you all !
Then his companions said : By God your situation is different from that of Moslim's . If you go to Kufa, people will be coming to you more, Imam was silent and said nothing.[2]

And some have put : As Imam was told of Moslim's martyrdom, a number of companions who were covetting worldly things joined Imam but they immediately left him behind and just the household and a few of his companions stayed with him.[3]

Some also have narrated : Hearing of Moslim's martyrdom, Imam said : May God bless Moslim who rushed to Heaven and Paradise. He did his duty well, yet our duty is remained undone.[4][5]

A man in "Thu'albiyyah" came to Imam and asked him of this holy verse «يَوْمَ نَدْعُوا كُلَّ أُناسٍ بِإِمامِهِمْ»[6]
Imam said : That is, leader of Imam who guides people to straight path and people also embrace him, but Imam leading people

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١- «لاخَيْرَ فِي العَيْشِ بَعْدَ هٰؤلاءِ».

2- Irshād-i Shaykh Mufid 73.2

3- Biḥar anwār 374.44

4- Al-Malhūf 31

٥- «رَحِمَ اللّٰهُ مُسْلِماً لَقَدْ صارَ إِلىٰ رَوحِ اللّٰهِ وَ رَيحانِهِ وَ جَنَّتِهِ وَ رِضْوانِهِ، أَما إِنَّهُ قَدْ قَضىٰ ما عَلَيْهِ وَبَقِيَ ما عَلَيْنا»

6- Sura of Usrā : 71.7

astray and the people receive his lead; the first group stays in paradise and the second in fire this is the word of the Almighty's that فَرِيقٌ فِي الجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ»[1] [2]

Also, In this same place, a man from Kufa came to Imam and Imam said to him : By God if I met you in Medina, I would show you trace of Gabriel[3] in my house and his descent for revealing to my ancestor. Oh, my Kufian brother! All people gained knowledge from us and quenched their thirst by our household science, do they know and we don't? This is impossible.[4]

A person from "Thu'albiyyah" named Bajir has said a hadith that : Imam Husayn came to us in Thu'albiyyah and I was a mere child. My brother said to Imam : Oh, son of the prophet's daughter! Few men I see around you ! Imam(a) whipped the satchel in hands of a man there and said : This is filled with letters from Kufians![5]

Abu Hirat Azdi

He is one of the Kufians who received Imam's audience in Thu'albiyyah in the morning and he said : Yabna Rasul allah! who has brought you here from Haram of God and his Messenger(s)?! Imam said : Oh, Abā Hirāt! The Umayyids seized our property and disrespected us and I was patient. Now they are after my blood, the reason why I left God's safe haram. By God they'll get me killed and God will humiliate them. They will face a sharp-bladed sword. They'll be dominated by somebody who'll degrade them, more meanly than Saba tribe. A woman rules over

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1- Maqtal Al-Husayn of Muqarram 179. 2- Sura of Shurā : 7

3- By trace of Gabriel, it is meant where he stood to get a permission to go to the Messenger(s) and the place is well known as yet. There is a door close by, that is called "Bāb-i Gabriel" (Door of Gabriel), or there has been a special place in their house known aftr place of Gabriel, or his footprints like Abraham's existed in the house. (Mir'at al-Uqūl 307.4) 4- Kāfi 398.1

5- Sayr 'alam Al-Nabla' 205.3

their property and life ruthlessly.[1]

Aqil's Daughter

Moslim ibn Aqil's thirteen-year-old daughter lived with Husayn's daughters every day and night. As Imam heard of Moslim's martydorm , he called Moslim's daughter at his tent-enclosure, behaving her affectionately.

The girl said : Yabna Rasulallah! You behave me as an orphan! Is my father martyred?!

Imam, crying, said: Don't be sad. If Moslim is not here, I'll be your father. My sister is your mother, my daughters are your sisters and my sons are like your brothers.

Moslim's daughter shouted and wept, with her brothers doing so. The House(s) joined them in this tragedy and moaned together. Imam Husayn(a) was annoyed hearing Moslim's martyrdom.[2]

A Christian man Embraces Islam

According to several Maqatil, as Imam reached Thu'alibiyyah, a Christian man with his mother came to Imam, embraced Islam and joined him in Karbala.[3]

14. Zubālah[4]

On Wednesday morning, Imam left Thu'albiyyah[5] and reached Zubālah on the same day.

Some people have said : In Zubalah, Imam heard of 'Abdullah ibn Yaqṭar, Moslim ibn Aqil and Hani ibn Urwa's martyrdom and he told his companions about it : We have a heart-rending news of Moslim, Hani and Yaqṭar's martyrdom and the shiites of Kufa

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1- Al-Malhūf 29 : Ithbat Al-Hudat 573.2 has cited the same story in the anonymity of the questioner.

2- Al-Imam Al-Husayn wa Aṣhaba 174.

3- Al-Imam Al-Husayn wa Aṣhaba 170

4- "Zubalah" is a known place through Mecca between Waqiṣah and Thu'albiyyah. (Mirṣad Al-Iṭilā' 656.2)

5- Al-Imam Al-Husayn wa Aṣhaba 172

took our companions away. Anyone of you can return, if he likes, for which he is not blamed since he is not committed to anythin.g

Imam's unfaithful mates scattered around and took the road of desert and remained with him were just those who joined him in Medina along with a few people who had accompanied him on the way.

Imam did so because a few Arabs thought they were going to a city, citizens of which are obedient to Imam and he wanted his fellow-travellers to consciously go that way and to know what problems confronting them.[1]

Courier of Kufa

As Imam(a) reached Zubalah, he met with Muhammad ibn Ash'ath and Umar ibn S'ad's envoy who submitted to him the letter Moslim had asked him to write as a will to be taken to Imam as earlier said. Imam read the letter and knowing that Moslim and Hani's martyrdom was confirmed true, he got vexed and this turned out to be intense when the messenger informed him of Qays ibn Musahhar being killed.[2]

'Abdullah ibn Yaqtar

Imam Husayn(a) dispatched his foster-brother 'Abdullah ibn 2Yaqtar[3] to Moslim - before knowing his martyrdom - who was captivized by Ḥaṣin ibn Tamim, taken up to Ubaydullah ibn Ziyad. Ziyad ordered him to be taken up to rooftop of the palace so he might curse Husayn and his father! When he was up on the roof, hs said to people : O people! I am the envoy of Al-Husayn, son of the Apostle(s)'s daughter. Rush to help him and rebel

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1- Nafs Al-Mahmūm 184 2- ibid

3- Samawi has said that 'Abdullah ibn Yaqtar's mother has fostered Imam Husayn but he has not been breastfed by her, this is why he is called a foster-brother. Just as Labāba, wife of Abbas ibn 'Abdulmotallib, who has been his educatoress but she has not breastfed him. According to true sources, Imam has not been fed except by Fatima(a), his mother, Ibham and through the Apostle(s)'s mouth. (Abṣār Al-Ayn 52)

against son of Marjana (may God curse him).

Noticing the scene, Ubaydullah commanded him to be thrown down the palace. He was suffering death when a man gave him coup de grace. He was told : Woe betide onto you! Why on earth did you do so?!

He said : I wanted to finish him up.[1]

Most writers have said about the martyrdom of 'Abdullah ibn Yaqtar and Qays ibn Musahhar Saydāwi- Imam's envoys in Kufa- taking place in Zubalah. A few others said it to have happened in other places, after meeting with Ḥurr ibn Yazid Riyaḥi. Yet, the true proof is the same place of Zubalah, of course Imam might as well have been told of that in other places.[2] [3]

15. Al-Qā'l[4]

On Thursday 24th, Zihajjah, Imam arrived at "al-Qā'".[5] Ṭabari quoted Abu Mukhannaf and the latter quoted Lawzan of Bani 'Akramaḥ that : one of his relatives - who may be called Amru ibn Lawzan[6] asked Imam Husayn(a) : where are you going?

Imam said : I am heading for Kufa.

He said : By God, stop going further because you aer setting out to face spears and swords. If those who have sent you messages will take over costs of the war with all its provisions, then you can join them for this is more favorable action but I do not see it proper for you to go to Kufians as you said.

1- Ensab Al-Ashrāf 168.3 2- Al-Imam Al-Husayn wa Aṣhaba 176

3- Ibn Qatibah and Ibn Miskwiya have said : Imam sent Qays with Yaqtar to Moslim. As Moslim beheld Kufians' disloyalty, he sent back Yaqtar to Imam to tell him about what was going. Here, he was arrested by Ḥaṣin and taken to Ubaydullah. (Absar al- ayn 52)

4- "Qā" is a place through Mecca after "Aqabah" for one who travels to Mecca where they relocate to Zubalah (Mu'jam Al-Boldan 298.4)

5- Al-Imam al-Husayn wa Aṣhaba 178

6- Some have said that Amru ibn Lawzan is a misreading of 'Anm Lawzan. (Ayan Al-Shi'a 595.1)

Imam said : Oh, servant of God! what you said is unfolding to me and I'll do what God has ordained since no one can stand against it.[1]

16. 'Aqabatah al-Baṭn[2]

On Friday 25th, Zihajjata al-harām, Imam reached this place.[3]

Ibn 'Abdarbah has quoted Imam Ṣadiq(a) as saying : As Imam went up to "Aqabatah al-Baṭn, he said to his companions : I see nothing but my being killed.

The companions said : Ya Aba 'Abdullah! what is the reason?!

He said : Because of what I dreamed.

They asked him what it was.

He said : I saw in my dream dogs attacking me, among which there was a two-colored dog that seemed more savage than others.[4]

Ṭalḥat ibn Zayd quoted Imam Ṣadiq that Imam Husayn said: I swear to God who owns my life. The Umayyids will not enjoy the rule unless they get me killed.[5]

17. Sharāf[6]

Imam arrived in "Sharāf" on Saturday 28th, Ziḥajjah.[7] Someone who comes to Kufa from Mecca, reaches another place past "Aqabah", called "Waqiṣah" but because of much water and other things existing in Sharāf, Imam failed to stop at Wāqiṣah,

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1- Many historians cited the meeting to be in next place of 'Aqabah, yet as said we arranged the places according to "Al-Imam Al-Husayn wa Aṣhaba".

2- "Aqabah" is a place on the way of Mecca, after Waqiṣah and before Qā' for someone who is going to Mecca. There exists a water belonging to Bani 'Akramah of Bakr ibn Wa'il. (Miraṣid Al-Iṭilāh 948.3)

3- Al-Imam Al-Husayn wa Aṣhaba 180

4- Kāmil Al-Ziyarat 75

5- ibid.

6- "Sharāf is a place between Wāqiṣah and Qarā' and it is eight miles from Aḥsā, attributed to Bani Wahab. There are many wells of fresh clean water. (Mu'jam Al-Boldan 331.3)

7- Al-Imam al-Husayn wa Aṣhaba 181.

also called "Wāqiṣatah al-ḥazūn" and chose to stay at Sharāf.[1]

Abu Mukhannaf quoted 'Abdullah ibn Salim and another man of Bani Asad that : Imam settled in Sharāf and at dawn he ordered the youth to take as much water as they can.[2] He moved from this place, going ahead all day long as if he intended to reside in "Qarā', another place for Hajis.[3] From there, he relocated to "Mughithah" the last place of Ḥejaz and from there up to "Qādisiyyah".[4]

Ubaydullah ibn Ziyad being informed of Imam Husayn's trip to Kufa, he dispatched his chief of police-Ḥasin ibn Tamim to Qadisiyyah and he stationed his division from there to Khaffan, from Quṭquṭaniyyah to La'la' and from Waqiṣah up to Damascus and Basra pathways to control the routes and to report the outgoers and incomers.

Imam was coming towards Iraq when he met with a group of Arabs on the way, asking them of the situation and they said : All we know is just that we cannot enter or exit the area. Imam continued his way on the very direction.

It is said that : Ḥaṣin ibn Tamim with four thousand military men had been sent to the region, among whom Ḥurr ibn Yazid Riyaḥi was active along with nearly one thousand people.

Elsewhere it is narrated that : Hurr ibn Yazid Riyaḥi had been dispatched to Kufa with thousand horsemen. Abu Mukhannaf has quoted those two Asadi men : In mid-way, around noon, a man cried out : Allah-u Akbar! (God is Great) Imam Husayn(a) said Takbir (Allah-u Akbar) and added : why did you say Takbir?

The man said : I see palm tree around here!

1- Al-Imam Al-Husayn wa Aṣhaba 181.

2- From "Sharāf" to "Qurā'", there is the next place less than seven Farsang. So, why has he ordered them to take much water? The incidents in the next places reveal that Imam consciously ordered to this for quenching the thirst of Yazid Riyahi's army.

3- It is seven Farsakh from this place to Sharaf.

4- It is fifteen Farsakh inland from Qādisiyyah to Kufa.

Those two Asadi men said : There is no palm tree here!
Imam said to them : what do you think?
They said : These are the avant gardes of enemy troops and their horses' necks.
Imam said : I also see them.
Imam again added : Is there any shelter around here where we can take behind and have the enemy in front, so we can confront with them from one side?
They said : Yes, on the left, there is a place called left side of the route towards "Zūḥusam". The enemy troops were galloping their horses to this place but Imam and his retinue reached the place sooner.

18. Zūḥusam[1]

On Sunday 27th, Ziḥajjah, Imam reached this place and ordered to camp there.

At noon, Hurr ibn Yazid followed by thousand horsemen arrived and came face to face with Imam.[2] Imam said to his companions : Quench the thirst of them and their horses!

The companions received the order, overfilling all enemy troops as well as their horses with water![3]
Ali ibn Ṭa'an says : I was among the mates of Hurr joining him in the last moments. Imam, observing that I and my horse are starving to thirst, said : "Anikha al-Rawayatah" and Rāwiya is called water-skin. I couldn't get Imam, he then said : kneel the camel down[4]. I kneeled the camel carrying the water-skin down. Imam said : Drink water.

1- Zūḥusam is said of a mount where Nu'aman ibn Manzar went hunting. (Maqtal Al-Husayn of Muqarram 182).

2- Ahmad ibn Sahl cited the meeting place in Zubalah. (Al-Bad'a wa al-tarikh 10.6).

3- This was why Imam(a) in Sharāf ordered his companions to reserve much water.

4- Imam meant the camel carrying leathern bag by saying Rawiya but as people of Ḥejaz call camel as Rawiya, and as Ali ibn Ṭ'an was Iraqi, and Iraqis say Rawiya for water-skin, so Imam's saying was unclear to him.

When I wanted to do so, water was overflowing the leathern bag and I couldn't drink easily.
Imam said : roll the bag mouth. I failed to do so.
Imam promptly rose up and narrowed the water-skin mouth so I and my horse could have water![1]

It was noon prayers time when Imam ordered Ḥajjaj ibn Masrūq J'afī[2] to call to prayer. He called to prayer and in time of holding prayers, Imam, wearing a mantle on his shoulders and a shirt, came out of the camp. After praising God, he said : O people!

By apologizing your God, I didn't come to you until I received your letters and my envoys came to you and they asked me to join you and you said you had no Imam, be it that God may guide you through me, so if you still keep your promise, I travel to your town and in case I am not welcome, I return.

That crowd of people still plunged into sensible silence. At this moment, Imam ordered Mu'azzin to perform the prayer. He did so and Imam said to Ḥurr : you hold prayers with your companions? Ḥurr answered : No! We follow you!
Imam said the noon prayer and set back to his position. Hurr entered the tent set for him.

In that hot sun, every horseman bridled his horse, under shadows of which he could sit down to await the afternoon prayer. Imam ordered to say the afternoon prayer and he himslef did so. Addressing people, he said : Oh, people! If you seek piety and

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1- Khawrazmi, here, cited the addenda :

Imam said to the troops : who are you?

They said : we are the companions of Amir Ubaydulah ibn Ziyad.

Imam said : who is your commander?

They said : Hurr ibn Yazid Riyahi

Imam asked Hurr : Did you come to help us or fight us?

He said : we came here to counter with you.

Imam said : Nobody but God can change anything, (Maqtal Al-Husayn of Khawrazmi 230.1)

2- He was Imam's Mu'azzin and among the Karbala martyrs that will be discussed later.

recognize the right for the people of right, you have pleased God. We, the House, deserve Wilayat (saintness) for you more than those who claim the right they have no link to and behave you unjustly. If you don't consider such right of our own and tend not to obey us and your letters clash with what you say and think, I return from here.

Ḥurr said : I know nothing of the letters you're talking about!

Imam said to 'Uqbat ibn Sam'an[1] : Fetch those two satchels containing Kufians' letters. he did so, taking out the letters and putting them beside Ḥurr.

Ḥurr said : we were not among the writers of letters and we are assigned to take you to Ubaydullah once we face you.

Imam said : Death is closer to you than the proposal.[2]

He then said to his companions : stand up and ride your horses. Everybody, including the House, got on their horses. "Return!", he said and as they wanted to do so, they were stopped by Ḥurr and his troops.

Imam said to Ḥurr : May your mother moan over your death! what do you want?

Ḥurr said : I would beat anyone but you for what is said! Yet, by God I can't help but say of your mother's good name.[3]

Imam said again : what do you want?

Ḥurr said : I must take you to Ubaydullah!

Imam replied : By God I won't come along.

Ḥurr said : I swear by God I never leave you. These words were

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1- 'Uqbat ibn Sam'an, had been slave of Rubāb, daughter of Amru' al-Qays, Imam's wife. (Aḥsar Al-Ayn 7)

٢- «المَوْتُ أَدْنىٰ إِلَيْكَ مِنْ ذٰلِكَ»

Khawrazmi has said that Imam smiled and remarked the sentence.

3- Ḥurr ibn Yazid could have insulted Imam in return but he respected him because of Imam's divine rank. Perhaps this was one thing that had a role in his salvation, his final resort to Imam nad repentance. Khawrazmi has said that he said to Imam : By God I fear if I fight you, I'll be among the losers in this world and the world hereafter. (Maqtal Al-Husayn of Khawrazmi 233.1).

traded three times.

Ḥurr said : I'm not obligated to fight you but I'am missioned to stay with you as far as Kufa. So if you refuse to come along, choose a way neither ending up Kufa nor reaching Medina. I'll write to Ubaydullah and you, if willing, can write to Yazid! Perhaps this can lead to peace, that is much reserved to me, far better than I'm tainted with battling you.

Imam moved towards "'Azīb" and "Qadisiyyah" on the left whilst they stood thirty eight miles far from "'Azīb". Ḥurr also joined him.[1]

'Atabat ibn Abi al-'Uzār says : Imam Husayn made an address in "Zūḥusam", praising God and his prophet(s) :

اَنَّهُ قَدْ نَزَلَ مِن الاَمْرِ ماقَدْ تَرَوْنَ وَ انَّ الدُّنْيا قَدْ تَغَيَّرَتْ وَ تَنَكَّرَتْ وَاَدْبَرَ مَعْرُوفُها وَاسْتَمَرَّتْ جِدّاً[2] فَلَمْ يَبْقَ مِنْها اِلاّ صبابَةٌ الاِناءِ وَخَسِيسُ عَيْشٍ كَالمَرْعَى الوَبِيلِ، اَلا تَرَوْنَ اَنَّ الحَقَّ لا يُعْمَلُ بِهِ وَ اَنَّ الباطِلَ لايُتَناهى عَنْهُ، لِيَرْغَبَ المُؤْمِنُ فِي لَقاءِ اللّهِ مُحِقّاً فَاِنِّي لا اَرَى المَوْتَ اِلاّ شَهادَةً وَلا الحَياةَ مَعَ الظّالِمِينَ الاّ بَرَماً[3]

"You see what has happened and the world is reversed. what was good is turned aside and remained nothing but a left-over like the water left in a vessel and thrown away, and life is mean like an upleasant pasture land. Do you see not that the gospel truth (Haqq) is trampled and the credal error (Batil) is embraced; the faithful must seek the truth and be inclined towards meeting Lord. I find death not save martyrdom and co-living with the despots not but a humiliation."

After this extremely eloquent oration, Zahir stood up and said : You say something or I do?

They said : You say something.

1- Tarikh-i Ṭabari 400.5

2- It is said "Ḥazā" in Muthir Al-Ahzan wa Al-Malhūf

3- Tarikh-i Ṭabari 403.5

Praising God, he said to Imam : Yabn Rasulallah! we heard your elevated spcech. O son of Muhammad(s)!

By God if we could survive in this world with all its things, we preferred to fight on your side.

Imam prayed for him and treated him well.[1]

Ḥurr ibn Yazid Riyahi was constantly in Imam's company, whenever he found a chance, he said to Imam : For God's sake, honor your life because I believe if you get to fighting, you'll get killed.

Imam said : Do you terrify me of dying?! If you kill me, you'll not be caught by death? I say what the man of Uss said to his cousin when he wanted to assist the Apostle(s) :

سَأَمْضِي وَما بِالمَوْتِ عارٌ عَلَى الفَتَى إذا ما نَوى حَقّاً وَجاهَدَ مُسْلِما
وَواسَى الرِّجالَ الصّالِحِينَ بِنَفْسِهِ وَفارَقَ مَثْبُوراً وَخالَفَ مُجْرِما
فَإِنْ عِشْتُ لَمْ آنَدَمْ وَإِنْ مِتُّ لَمْ أُلَمْ كَفَى بِكَ ذُلّاً أَنْ تَعِيشَ وَتُرْغَما[2]

As Ḥurr heard the verses, he pulled aside and chose another way keeping a short distance from Imam.[3]

19. Al-Baydata[4]

Addressing Ḥurr's companions, here, Imam said :

أَيُّهَا الناسُ ! إِنَّ رَسُولَ اللّٰهِ قالَ : مَنْ رَأَىٰ سُلْطاناً جائِراً مُسْتَحِلّاً لِحَرامِ اللّٰهِ ناكِثاً عَهْدَهُ مُخالِفاً لِسُنَّةِ رَسُولِ اللّٰهِ يَعْمَلُ فِي عِبادِ اللّٰهِ بِالإِثْمِ وَالعُدْوانِ فَلَمْ يُغَيِّرْ عَلَيْهِ بِفِعْلٍ وَلا قَوْلٍ ، كانَ حَقّاً عَلَى اللّٰهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ، أَلا وَإِنَّ هٰؤُلاءِ قَدْ لَزِمُوا طاعَةَ الشَّيْطانِ وَ تَرَكُوا طاعَةَ الرَّحْمٰنِ وَأَظْهَرُوا الفَسادَ وَ عَطَّلُوا الحُدُودَ وَاسْتَأْثَرُوا بِالفَيْءِ وَأَحَلُّوا حَرامَ اللّٰهِ وَ حَرَّمُوا حَلالَهُ وَ أَنا أَحَقُّ مِمَّنْ غَيَّرَ، وَقَدْ أَتَتْنِي كُتُبُكُمْ وَ قَدِمَتْ عَلَيَّ رُسُلُكُمْ بِبَيْعَتِكُمْ أَنَّكُمْ لا تُسَلِّمُونِي وَلا تَخْذُلُونِي، فَإِنْ أَتْمَمْتُمْ عَلَيَّ بَيْعَتَكُمْ تُصِيبُوا رُشْدَكُمْ، فَأَنَا الحُسَيْنُ بْنُ عَلِيٍّ وَابْنُ فاطِمَةَ بِنْتِ رَسُولِ اللّٰهِ نَفْسِي مَعَ أَنْفُسِكُمْ وَأَهْلِي مَعَ أَهْلِيكُمْ وَلَكُمْ فِيَّ أُسْوَةٌ،

1- Abṣar Al-Ayn, translation of Zahir 96

2- I die that is not a hero's disgrace
if it's for God and a cordial try
behave the righteous men by life'n soul
once dead, the people grieve and the villain pry
not remorseful if I survive, not blamed if I die
humiliation be yours, if you outlive, mean'n not spry

3- Kamil ibn Athir 48.4

4- Al-Baydatah is said of a water between Waqisah and 'Azib. (Miraṣid Al-Itila' 244.1)

وَإِنْ لَمْ تَفْعَلُوا وَنَقَضْتُمْ عَهْدَكُمْ وَ خَلَعْتُمْ بَيْعَتِي مِنْ أَعْنَاقِكُم فَلَعَمْرِي مَاهِيَ لَكُمْ لَكُمْ بِنُكْرٍ لَقَدْ فَعَلْتُمُوها بِأَبِي وَابْنِ عَمِّي مُسْلِمٍ، فَالْمَغْرُورُ مَنِ اغْتَرَّبِكُمْ فَحَظَّكُمْ أَخْطَأْتُمْ وَ نَصِيبَكُمْ وَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَسَيُغْنِي اللّٰهُ عَنْكُمْ وَالسَّلامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ.[1]

"O people! The Apostle said : Whoever approves of a despotic sultan who has legalized divine inhibitions, breached divine promise, opposed my sunna and has oppressed servants of God, is doomed to divine agony. The Umayyid disobeyed God under the bid of Satan, committed mischiefs, trespassed limits of God, monopolized public property, legalized the illegals of God and illegalized His legals. I am the most deserving of all to inhibit the evils and prohibit people from doing ills. you wrote to me and sent your envoys to me and said that you've sworn allegiance to me, staying with me in the uprising ! Now if you still abide by your allegiance, which is the true way. I am al-Husayn, son of Ali and Fatima, the daughter of the Apostle(s) and stay with you and so do my family. I admit your leadership and if you do otherwise by breaking your pledge and allegiance, I swear by my soul to say that it's small wonder because you did the same thing to my father, brother and my cousin, Moslim. whoever is betrayed by you is a fledgling. You turned your back on your fortunes. Whoever is disloyal will benefit the loss of the promise-breachers and God will keep me, soon, needless of you, may God bless you all."

20. al-Rruhimata[2]

In Rruhima, a man from Kufa called Abu Hiram paid a

1- Maqtal Al-Husayn of Muqarram 184.

2- "Rruhima" is said of a spring that is three miles far from "Khaflyah" and it is situated nearby Kufa, mid-way of Damascus. (Mu'jam Al-Boldan 109.3)

courtesy call on Imam and said : Oh, son of the Apostle(s)! what caused you to come out of your ancestor's haram?!
Imam said : Oh, Aba Hiram! The Umayyids discredited me and I took patience. They seized my property and I tolerated. Now they are after shedding my blood, so I came out of God's safe haram. By God, they kill me and when doing so, God will humiliate them, keep them a sword and will bring them under the yoke of someone who looks down on them.[1]

21. 'Azid al-hajanat[2]

On Monday 28th, Zihajjah, Imam arrived at this place[3] when four horsemen called Nāfi'a ibn Hilal, Majma' ibn Abdullah, Amru ibn Khalid and Ṭarammaḥ suddenly appeared while Hilal's horse, Kamil, was towed back, with the latter man acting as a guide. As they came to Imam, Ḥurr said to them : These people are Kufians and I either detain them or move them back to Kufa.
Imam said : I don't let you do such a thing and as I keep myself protected from you, I keep them safe because they are my companions like those who came with me from Medina. So if you still keep your promise, leave them alone otherwise I battle you.
Ḥurr dispensed with detaining them.
Imam Husayn(a) said to them : Tell me about Kufa.

Majma' ibn Abdullah 'Ayizi said : They costly bribed the nobles of Kufa, thus satiating their capricious eyes and they were made flexible in their hearts towards the Umayyid. Now they unanimously stand against you but the other people are emotional about you, maybe tomorrow they pull their swords against you!
Then Imam asked about his own envoy, Qays ibn Musahhar Ṣaydawi.

1- Amali Shaykh Sedūq, section 30, hadith 1. This man may be the same Aba Hira Azdi as said and Shaykh has said him to be Aba Hiram, whose question, being identical to Imam's response, confirms the claim.

2- "Azīb" is a place attributed to Bani Tamim, that is six miles far from Qadisiyyah. (Mirasid Al-Itilā' 925.2)

3- Al-Imam al-Husayn wa Aṣhaba 185

They said : He was seized by Ḥasin ibn Tamim and taken up to Ibn Ziyad who ordered him to curse you and your father. Yet, Qays made a speech in which he praised you and damned Ib Ziyad and his father, calling people to assist you and telling them of your coming. Ibn Ziyad commanded him to be thrown down the palace.

At this time, Imam whose eyes soaked with tears recited the verse [فَمِنْهُمْ مَنْ قَضى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَما بَدَّلُوا تَبْدِيلاً][1]

And then Imam said : O my God, set heaven our place and that of the shiites' and assemble us all in Thy domicile of blessings.[2][3]

After this, he turned to his companions and said : Does any one know any other way?

Ṭarammaḥ said : Yes, son of the Apostle(s)! I know it.

Imam said : Move forward.

Ṭarammaḥ moved ahead and Imam followed. He started to read Rajaz, boasting :

يا ناقَتي لاتذْعري مِنْ زَجْـري
وَامْضِي بِنا قَـبْلَ طُـلُوعِ الفَـجْرِ
السّادَةِ البـيضِ الوجـوهِ الزُّهْـرِ
الطّــاعِنِينَ بِــالرِّماحِ السُّــمْرِ
الضّــارِبِينَ بِــالسُّيوفِ البُــتْرِ
حَــتّىٰ تَحَــلّىٰ بِكَــرِيمِ الفَــخْرِ
المــاجِدِ الجَـدِّ رَحـيبِ الصَّـدْرِ
أَنــابَهُ اللّــهُ لِخَــيْرِ أَمْــرِ

عَمَّرَهُ اللّهُ بَقاءَ الدَّهْرِ
يــا مــالِكَ النَّـفْعِ مَـعاً وَالضُّرِّ
أَيِّــدْ حُسَــيْناً سَـيِّدِي بِـالنَّصْرِ

1- Sura of Aḥzāb : 23

٢- «اللّهُمَّ اجْعَلْ لَنا وَلَهُمُ الجَنَّةَ وَاجْمَعْ بَيْنَنا وَ بَيْنَهُمْ فِي مُسْتَقَرِّ رَحْمَتِكَ وَ رَغائِبِ مَذْخُورِ ثَوابِكَ»

3- Kāmil ibn Athīr 49.4

عَـلَى الطُّـغاةِ مِـنْ بَـقايَا الكُـفْرِ
عَـلَى اللَّـعِينَيْنِ سَـلِيلَيْ صَـخْرِ
يَـزِيد لازالَ حَـلِيفَ الخَـمْرِ
وَابْن زيادٍ عُهْر بْن العُـهْرِ (1) (2)

Ṭarammaḥ said to Imam : I see a few companions with you and the same troops of Ḥurr's will defeat you in battle. One day before coming to Kufa, I saw masses of people staying outside the city. I asked who they are? They said : It is a division busy with parade after which it can get prepared to fight Al-Husayn and I had never seen such a great army division. By God, don't near them as much as you can and if you want to seek a haven that can be a clubhouse for your strategy of work, you can come along with me to take you up to mount of "Aja."(3) I swear that this mount had been, and still is, our clubhouse that has protected us against

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1- O camel, my riding is of no fear
pre-dawn, give us a stride here
my retinue, the best fellows hear
prophet's family is of a pride mere
they art shining faced men dear
who art holders of brown spear
they art sharp-sword pullers of no peer
you stop by a daring man of virtue sheer
greatness, open-chest, chivalry are his carrer
God rewards him best, a burden gear
as long as life ends up near
May God keep him safe freer
O God, loss or win Thou veer
Al-Husayn, my leader's win Thou commandeer
over the deviant and the blasphemer
over the two cursed, son of Abu Sufiyan, the evil-doer
Yazid who's companionate with beer
Ibn Ziyad who's born a mischief queer
(maqtal Al-Husayn 233.1)

2- Bihār Al-Anwar 378.44

3- "Āja" is named of one of the two mounts where Ṭay tribe resided, and it rests westward of "Fayd" that is as far as two nights, where there are plenty of villages (Mirasid Al-Itilā' 28.1)

kings; Ghassan, Ḥimayr and Nu'amam ibn Manzar. We never yielded to them and avoided the humiliation. Send a messenger to Ṭay tribe on mounts of Ajā and Salmi. It takes less than ten days for Ṭay tribesmen to come to me on foot and horse. You can stay with us as long as you wish and if, God forbid, something happens, I make a pledge with you to have ten thousand Ṭa'ie men fight side by side your troops and they survive to keep you safe.
Imam said : May God reward you and your tribe. We and this group, meaning Ḥurr companions, have made an agreement that is irrevocable and we are not sure of its obvious consequences.[1]

Ṭarammaḥ ibn 'Adi says : I baed a farewell with Imam and said : May God keep Jinn and mankind away from you. I've brought provisions for my kins and their maintenance is with me. I leave the place to give them their stuffs and I come back. If I reach you, of course I'll help you.

Imam said : If you want to help me, you have to hasten. May God bless you.

Ṭarammaḥ says : I knew he is in need of help of the courageous men. I went to order the affairs of my kins, said my will and rushed to return. My relatives asked about my haste, I explained my aim and through Bani Th'al I proceeded to reach "'Azib al-hajanat". I met Sama'tah ibn Badr who told me of Al-Husayn's murder! Then I returned.[2]

22. Al-Quṭquṭaniyya[3]

From 'Azib al-hajanat Imam continued his way, followed by Ḥurr ibn Yazid Riyaḥi, and he reached Quṭquṭaniyyah on Tuesday 29th, Ziḥajjah.

Amali Shaykh Ṣeduq reads that Imam met with Ubaydullah

1- Kāmil Ibn Athir 50.4.

2- Nafs Al-Mahmum 195. It is revealed that Ṭarammaḥ was absent when Imam Husayn(a) was martyred in Karbala.

3- Quṭquṭaniyya is a location near Kufa where Rruhimah stands roughly twenty miles or more. (Mu'ajam Al-Boldan 374.4)

ibn Ḥurr J'afi here, but according to a famous saying, the meeting took place in Bani Maqātil palace, that will be considered in detail.[1]

23. Bani Maqatil Palace[2]

On Wednesday 1st, Muharram al-ḥaram 61H., Imam arrived at this place.

Here, Imam observed a tent beside which there stood a horse and a spear upright. He asked : whose tent is this?
They said : It is Ubaydullah ibn Ḥurr J'afi's.[3]
Imam sent Ḥajjaj ibn Masrūq J'afi to him. He was asked : what errand do you run?

Ḥajjaj ibn Masrūq said : A gift and grace if you accept! This is Al-Husayn who has called on you to help him. If you help him, you'll be rewarded and if killed, you'll be peaked to martyrdom.

Ubaydullah ibn Ḥurr said : I swear by God I have not left Kufa unless I saw a crowd of people coming out to fight Al-Husayn and his shiite people have abandoned him. I learned that he'd be killed and as I am not able to help him, I'd like not to be seen and not to see him! Ḥajjaj ibn Masrūq came back to Imam, telling him what he said.

Imam along with a few people of his family went up to his tent. As Imam entered, he prepared an upper sitting for him.

Ubaydullah ibn Ḥurr says : I had never seen anybody like him. When he was coming to my tent, there I noticed such an appealing scene of his shape that I felt in rue envy with no precedence : The instance I saw him walking and the children

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1- Al-Imam Al-Husayn wa Ashaba 186

2- The palace is ascribed to Maqatil ibn Hisan ibn Thu'lba and it is a location between Ayn al-Tamr and Qutqutaniyyah, ruined and renovated by Issa ibn 'Abdullah. (Mu'ajam Al-Boldan 374.4)

3- Ubaydullah ibn Hurr J'afi had been of Uthman supporters in the past and he was present in Siffayn war, of Mu'awiya's troops. He then lodged in Kufa after Amir Al-Mu'minin was martyred. (Wasilatah al-Darin 67).

moving around him like a butterfly flying around his candle of soul. I looked at his beard that was as black as a raven's wing. I told him : Is the black color in your hair or due to henna?
He said : Oh, son of Ḥurr! Old age came early and I knew that it is because of henna.

Imam sat down and said : Oh, son of Ḥurr! your fellow citizens wrote to me, telling me of their help and asked me to see them. But what they promised was untrue. And you are very sinful. Don't you want to repent so you might get cleaned of the ill-doings?

Ubaydullah ibn Ḥurr said : O, son of the prophet(s)! How is it possible to make up for that much sin?
Imam said : Help the son of prophet(s)'s daughter.

Ubaydullah retorted : I know by God that one who follows you is happy in Doom's Day but my assistance does not fulfill your need in removing the enemy and in Kufa you have no friends. I fail to do so because my soul abandons my death.[1] Yet, this horse of mine, called Malḥaqah, brought me everything I needed and overtook anyone who chased me, so you can take it ! It is all yours!

Imam said : Now that you are of no help to me, I am not in need of you and your horse and I seek not the trial of the deviant. But I advise you to go somewhere you cannot overhear my outcry and oversee my murder. I swear to God that if anyone hears my crying and comes not to help us, God puts him in the face of fire.[2]

1- Compare the response of this person's with Zahir's - who both met with Imam on the way-after being called upon by Imam-to reveal that how man can determine his prosperity, gift of martyrdom and his destiny. Ubaydullah says : I know helping you will bring about happiness but my soul rejects my death while, according to Khawrazmi, Zahir says : If I am murdered a thousand times in your way, and God repels your murdering and our family's, again I like being murdered (Maqtal-Al-Husayn of Khawrazmi 247.1). 2- Maqtal Al-Husayn of Muqarram 189.

Amru Ibn Qays

Amru ibn Qays Mashriqi said : I went up to see Imam Husayn(a) with my cousin when he was at Bani Maqatil palace. We greeted him and my cousin said to him : This black color I see in your beard is because of henna or it is natural color of your hair?

Imam said : It is henna. People of the Hashimite get grey-streaked hair soon. After that, he said : Do you help me?!

I said : I'm a man with so many dependents and many people keep their property with me. I don't know where it leads to and I don't like having public deposits ruined. My cousin answered in the same way.

Imam said : So, move away because anyone who hears us crying or sees us with no help of saying, here am I, God puts him in the face of fire.[1]

24. Naynawa[2]

'Uqbat ibn Sam'an says : Late night, Imam ordered water to be taken from Bani Maqatil palace and to move from there. As we moved ahead for one hour, Imam, while riding his horse, dozed off and quickly woke up saying : "Inna Lillah wa Inna Ilayha Raj'un wa al-ḥamdullah Rabb al-'ālamin", in two or three times.

Ali ibn Al-Husayn(a) turned to his father and said : Oh, father! May my life be sacrificed to you, you praised God and recited verse of returning, what is the cause?

Imam said : My son! I dozed off on the way[3] and I saw a man

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1- Thawab al-'amal wa 'aqab al-'amal 308

2- Naynawa is a region nearby Kufa, including Karbala where Al-Husayn was martyred. (Mu'ajam Al-Boldan 339.5).

3- Khawrazmi has said about the same sleep of Imam's in detail in Thu'albiyyah. (Maqtal Al-Husayn 226.1)

riding a horse, saying : This tribe is proceeding and life's final term is coming towards them and I found that we are told of our demise.

Ali ibn Al-Husayn said : O father! May God save you from evil, aren't we the truthful?

Imam said : I swear by Him whom everybody returns to, we are the rightful people.

Ali ibn Al-Husayn said : Then we fear not dying because we are the truthful.

Imam said : May God reward you as a father might do to his son.[1]

Tell death if brave to come to me
So I hug it without close shave
an eternal life from it I catch
a colored cloak from me it crave

When the morning cracked, Imam got off, held his morning prayer and immediately kept on moving ahead with his companions. Ḥurr wanted to re-route Imam to Kufa but he strongly refused to do so. At breakfast time, they reached Naynawa. When suddenly a horseman appeared from far, armed, coming from Kufa, everybody stood up gazing at him. He greeted Ḥurr and his companions. He handed a piece of writing to Ḥurr from Ubaydullah ibn Ziyad, that read : As you received my letter and my envoy, stop Al-Husayn and press him, settling him nowhere but on a bare and droughty desert! I've told the messenger to stay with you until he carries the news of my order fulfilment, that's all.[2]

Ibn Nama quotes Jabir ibn 'Abdullah ibn Sam'an as : when we reached around Naynawa, a man of Kanda, called Malik ibn

1- Tarikh-i Ṭabari 407.5 2- Kāmil ibn Athīr 51.4

Bashir[1] showed up and submitted Ibn Ziyad's letter to Ḥurr.[2]

Abu al-Sh'atha' Kandi looked at the man who seemed familiar to him and said : Aren't you Malik ibn Nasir?!

He said : Yes. Because he was of Kanda.

Abu al-Sh'athā' said : Be it that your mother moan over your loss, what on earth have you brought?

He said : What have I brought?! I obeyed my Imam! And I remained faithful to my allegiance!

Abu al-Sh'athā' said : You disobeyed God by obeying your Imam for something that destroys you. You welcomed disgrace and hell because your Imam is a bad one. Your Lord says :

[وَجَعَلْناهُمْ أَئِمَّةً يَدْعُونَ إِلَى النّارِ وَيَوْمَ القِيامَةِ لايُنْصَرُونَ][3]

that your Imam is included among them.[4]

Ḥurr came to Imam and read the letter for him. Imam said to him: Let us camp on Naynawa, Ghadiriyah or Shafiyah.[5]

Ḥurr said : It is impossible because Ubaydullah has assigned the letter carrier as spying me!

Zahir said : By God, I see that everything gets harder after this. Oh, son of the Apostle(s)! Killing this people at this time, is easier for us than war with those who come after. I swear to my soul that there will come people whom we can hardy fight with.

Imam said: I first don't fight these people.[6]

Zahir said : There is a village nearby the Euphrates with trenches and the Euphrates surrounds it from all sides except one side.

Imam said : what this village is called?

He said : That is called 'Aqr.

1- He is named Malik ibn Bashir in "Muthir Al-Aḥzan" but in Nafs Al-Mahmum it is Malik ibn Nasir as it'll be said later. 2- Muthir Al-Aḥzan 48.

3- Sura of Qiṣaṣ : 41 4- Nafs Al-Mahmum 204.

5- Ghadiriyah is a village ascribed to Ghadira of Bani Asad and Shafiyah is a well for Bani Asad (Maqtal Al-Husayn of Muqarram 192). And some people have said Shafiyah is a known town near Karbala, that is now called Shafathā, (Jala' al-'ayun Sheberr 159.2) 6- Irshad-i Shaykh Mufid 84.2.

Imam said : I invoke by God to be far from 'Aqr![1]

Then Imam favored Ḥurr and said : Move a bit further! Imam covered a bit the distance, flanked by Ḥurr and his fellows until they reached land of Karbala.[2]

1- 'Aqr refers to locations among which there is 'Aqr of Babil near Karbala.

It is narrated : As Al-Husayn reached Karbala and was beseiged by Ubaydullah's troops, he asked one companion : what this village is called (referring to 'Aqr)? He responded : It is named 'Aqr. Imam said : I invoke by God being away from 'Aqr. Then Imam questioned : what this land, where we are, is called?

They said : Karbala.

Imam said : Land of Kurb-i wa Bala'. (Affliction and Disaster) (Mu'jam Al-Boldan 445.4)

2- Maqtal Al-Husayn of Muqarram 191.

Chapter V

At Karbala

Arriving in Karbala

On Thursday 2nd, Muharram 61, Imam Husayn(a) reached land of Karbala.[1] [2]

Maqtal Abi Issac Isfarayni reads : On his way, Imam with his companions reached a town where a group of people lived. Imam asked what the town was called.

They said : The Euphrates

He said : Is it called by any other name?

They replied : Karbala

Crying, he said : This land, by God, is territory of Affliction and Disaster! He then added : Give me a handful of its soil. He smelled it, bringing out some other soil and said : This is the soil Gabriel brought from God for my ancestor, the Apostle(s) and he has said the soil is of Husayn's position soil. Both soils have similar scent! he said :

We read in Sebṭ biography about Al-Husayn to have said : What is this land called?

They said : Karbala. He then cried and said : Affliction and Disaster. Umm-e Salama told me that Gabriel had come to the Apostle(s) and so did you, you cried and the Apostle(s) said : Leave my son alone! I did so, the Apostle(s) took you on his lap and Gabriel said : Do you love him?

He said : Yes!

Gabriel said : Your Ummah will kill him and if you want me to

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1- Karbala' : It is a location where Al-Husayn was martyred and it rests near Kufa striding the desert and the Euphrates (Miraṣid Al-Itilā' 1154.3)

2- Al-Imam Al-Husayn wa Aṣhaba 196; Al-Bad'a wa Al-Tarikh 10.6

show you the soil of the land where he is killed!
The Apostle(s) said : Yes!
Gabriel showed the Apostle(s) the soil of Karbala.
As Imam was told that this is the land of Karbala, he smelled it and said : This is the very land Gabriel told my ancestor I'll be killed.[1]
Sayyid ibn Ṭawūs has said : When Imam reached Karbala, he asked : what is this land called? It was said : Karbala.
Imam said : Get off! In this place we settle, we get murdered and where our tombs will be as my forefather said the hadith.[2]

This soil of Karbala if named bare
We'll be shed in blood there

In a narration we read Imam's saying that : Territory of Affliction and Disaster. He then said : Stop here and don't move anywhere! In this place, our camels sleep and our blood is shed. I swear to God that they disrespect us here, kill our children and we will be paid a pilgrimage to our tombstones. My forebear promised this soil with no condition.[3]

The companions rode off and put down their stuffs and so did Ḥurr with his division camping somewhere else opposite Imam.[4]

Second Day of Muḥarram

On this day, Ḥurr ibn Yazid Riyaḥi wrote to Ubaydullah informing about Al-Husayn's entry into Karbala.[5]

Imam's Invocation

Imam assembled his family, brothers and by staring at them,

1- Al-Imam Al-Husayn wa Aṣhaba 197 2- Al-Malhūf 35.

3- Al-Imam Al-Husayn wa Aṣhaba 198 and in Ithbat Al-Hudat, this statement reads :

4- Kashf Al-Ghama 47.2 «هنيهًا وَاللهِ مَحْشَرُنا وَمَنْشَرُنا

5- Kash Al-Ghama 47.2.

said : O my God! We are progeny of Thy Messenger(s). We are driven away from our ancestor's haram and we were repressed by the Umayyid. My God! Deprive the oppressors of our right and let us overcome them.[1] [2]

Umm-e Kulthūm said to Imam : O brother! I feel so wistful in this place, having a heart laden with formidable grief.
Imam condoled his sister.[3]

Imam's Speech

Entering Karbala, Imam addressed his companions :

النّاسُ عَبيدُ الدُّنيا وَالدِّينُ لَعقٌ عَلى اَلسِنَتِهِمْ يَحُوطُونَهُ ما دَرَّتْ مَعايِشُهُمْ فَاِذا مُحِّصُوا بِالبَلاءِ قَلَّ الدَّيّانُونَ.[4]

People, are the servants of the world and they imagine the religion is something tasteful, as long as it is with a sensible taste, they keep it and if it is a matter of test, there exist a few religious people.

Imam writes to Kufians

Imam asked for ink and paper to write to a number of great men of Kufa whom he knew they have stayed adamant to their idea. He wrote the letter : In the name of God, from Husayn ibn Ali to Sulayman ibn Ṣurad, Musayyib ibn Nujaba, Refa't ibn Shadad, 'Abdullah ibn Wāl and the faithful; however, as you know that the Apostle(s) said when he was alive :

Whoever sees a despotic sultan legalizing illegal of God, breaking his promise, disagreeing with my sunna, and behaving mercilessly the servants of God and he stays indifferent in word and in action, he deserves similar punishment of God destined for the tyrant sultan. You know the Umayyids followed the Satan, revived the corruption, closed the divine boundaries, monopolized

1- «اللّهُمَّ إنّا عِتْرَةُ نَبِيِّکَ مُحَمَّدٍ قَدْ اُخْرِجْنا وَ طُرِدْنا وَاُزْعِجْنا عَنْ حَرَمِ جَدِنا وَ تَعَدَّتْ بَنُوأُمَيَّةَ عَلَيْنا، اللّهُمَّ فَخُذْ لَنا بِحَقِّنا وَانْصُرْنا عَلَى القَوْمِ الظّالِمِينَ.»

2- Maqtal Al-Husayn of Muqarram 193. 3- Waqāyi' Al-Ayyam Khiyabani 171.

4- Biḥar Al-Anwar 383.44 and 116.75, quoting Tuḥaf Al-Uqūl.

the bounties, legalized illegals of God and illegalized legals of Him.

My letters are sent to you and my ambassadors came to you and they said you have sworn allegiance to me, leaving not me alone in the battlefield, nor handing me over to the enemy. Now if you still keep your promise, that is true way, I stay with me as well as my family does and I am your leader. If otherwise, swear to me I am not amazed because I've seen how you treated my father, and my cousin, Moslim. Whoever is deceived by you is a regular and inexperienced bloke. You kicked off the fortune and lost the benefit of being with me. He who is disloyal is a loser and God rids me of you, may God bless you all.[1]

Imam ended the letter, sealed and handed it to Qays ibn Musahhar Ṣaydawi[2] to go up to Kufa. As Imam heard of Qays's murder, he choked with tears rolling down his cheeks and said : O my God! Bless us and our shiites before Thyself and elevate us because Thou art ominpotent.[3] [4]

He then praised God, His Apostle(s) and his progeny making the same speech as quoted of him in Ziḥusam.[5]

Remarks of Imam's Companions

After Imam's speech, Zahir stood up saying : O, son of the Apostle(s)! We heard what is said. If our world were everlasting

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1- The statements here referred as Imam's letter have been cited in previous pages as Imam's speech when he met with Ḥurr and his troops, both of which may be true on his way in the form of oration and in Karbala in the shape of letters for Kufian aristocrats.

2- In retrospect, Imam sent Qays ibn Musahhar from Bath Al-Rumma in Ḥajar. This reference shows that Imam has sent Qays from Karbala to Kufa and he is likely to have sent 'Abdullah ibn Yaqtar from Ḥajar and Qays from Karbala to Kufa.

٣- «اللَّهُمَّ اجْعَلْ لَنا وَلِشيعَتِنا عَنْدَکَ مَنْزِلاً کَرِیماً واجْمَعْ بَیْنَنا وَ بَیْنَهُمْ فِی مُسْتَقَرٍّ مِنْ رَحْمَتِکَ اِنَّکَ عَلی کُلِّ شَیءٍ قَدِیرٌ»

4- Biḥar Al-Anwar 381.44

5- Ṭabari cited this Imam's speech at Zihusam and others have said it to be when he reached Karbala.

and we were immortal, we'd rather stay with you in uprising than surviving in this world. Next was Burayr[1] who stood saying : Yabna Rasulullah! Through you God cast a favor in our teeth to fight by you and we can have our bodies mutilated, so your grand father, the Apostle(s) intercedes us in Resurrection Day.[2]

The third one was Nafi' ibn Hilal who said : O, son of Muhammad(s)! you know your grandfather failed to capture the hearts by his favor and all were not obedient to him as he wished because there were hypocrite dissidents among people who gave good news of help but they inwardly had an intent of unfaithfulness. These people were sweeter than honey in front of you and bitterer than Hanzanl (a dry sour watermelon- like fruit grown in desert) on your back! until he passed away. Your father, Ali, was in such a condition. A group of people supported him and he fought all the sordid and ignoble people as long as he was alive. You, too, look like them today! Whoever is disloyal becomes a loser whom God may keep away from you. You can take us wherever you want, east or west. I swear to God that we fear not divine Providence and welcome His meeting, like any friend of yours by intent and dislike any adversary you have.[3]

Ubaydullah Writes to Imam

Following his knowledge about Imam's entry into Karbala, Ubaydullah wrote to Imam saying : I am told that you've come to Karbala and Yazid, Amir al-Mu'minin! has written to me that I shall not live unless I let you join the Gracious Lord! And you return either by my writ or by Yazid's! That's all.

When Imam received the letter, he read it through and threw it aside, saying : Those who exchanged the pleasure of the

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1- Burayr ibn Khadir had been of Amir Al-Mu'minin's companions and of Qarra' Shaykhs in congregation mosque of Kufa as well as being among the followers. He was known after his piety and obedience, with a high status in Hamdan tribe. (Wasilat Al-Darin 106).

2- Al-Malhuf 32

3- Maqtal Al-Husayn of Muqarram 194

created for that of the Creator's will not be salvated.
Ubaydullah's messenger said : Oh, Aba 'Abdullah! How about the reply?
Imam said : This letter has no response! Since divine agony becomes obligatory for Ubaydullah.

As the messenger returned and said to Ubaydullah of Imam's response, Ibn Ziyad grew distressed, looking at Umar ibn Sa'd who was ordered to fight Al-Husayn. Umar ibn Sa'd, so much eager for Ray rulership, excused himself for fighting Al-Husayn. Ubaydullah said : Step down the rulership of Ray! A short while before this, Ubaydullah had ordered Umar ibn Sa'd with four thousant troops to move up to Dastabi[1] for the Daylamites had taken control of it. Ibn Ziyad had endorsed the Ray emirate for Umar ibn Sa'd and he was about to move there at Ḥumām 'ayn[2] when Ibn Ziyad was told of Imam's departure to Kufa. He summoned Umar ibn Sa'd and said : You must go up to Al-Husayn and after being released from the mission, you can go to Ray!

Overlooking Ray rulership as being unpleasant to him, Umar ibn Sa'd said to Ibn Ziyad : Give me a respite of today to think!

It is written that : Umar ibn Sa'd was busy thinking of the business from dusk to dawn, saying to himself :

ءَاَتْـرُكُ مُـلْكَ الرَّيِّ وَالرَّيُّ رَغْـبَتِي أَمْ اَرْجِـعُ مَـذْمُوماً بِـقَتْلِ حُسَـيْنِ
وَفِي قَـتْلِهِ النَّـارُ الَّـتِي لَـيْسَ دُونَهَـا حِجابٌ وَ مُلْكُ الرَّيِّ قُرَّةُ عَـيْنِي[3] [4]

Then he posed the case to people of advice. All prohibited him from battling Husayn ibn Ali and Ḥamzat ibn Mughira, his

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1- Maqtal Al-Husayn of Muqarram 194.

2- Humam 'ayn is a location in Kufa, attributed to 'ayn of Mawla Sa'd ibn Abi Waqaṣ. (Miraṣid Al-Itila' 423.1)

3- Can I leave Ray rulership while I aspire?
or I return and be scolded by people for Husayn's murder?
I have to face an unevasive fire in killing Husayn
and Ray rulership is the apple of my eye! 4- Maqtal Al-Husayn of Muqarram 197

nephew said to him: For Gush's sake, forget this because fighting Al-Husayn is the very disobeying of God and alienating of kinsfolk. By God, if you own all the universe and that is taken away from you, it is far better than you rush to God while you are blamed for Al-Husayn's blood.
Umar ibn Sa'd said : I'll do the same thing, God willing!

'Ammar ibn 'Abdullah

'Ammar ibn 'Abdullah has quoted his father saying that : I went to Umar ibn Sa'd when he was going to Karbala.
He said to me : Amir has commanded me to move to Al-Husayn. I stopped him doing so and I said : Change your mind! When I left him, somebody came to me and said : Umar ibn Sa'd calls people to fight Al-Husayn. I visited him while he was there, when he saw me, he turned his face away from me and I knew that he was about to move, so I left him. Umar ibn Sa'd went to Ibn Ziyad and said : You assigned me on this and in return, you granted me Ray rulership. People know this. Yet, I have a suggestion that is some Kufian nobles' help I need! You summon them to accompany my troops. He named a few Kufian nobles.
Ubaydullah ibn Ziyad said: Whom I will send won't be consulted with you! If you could succeed in this mission, it's okay. Otherwise, you must overlook Ray emirate!
Umar ibn Sa'd , observing Ubaydullah's insistence, said : I'll go.[1]

Third Day of Muharram

Dispatching a division to Karbala

Umar ibn Sa'd arrived in Karbala one day after Imam's entry, that is, 3rd of Muharram. Four thousand troops followed him.[2]

Some have written : Banu Zuhra (Sa'd's tribe people) came to him saying : I swear you by God to stop this and not to be

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1- Tarikh-i Tabari 409.5 2- Irshad-e Shaykh Mufid 84.2

volunteering to fight Al-Husayn because this triggers enmity between us and the Hashimites. Umar ibn Sa'd went to Ubaydullah and resigned but Ubaydullah rejected it and he gave in.[1]

Some historians have scribed : Umar ibn Sa'd had two sons : one named Ḥafṣ who urged his father to rush to fight Imam(a), but his other son bewared him of doing so. Finally, Ḥafṣ joined him in Karbala.[2]

Purchasing Lands of Karbala

Of the events mentioned on 3rd day is that Imam purchased a portion of Karbala territory where his grave stands, paying to people of Naynawa and Ghadiriyah a sum of sixty thounsand dhms provided the people are led to his grave visitation and his pilgrims are hosted for three days.[3]

Imam's Companions Are Vigilant

Upon arriving in Karbala, Umar ibn Sa'd sent 'Azrat ibn Qays Aḥmasi to Al-Husayn to question him what he has come here for?! what is he up to?!

Since 'Azrat was among those who had written to Imam, inviting him to Kufa, he was ashamed of going to him. Umar ibn Sa'd asked the Kufian nobles who had written to him for the purpose to do so. All of them refused to do so! But somebody called Kathir ibn 'Abdullah Shu'bi, a reckless bloke, said : I go to him and if you want, I'll murder him!

Umar ibn Sa'd said : I don't intend to do so for the time being but you can go to him, asking why he is here?! Kathir ibn 'Abdullah went up to Imam. Abu Thumamah Ṣa'idi, one of Husayn's mates, witnessing Kathir ibn 'Abdullah, said to Imam : The man coming to us is the worst of people on earth!

1- Ṭabaqāt ibn Sa'd, translation of Imam Husayn 69

2- Al-Imam Al-Husayn wa Ashaba 222 3- Majma' Al-Bahrain 461.5, Luqat Karbil

Then Abu Thumamah stopped him saying : Leave your sword here and go to see Imam!
Kathir said : I swear I don't do so! I am the messenger, if you let me say my message, otherwise I'll return.
Abu Thumamah said : I grasp your sword, you say your message.
Kathir said : By God I never let you do such a thing.
Abu Thumamah said : Leave your message to me, I'll tell Imam about it because you're a vicious man and I'll never allow you to see him.
After all this dust-up, Kathir returned without meeting Imam and let Umar ibn Sa'd know about. Umar ibn Sa'd called upon a man called Qarrat ibn Qays Ḥanẓali and said : Oh, Qarra! Meet Al-Husayn and ask him why he is here.

He departed to Imam. Imam said to his companions. Do you know this man?
Ḥabib ibn Maẓahir said : Yes! This man is of Tamim and I recognize him of good opinion, thinking not to see him around here.
He then came, greeted and notified his mission.
Imam said : Your fellow-citizens wrote to me and invited me and if I am not welcome, I'll retard. On his returning, Qarra was told by Maẓahir : Oh, Qarra! Woe betide you! why do you go back to the oppressors?! Help this man by father of whom you were led to a straight path.

Qarrat ibn Qays said : I send back his response to Umar ibn Sa'd about the story. Sa'd said : I hope I'll be released from fighting Al-Husayn.[1]

Umar ibn Sa'd Writes a Letter

Ḥisan ibn Fā'id says : I was there when Umar's letter was brought to Ubaydullah, which read : As I with my troops faced Al-Husayn and his entourage, I sent a messenger to him, inquiring

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1- Tarikh-i Ṭabari 410.5

about his cause of coming here.

He responded; The citizens, here, wrote to me through their envoys and called me here. If I'm not welcome, I'll retard.

Ubaydullah, reading the letter, said :

الآن وَقَـــدْ عَـلِقَتْ مَخـالِبُنا بِـهِ يَرْجُو النَّجاةَ وَلاتَ حِينَ مَناصِ[1]

Ubaydullah Writes Back to Umar ibn Sa'd

Ubaydullah wrote to Umar ibn Sa'd : I received your letter that was informative. Ask him to swear allegiance to Yazid. If he did so, I would say my idea!

As Sa'd received his letter, he said : I think Ubaydullah does not want to make peace.[2]

Umar ibn Sa'd didn't tell Imam about the contents of Ziyad's letter for he well knew that Imam would never swear allegiance to Yazid.[3]

Having dispatched Umar ibn Sa'd to Karbala, Ubaydullah ibn Ziyad was thinking of expeditioning a massive army and some people have put : Kufians ceased to be happy with fighting Al-Husayn and anybody sent to war with him immediately retreated.

Ubaydullah ordered a man named Sawyd ibn 'Abd al-Raḥman to look into the case (flight of war) and to take the disobedient to him. He detained one man of Damascus who had come to Kufa for an important business and took him to Ubaydullah. He was ordered by Ziyad to be beheaded, a lesson for the disobeyers! It is written that the man had come to Kufa for gain of his inheritance share![4]

Ubaydullah at Nukhaylah

Ubaydullah went up to Nukhaylah[5] in person and sent a

1- Now in our grip, he hopes to be saved!
but it is not time for elusion!!

2- Tarikh-i Ṭabari 411.5

3- Biḥar Al-Anwar 385.44

4- Al-Akhbar Al-Ṭawal 253.

5- Nukhaylah is a place near Kufa towards Damascus, where the division assembled to move out for fighting.

man to Ḥasin ibn Tamim - gone to Qadisiyyah- and he himself with four thousand people came to Nukhaylah. Then Kathir ibn Shahab Ḥarithi, Muhammad ibn Asha'th, Q'uqa' ibn Sawyd and Asma' ibn Kharija were summoned and told : Cruise around Kufa and order people to obey me and Yazid, bewaring them of disobedience and sedition. Call them to the camp. The four men did so, three of whom went back to Nukhaylah where Ubaydulah was. Kathir ibn Shahab stayed in Kufa turning around the streets to persuade people to join Ubaydullah's division, warning them of helping Al-Husayn.[1]

Ubaydullah stationed several horsemen between himself and Umar ibn Sa'd, so they can be used if necessary. When he was at the camp of Nukhaylah, a man called 'Ammar ibn Abi Salama decided to assassinate him but he failed and moved to Karbala where he joined Imam and was martyred.[2]

Fourth Day of Muharram

This day,[3] Ubaydullah congregated people at Kufa mosque where he made a speech : O people! You tested household of Abi Sufiyan and found them as you wanted them to be! You know Yazid who is with a good conduct! Treats well the inferior! and grants outrightly! And his father was so! Now he has ordered to raise your share of grants and he put a money with me to divide among you, sending you to war with his enemy, Al-Husayn! Lend a good ear to this and obey.

Then he came down the pulpit and prescribed some grants for people of Damascus,[4] ordering for a call in the whole city to ready for war. He himself and his retinue moved to Nukhaylah, dispatching Ḥasin ibn Numayr, Ḥujr ibn Abjar, Shabath ibn

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1- Ensab Al-Ashraf 178.3 2- Ensab Al-Ashraf 180.3

3- The late Khiyabani cited in "Waqayi' Al-Ayyam" about Ubaydullah's speech at Kufa and instigation of people to join in fighting Al-Husayn, as being of the events on the 4th of Muharram.

4- It is said that people of Damascus joined others to battle Imam.

Rab'ie and Shimr ibn Zil Jawshan to Karbala to give a hand to Umar ibn Sa'd in war with Al-Husayn.[1]

After dispatching Umar ibn Sa'd to Karbala, Shimr was the first man to declare his readiness with four thousand full-fledged troops to battle Al-Husayn. The next men were Yazid ibn Rikab Kalbi with two thousand people. Ḥasin ibn Numayr with four thousand men, Madayir ibn Ruhaynah Māzini with three thousand men, and Naṣr ibn Ḥarsha with two thousand men, that amounted to total of twenty thousand troops.[2]

Fifth Day of Muḥarram

This day, Sunday, Ubaydullah got a man to fetch Shabath ibn Rab'ie[3] to the palace. He pretended to be sick, an excuse he made so Ibn Ziyad couldn't send him to Karbala. Yet, Ziyad sent him a message : Lest you might be among those Quran says about: "As they face the faithful, they say: We are the believers and when they see their mates -the same satans- they say : We stay with you and they make fun of the faithful",[4] pointing out that if you obey me, you'll have to show up at the palace.

Shabath ibn Rab'ie came to Ubaydullah at night for not to be clearly visible in color of face! Bravo! said Ibn Ziyad to him. You have to go to Karbala. He accepted and Ubaydullah dispatched him with one thousand horsemen to Karbala.[5]

Later on, Ubaydullah ibn Ziyad assigned a man called

1- Al-Akhbar Al-Ṭawal 254 2- Biḥar Al-Anwar 386.44

3- Shabath ibn Rab'ie was the man who seemed to have lived in time of the prophet(s) and was Mu'azzin of Sajah (who claimed the prophethood). He then re-embraced Islam and in Siffayn war, he abandoned Ali(a) and joined Kharijites. He repented and finally he became an opponent of Imam Husayn. According to Mada'ini : He deployed the troops of Damascus in Kufa. To 'Ajali, Shabath ibn Rab'ie was among those who helped kill Ali(a) and also of those who wrote to Imam and invited him to Kufa. (Wasilat Al-Darin 89).

4-(Sura of Baqara : 14)

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَ إِذَا خَلَوْ اَلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ

5- Awālim Al-'Ulūm 237.17

Zuḥar ibn Qays with five hundred troops to watch Jisr-i Ṣirāt[1] preventing those from leaving Kufa in helping Al-Husayn. A man called Amir ibn Abi Salama who was due to join Imam moved past Zuḥar ibn Qays and his troops.
Zuḥar ibn Qays said to him : I am aware of your decision of helping Al-Husayn. Move back! But he attacked Zuḥar ibn Qays and his troops through whom he passed, while nobody dared to chase him. Amir reached Karbala and joined Imam Husayn(a) and achieved martyrdom. He was among the companions of Amir al-Mu'minin(a) with whom he sided in several wars.[2]

Size of Umar's Divisions

There is a disagreement on the size of divisions accompanied Umar ibn Sa'd in Karbala to battle Imam. But it must be recalled that the hired military men who received wage, clothes, arms and other war stuffs from the then government numbered thirty thousand.[3] [4]

Sixth Day of Muḥarram

This day Ubaydullah wrote to Umar ibn Sa'd : I didn't hesitate to put at your discretion whatever of multitude of division including cavalry, infantry, equipment. Be careful because you are reported every day and night![5]

1- It is named of a bridge Kufians crossed to reach Karbala.

2- Maqtal Al-Husayn of Muqarram 199

3- Al-Imam Al-Husayn wa Aṣhaba 230; Maqtal Al-Husayn of Muqarram 201

4- Mafdal ibn Umar quoted Imam Sadiq(a) as saying that : Husayn ibn Ali(a) came to his brother, Imam Hassan(a) and upon seeing him, he began to cry. Imam Hassan asked the reason. He said : I cry for the hardships you'll have. Imam Hassan said : I'll be poisoned but there is no day but your day. O, Aba Abdullah! Thirty thousand men allegedly say they are the Ummah of the prophet(s) and attribute themselves to Islam and they have come together to murder you. They defame you, hold captive your family and loot your properties. That time God damns the Umayyid and the sky showers blood and everything even the wild animals and the fish weep over your loss. (Al-Malhūf 11)

5- Bihar Al-Anwar 387.44

Condition of Enemy's Division

As people knew fighting Imam means war with God and his Messenger(s), a few of them split the division and ran away.

It is written : A commander started moving from Kufa with one thousand fighters, but as he was near Karbala only three/ four hundred or less of the number had stayed with him, the remaining people had escaped because of no faith they had in the war.[1]

Imam Writes to Muhammad Ibn Ḥanafiyya from Karbala

Imam Baqir(a) said : Imam Husayn sent a letter to Muhammad ibn Ḥanfiyya from Karbala, that read :

بسم اللّه الرحمن الرحيم مِنَ الحُسَيْنِ بنِ عَلِيٍّ إلى مُحَمَّدِ بنِ عَلِيٍّ وَمَنْ قِبَلَهُ مِنْ بَنِي هاشِمٍ، أمّا بَعْدُ فَكَأنَّ الدُّنْيا لَمْ تَكُنْ وَكَأنَّ الآخِرَةَ لَمْ تَزَلْ، والسَّلامُ[2]

This is a letter from Husayn ibn Ali to Muhammad ibn Ali and other Hashimites. However, it looks as if the world never existed and the other world had been, and it is, everlasting.

Bani Asad and Assisting Imam(a)

On this day, Ḥabib ibn Maẓahir said to Imam : Yabna Rasulullah! There lives a tribe of Bani Asad nearby. If you let me go to them and invite them here, perhaps God may get the group away from you when Bani Asad shows up!

Imam gave him the permission and he nightly came out to go to them, saying : I've brought you the best gift. I call you on helping son of the Apostle(s). He has companions each of whom is far better than one thousand warriors and they will not leave him alone or hand him over to the enemy. Umar ibn Sa'd has beleaguered him by a massive division. Since you are of my race, I lead you to this good path. Obey me today and hasten to aid him to reserve the other world and its honor for yourself. I swear to

1- Ḥayat Al-Imam Al-Husayn 118.3 2- Kamil Al-Ziyarat 75

God that even one of you gets killed in the path of God, side by side the son of His prophet's daughter and keeps patience with the hope of divine reward, the Apostle(s) will be his companion in the highest place of Heaven.

At this time, a man of Bani Asad called Abdullah ibn Bashir stood up saying : I'm the first to fulfill your call and recited an epic meter of boasting (Rajaz) :

قَدْ عَلِمَ الْقَوْمُ إِذ تَواكَلُوا وَاَحْجَمَ الفُرْسانُ إِذْ تَثاقَلُوا
أَنِّي شُجاعٌ بَطَلٌ مُقاتِلُ كَأَنَّني لَيْثُ عَرِينٍ باسِلُ[1]

After this, the tribesmen numbering ninety rose up to keep helping Imam. In that time, a man went up to Umar ibn Sa'd who was told of the story. He sent a man named Azraq with four hundred horsemen to face them. During the night, Ibn Sa'd's troops blocked their way at the Euphrates, while they were short walks away from Imam.

Bani Asad men came into grip with Ibn Sa'd troops. Ḥabib ibn Maẓahir yelled at Azraq : Woe betide you! Let somebody else other than you be blamed for such an oppression.

When Bani Asad men knew that they cannot resist standing in battle with them, scattered in the dark and went back home. At night, they relocated lest they might be enroaded by Sa'd troops. Ḥabib ibn Maẓahir came to Imam, telling the story and Imam said: No power is greater than God's.[2]

Seventh Day of Muḥarram

On this day, Ubaydullah sent a letter to Sa'd, ordering him to distance away his troops, Imam's troops and the Euphrates water, not letting him drink even one drop as Uthman ibn 'Afan was stopped giving no water!![3]

1- They well know when ready to fight
when the horsemen fear the intense might
I stand as a warrior of valor
I appear to be a jungle lion of lure

2- Bihar Al-Anwar 386.44

3- Insab Al-Ashraf 180.3

Umar ibn Sa'd immediately stationed Amru ibn Ḥajjaj with five hundred horsemen by the Euphrates preventing Imam and his companions from accessing to water. This inhuman behavior they committed three days before Imam's martyrdom. This time a man named Abdullah ibn Ḥaṣin Azdi of Bajilah shouted : Oh, Al-Husayn! you'll no longer see this water as blue sky! I swaear you'll never sip it unless you are thirsty to death!
Imam said : O my God! Kill him of thirst and never bless him!
Ḥamid ibn Moslim says : By God, I visited him after this while he was ill. I swear by Unique Lord I saw Abdullah ibn Hasin drink so much water that his stomach bulged and he vomited the water! He cried saying : I'm thirsty! Again he drank till he had his stomach inflated but with no saturation! He went on doing so until he was dead.[1]

Eight Day of Muḥarram[2]

As Imam and his companions were disturbed because of being thirsty, he dug up the ground nineteen steps away from the tents facing Qiblah. There erupted so much a clean water. Everybody drank and water-skins were filled. After this, the water disappeared with no sign ever seen.

Ubaydullah was told by his agents of this marvellous and miraculous affair. He sent a messenger away to Umar ibn Sa'd : I have been told that Al-Husayn digs a well of water of which he and his companions drank. Upon receipt of the letter, be more careful than ever before to keep them off the water and behave them as harsh as Uthman was done!!
Umar ibn Sa'd did as Ubaydullah ordered to hand them off the water.[3]

1- Irshad-e Shaykh Mufid 86.2

2- The late Khiyabani cited in his "Waqayi' Al-Ayyam" the story of digging a well behind the tents took place on 8th day of Muharram. (Waqayi' Al-Ayyam 257)

3- Maqtal Al-Husayn of Khawrazmi 244.1

Meeting of Yazid ibn Ḥaṣin Hamdani and Umar ibn Sa'd

As particularly children couldn't tolerate thirst, one companion named Yazid ibn Ḥaṣin Hamdani of a renown in piety said to Imam : Let me go to talk to Umar ibn Sa'd about water, perhaps he makes up his mind!
Imam said : As you wish.

He went to see Sa'd in his tent without greeting him. Umar ibn Sa'd said : Oh, you of Hamdan! what caused you not to greet me?! Am I not a moslem and do I not know God and his Apostle?!

That man said : If you think you are a moslem, then why have you rebelled against the prophet's family intending to kill them?! And why do you stop then drinking water of the Euphrates while even the animals in this land drink it?! They even die for being thirsty! You now think you know God and his Messenger(s)?!

Umar ibn Sa'd nodding, said : Oh, Hamdani! I well know that bothering this family is illegal! But Ubaydullah compelled me to do so! I am placed in a momentum and I don't know what on earth shall I have to do?! Shall I leave Ray rulership, something I am really fond of? or I have their blood on my hands while I know the penalty is hellfire? But ruling Ray is as the apple of my eye. O man! I don't see the sacrifice in myself to ignore rulership of Ray!! Yazid ibn Ḥaṣin Hamdani returned and told Imam of the story : Umar ibn Sa'd is ready to kill you to seize rulership of Ray![1]

Fetching Water of the Euphrates

Anyhow, fever of thirst ran wild in the tents. Imam called upon his brother, Abbas ibn Ali ibn Abi Ṭalib who was assigned to supply water along with thirty cavalries and twenty infantries

1- Kashf Al-Ghama 47.2

whilst they had only twenty water-skins with them. Nightly they moved near the Euphrates with Nafi'a ibn Hilal running in the front. Amru ibn Hajjaj asked : Who is it?!
Nāfi'a ibn Hilal introduced himself.
Ibn Hajjaj said : O brother! You're welcome, what makes you come here?
He said : I've come to drink the water we've been deprived of.
Hajjaj said : Drink it, bon appetite.
He said : I swear I never drink alone while Al-Husayn and his companions remain thirsty.
The troops noticed Hilal's mates and Hajjaj said : They must not drink water because we've been put here to look this out.

Hajjaj's troops came nearer, Abbas ibn Ali ordered the infantries to fill the water-skins with water and they did so. As Amru ibn Hajjaj wanted to block their way, Abbas ibn Ali and Nafi'a ibn Hilal attacked them, and kept fighting. The cavalries block the way of the troops so the infantries could take the water-skins faraway to the tented camp.[1]

Hajjaj's troops assaulted the cavalries, pulling them bacck slightly. This went on as long as a man of Hajjaj's troops was seriously stabbed with Hilal's spear, who was left dead due to intense bleeding and the companions joined back Imam.[2]

Imam(a) Meets with Umar ibn Sa'd

Imam sent a man named Amru ibn Qarẓah Anṣari to tell Sa'd to hold a night meeting where the two armies distanced. Sa'd admitted. During the night, Imam with twenty of his companions and Sa'd with the same number of his army attended at the desired place.

Imam had his mates return but kept just his brother, Abbas and his son, Ali Akbar. Sa'd did so keeping his son, Ḥafṣ and his male slave.

1- Maqatil Al-Ṭalibiin 177 2- Nafs Al-Mahmūm 219

Imam began to speak so : O Ibn Sa'd! Do you fight with me and you fear not God to whom you'll return?! I'm the descendant of someone whom you know better! Do you not leave this group to join us? This brings you near God.
Sa'd said : If I separate from them, I fear my house being ruined!
Imam said : I re-build your house.
Sa'd said : I am afraid my property being seized!
Imam said : I'll give you a better one, of those I own in Hejaz.
Elsewhere, it is quoted of Imam saying: I'll grant you "Baghigha", a big farm with plenty of palm trees and abundant farming for which Mu'awiya paid 1 million dinars but Imam turned it down.
Sa'd said : In Kufa, I fear the life of my family because of Ibn Ziyad's outrage!

Imam, observing Sa'd's refusal, stood up saying : What's the matter with you?! May God take your life in bed and not bless you in Doom's Day. I swear I know you have little of Iraqi wheat!
Sa'd scoffingly said : Oat suffices me!![1]
Some people have written : Imam said to him : You kill me and you guess Ubaydullah will grant you rulership of Ray and Gurgan?! By God, it is not pleasurable for you. This is a pledge made with me and you'll never achieve this long-cherished aspiration! So, do whatever you like for after I die you'll never face happiness here in this world and the world hereafter. I see your head stick on reed hanging around! And the children throw stones at your head.[2]

Umar ibn Sa'd Writes to Ubaydullah

After this meeting, Sa'd returned to his camp and wrote to Ibn Ziyad : God flared down sedition and unified people! And this is Husayn who says he wants either to go back where he's come from, or to go to one of the Islamic nation's borderlines to live like moslems, or he has to go to Damascus where Yazid

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1- Bihar Al-Anwar 388.44 2- Safinat Al-Bihar 270.2, word of Umar

decides about him! This is the way the Ummah pleases![1]

Invective

'Uqbat ibn Sam'an[2] says : I was travelling with Imam from Medina to Mecca and from there to Iraq, not leaving him alone until he was martyred. I heard every word of his great speech wherever he went. I swear what people say about what he has said as : Let me swear allegiance to Yazid, or send me to a frontier of Islamic ones, is not true! He only said : Let me go as far as I can see the end of people's affairs in this wide land![3] [4]

Some have put that : Sa'd sent somebody to Ubaydullah saying: If one of the outsiders asks you this and you reject it, you have been cruel to him.[5]

Ubaydullah Writes Back

Once Ubaydullah read Sa'd's letter in the face of his people, he said : Ibn Sa'd is intending to find a way-out and is feeling happy for his own kins.

At this time, Shimr ibn Zil Jawshan stood up saying : Do you admit this manner of Sa'd's?! Al-Husayn has come to your land, by God if he begins to relocate and not to swear allegiance to you, he becomes increasingly powerful and you fail to detain him. Accept this not because this knocks you down! If they obey you, then you'll be free in punishing or forgiving them.

Ibn Ziyad said : It's a good idea and I believe so. Oh, Shimr! Hand my letter to Sa'd , so he might read it out to Al-Husayn and his companions. If they refused so, you would be commander of

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1- Irshad-e Shaykh Mufid 82.2

2- 'Uqbat ibn Sam'an is male slave of Rubāb, wife of Imam. During Ashūra, the troops of Sa'd caught him and as Sa'd knew him, he ordered him to be set free. Some events of Karbala, as to this, are said by him. 3- Tarikh-i Ṭabari 413.5; Kamil ibn Athīr 54.4

4- As to this narration, we conclude that Umar's letter is on slandering behind Imam and Sa'd said the lie to be Imam's with the motive of convincing Ubaydullah and preventing a war. 5- Maqatil Al-Ṭalibiin 114

the troops. Behead Sa'd and bring his head to me![1]

Threatening Sa'd to be deposed

Ubaydullah, then, wrote to Sa'd that : I sent you not to Al-Husayn to keep him safe! And prolong the work! Giving him hope of health, freedom and life, justifying his excuse and becoming his interceder! If they obey me, they have to be taken to me. In case of disobeyance, they have to be attacked and killed because they deserve it! Once Al-Husayn is murdered, expose his body to be treaded by horses for he is atrocious! And I don't think that tread of horses harms him after his death but this is what I said that must be done!! If you fulfill my order, you're rewarded and if otherwise, step down and shift the responsibility to Shimr as he is assigned the job, that's all.[2]

Nineth Day of Muharram (Tasu'a)

Shimr got the letter and rushed out of Nukhaylah where the camp stood. He arrived in Karbala on Thursday 9th of Muharram before noon,[3] reading out Ubaydullah's letter to Umar ibn Sa'd.

Ibn Sa'd said to Shimr : Woe betide you! May God ruin your house, what ill message you've brought to me! I swear you barred Ubaydullah from agreeing on what I wrote to him and spoiled everything. I hoped this could lead to peace. By God, Al-Husayn will not surrender himself because his father's spirit lies in his body.

Shimr said to him : Tell me what you'll do?! Do you obey Amir to fight his enemy or you'll abdicate, so I take the charge of the division?

Sa'd said : I don't shift the responsibility to you for I don't see you

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1- Elsewhere, a report says : Ubaydullah called a man named Hawyrat ibn Yazid Tamimi who was said : Take my letter to Sa'd. If he launched a battle the very hour, that's fine and if not, arrest him and assign Shahr ibn Hawshab as the commander of the troops. (Maqtal Al-Husayn of Khawrazmi 245.1)

2- Alam Al-Wari 233

3- Al-Imam Al-Husayn wa Ashaba 249

fit for the post. I finish the job and you can be Amir of the infantry.

Finally, On Thursday night, 9th of Muharram, Umar ibn Sa'd readied himself for the combat.[1]

Imam Ṣadiq(a) said : Tasu'ā is the day when Imam Husayn(a) and his companions were besieged. Division of Kufa and Damascus surrounded him and Ibn Marjana with Umar ibn Sa'd were happy for having a multitude of troops. On this day, they found Husayn lonely and a stranger, to whom no companion came and whom Iraqis will not assist.

Imam Ṣadiq(a) further said : May my father be sacrificed to one who left him alone and they tried to enfeeble him.[2]

Written Guarantee of Clemency

As Shimr caught the letter for notification to Ibn Sa'd at Karbala, he and 'Abdullah ibn Abi al-Maḥal (whose aunt was 'Umm-e al-Banīn) said to Ubaydullah : O Amir! Our nephews are with Al-Husayn. If you deem it right, I'll write them a guarantee of clemency! Ubaydullah accepted their suggestion ordering his scribe to write them a guarantee of clemecy.

Rejection of Guarantee of Clemency

'Abdullah sent the clemency paper by his slave-Kazmān[3] to Karbala. Upon arrival, he read out the content to children of 'Umm al-banin and said : This is the written guarantee of clemency sent by Abi al-Maḥal, your relative. They replied : Say hello to him and tell him that : We are not in need of your clemency paper. God's clemency is far better than that of Ubaydullah's son of Sumayya.[4]

Shimr also approached the tents and called Abbas, Ja'far,

1- Irshād-i Shaykh Mufid 89.2

2- Safinat Al-Bihar 123.2, word of Tusi'a (Try)

3- Khawrazmi has cited the slave's name to be "Irfan". (Maqtal Al-Husayn of Khawrazmi 245.1)

4- Kamil Ibn Athir 56.4

Uthman(a), the offsprings of Ali ibn Abi Ṭalib(a) (whose mother is 'Umm al-Banin). They came out and Shimr said to them : I took the clemency paper from Ubaydullah for you! They unanimously said : God damns you and your clemency. We're given clemency and the prophet's daughter's descendant not?!![1]

Proclamation of war

After the written guarantee of clemency being rejected, Umar ibn Sa'd cried out : oh, division of God! Ride on your horses, be happy for you go to Heaven! And the cavalry ran to fight after afternoon prayer. At this moment, Imam had put back his sword in front of the tent, with his head down on his knees. Zeynab Kubra came to her brother moaning and said : Oh, brother! Don't you hear the uproar nearing us every moment?!

Imam Husayn held his head up and said : My sister! I dreamed the Apostle(s) this moment and he said to me : You come to join me.

Hearing these words, Zeynab became so relentless that she involuntarily slapped her face.

Imam said : O sister! There is no reason for your wailing. Keep quiet, may God bless you.

At this time, Ḥadrat Abbas ibn Ali appeared there and said to Imam : O brother! This is the army of enemy that has come close to camp!

Standing up, Imam said : Oh, Abbas! May my life be sacrificed to you! Ride on your horse[2] and ask them : What has happened? Why have you come here? Accompanied by twenty horsemen including Zahir ibn Qayn and Ḥabib ibn Maẓahir, he came up to enemy's army and asked : What's the matter and what do you want?!

1- Insab Al-Ashraf 184.3

2- This Imam's statement about his brother, Abbas, shows his high status in the eyes of Imam(a) «ارْكَبْ بِنَفْسِي أَنْتَ»

They said : Amir has ordered us to tell you of either obeying him or getting prepared to fight!
Abbas said : Don't move. Let me go to Abi Abduallh and tell him your message.
They accepted. Abbas went to Imam lonely to tell him the story and this was while his retinue,twenty people, were advising Sa'd's troops to beware of battling Al-Husayn, in the meantime, deterring them from advancing towards the tents.[1]

Habib ibn Mazahir and Zahir Make a Speech

Habib ibn Mazahir said to Zahir ibn Qayn : We must talk to this crowd, either you or me.
Zahir said : you do so.
Addressing them, Habib said : Knowing that you are bad crowd of people, those who appear before in Resurrection Time while they are charged with murdering of the Apostle(s)'s family and his descendants.
Azrat ibn Qays said : Oh, Habib! Go on a self-praise as much you can!
Zahir said : O Azra! The Alnighty God has cleaned the House off any evils. Fear God for I wish well of you. For God's sake, abandon the group who helps the deviant and don't kill the saint people for pleasing them.[2]
Azra said : Oh, Zahir! You are not of the shiites but of Uthman's.
Zahir said : My being here doesn't tell you I follow this family?! By God, I haven't written to him, I haven't sent a messenger to him, nor have I promised to help him but I met him on the way. When I saw him, I recalled the Apostlec(s) and Imam's high rank before him and as I learned that the enemy will not pity him, I've decided to aid him as far as I can sacrifice my life. Be it that I could have protected the rights of God and His Messenger(s)'s

1- Irshād-i Shaykh Mufid 89.2 2- Nafs Al-Mahmūm 226

ignored by you.[1]
Imam said to Abbas ibn Ali : If you could convince them to defer fighting till tomorrow, giving a respite of tonight so we might pray.[2] God knows I love praying and reciting His Book (Quran) for His sake.[3]

One Night of Respite for Praying

Abbas went back to the enemy asking them night of Ashūra as a respite for praying and invocation. Umar ibn Sa'd was dubious about approving the request, and asked his troops : What must we do?!
Amru ibn Hajjaj said : Praise be upon God! If people of Daylam (ironical of the strangers) and the heathen asked you this, they were worthy of being agreed!
Qays ibn Ash'ath said : Approve of their request, I swear by my life they'll battle you tomorrow morning.
Ibn Sa'd said : By God, if I know they do so, I'll never approve of their request![4]

Eventually, Ibn Sa'd's envoy came up to Abbas ibn Ali(a) and said : We give you a respite of tomorrow, if you give in, we'll take you to Ubaydullah ibn Ziyad! And if you refuse to do so, we'll subdue you.[5]

Imam's Oration at Night of Ashura

Around evening, Imam called upon his companions. Ali ibn Al-Husayn(a) says : Being sick, I gave my father a courtesy call to listen to him. He was saying to his companions :
أُثْنِي عَلَى اللّٰهِ أَحْسَنَ الثَّناءِ وَأَحْمَدُهُ عَلَى السَّرّاءِ، اللّٰهُمَّ إِنِّي أَحْمَدُكَ عَلَى أَنْ أَكْرَمْتَنا بِالنُّبُوَّةِ وَجَعَلْتَ لَنا أَسْماعاً وَأَبْصاراً وَأَفْئِدَةً وَعَلَّمْتَنَا القُرْآنَ وَفَقَّهْتَنا فِي الدِّينِ فَاجْعَلْنا لَكَ مِنَ الشّاكِرِينَ، أَمّا بَعْدُ فَإِنِّي لا أَعْلَمُ أَصْحاباً أَوْفى وَلا خَيْراً مِنْ أَصْحابِي وَلا أَهْلَ بَيْتٍ أَبَرُّ وَلا أَوْصَلُ مِنْ أَهْلِ بَيْتِي فَجَزاكُمُ اللّٰهُ جَمِيعاً

1- Insab Al-Ashraf 184.3
2- Alam Al-Wari 234
3- Al-Malhūf 38
4- Maqtal Al-Husayn of Muqarram 212
5- Irshād-i Shaykh Mufid 91.2

عَنِّي خَيْراً. اَلا وَاِنِّي لَاَظُنُّ يَوْمَنا مِنْ هٰؤُلاءِ الاَعْداءِ غَداً وَاِنِّي قَدْ اَذِنْتُ لَكُمْ جَمِيعاً فَانْطَلِقُوا فِي حِلٍّ لَيْسَ عَلَيْكُمْ مِنِّي ذِمامٌ. هٰذَا اللَّيْلُ قَدْ غَشِيَكُمْ فَاتَّخِذُوهُ جَمَلاً وَلِيَأْخُذْ كُلُّ رَجُلٍ مِنْكُمْ بِيَدِ رَجُلٍ مِنْ اَهْلِ بَيْتِي فَجَزاكُمُ اللّٰهُ جَمِيعاً ثُمَّ تَفَرَّقُوا فِي البِلادِ فِي سَوادِكُمْ وَمَدائِنِكُمْ حَتّٰى يُفَرِّجَ اللّٰهُ فَاِنَّ القَوْمَ يَطْلُبُونَنِي وَلَوْ اَصابُونِي لَهُوا عَنْ طَلَبِ غَيْرِي[1]

"I laud God, the best laudation, I praise Him in pleasure and displeasure. O my God! Thee I gratify because Thou honored us with the prophethood and graced us with knowledge of Quran and fiqh of religion. Thou granted us ears and eyes to hear and to see, also a conscious heart. Rank us among Thy praisers. I know no companions better and more loyal than mine and no household more obedient and committed to regard of kinship than mine. May God reward you for helping me! I know we'll be led to war with them tomorrow. I permit you and withdraw my allegiance fro you to use the darknight for covering your way out of danger, each of you can take one people of my family with him to disperse around the towns and villages, waiting for God to ordain you His deliverance. These people want to seize me and upon my seizure, they let you leave."

Response of Imam's Companions

Imam's brothers, his children, his nieces and offsprings of Abdullah ibn Ja'far (offsprings of Zeynab(a)) said to Imam : Why shall we leave you? For surviving after you?! God Forbid that we never see such a day.

This was first said by Abbas ibn Ali(a) and the others said the same thing as well.

Then Imam turned to Aqil's children and said : For you Moslim's murder suffices. You are free to go for I concede.

They said : Praise be upon God! What do people say behind us?!

1- Kamil ibn Athīr 57.4

They say we left behind in the cruel hands of enemy our lord and cousins who are the best people. We didn't join them to fight the enemy!! Nay! We swear to God not to do so but dedicate our life and our properties. We stay side by side with you, the hell with the life after you.

Then Moslim ibn 'Uwsja stood up saying : What excuse can we make before God for leaving you alone?! By God I thrust this spear into their chest and I attack them as long as I keep the sword. If I am not armed to battle, I throw stones at them. We swear not to leave you to let God know His prophet is kept respectful in his absence in front of you. I swear if I am killed and revived, then I am burned and revived, crushed under treads of horses, and this is done seventy times, I never leave you as far as I welcome death beside you. The reason why I stop doing so, since one is murdered one time, after which there exists a neverending dignity.

After him, Zahir ibn Qays started to speak : By God I like to be killed, revived and rekilled one thousand times as much so God could keep you and your family safe!

After Zahir, the others one after another made epic speeches and Imam wished them benison, returning to his own tent.(1) (2)

Muhammad ibn Bashir

At Ashura night, Muhammad ibn Bashir Ḥadrami was told that his son had been held captive in Ray borderline, he responsed : I aspire God rewards him and me for the tragedy and

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1- Irshād-i Shaykh Mufid 92.2

2- How beautiful the word of God that read :

{مِنَ المُؤمِنِينَ رِجالٌ صَدَقُوا ماعاهَدُوا اللّهَ عَلَيْهِ فَمِنْهُم مَنْ قَضى نَحْبَهُ مَنْ يَنْتَظِرُ وَما بَدَّلُوا تَبْدِيلاً}

(Sura of Aḥzab : 23).

{وَالمُوفُونَ بِعَهْدِهِمْ إِذا عاهَدُوا وَالصّابِرِينَ فِي البَأْساءِ وَالضَّرّاءِ وَحِينَ البَأْسِ}

(Sura of Baqara : 177)

of the marked applications of these verses are the very upright men who both eternalized their names and acquired eternality by sacrificing their lives as well as through resistance and taught mankind a lesson of faithfulness and submission to the Truth, of tolerance and self-devotion.

I don't like his captivity as well as my hearing what he said.
Imam stated: God bless you. I withdrew my allegiance from you, you can go to rid your son of chains.

Muhammad ibn Bashir said : While I am alive, I fall prey to the wild people. If I do so, I have to leave you.
Imam said : Give these clothes to your son accompanying you to be used for rescuing his brother.
It is written : Imam gave him five garments worth of one thousand Dinars.[1]

Death is Sweeter than Honey

Qasim ibn Hassan said to Imam : Am I among the martyrs?
Imam kindly said : O my son! How do you see death?
He said : Oh, my uncle! Death tastes to me sweet! And how beautiful the verse is in delineating this young man :

Though I'm myself a newly born
yet a garment of death I've worn
my mum fed me in time of birth
martyrdom nectar tasted of mirth

Imam stated : May your uncle be sacrificed to you! Yes, you'll be among the martyrs, after suffering a lot and my son, Abdullah, will also be killed.
Qasim said : O uncle! Do the enemy troops attack the tents to martyr Abdullah, the neonate?!
Imam said : May your uncle be sacrificed to you!
Abdullah will be killed when my mouth gets dry because of serious thirst. I ask for water or milk inside the tents but I find nothing and I ask for my son, Abdullah to drink humidity of his mouth. As he is brought to me and before I can lip his mouth, a cruel man of enemy troops slits apart my neonate's throat, whose

1- Al-Malhūf 39

blood runs into my hands, then I stretch up my hand in the sky to seek divine patience and to hope for His reward. This instance, enemy's spears call me to themselves and the trenches behind the tents are set ablaze. I attack them when the moment, that is the bitterest of the world and what God wishes, comes up.

Ali ibn Al-Husayn said : Hearing these words, Qasim began to cry stormily and we did too, a loud cry of wailing went up in the tents.[1]

Resistance Until Martyrdom

Ali ibn Al-Husayn (a) was quoted saying: When my father told the companions he would break his allegiance with them and they are free to go, the companions insisted on their sacrifice and loyalty to him until martyrdom.

Imam prayed for them saying : Hold your heads up and see your status! The companions viewed their own rank in Heaven and Imam showed their pompous dignity.[2]

It was after this miracle of Imam's that the companions welcomed sword while being open-chested and inflamed countenances to rush to their rank in paradise.[3]

Digging Trench around the Tents

Imam ordered the companions to have pieces of timber and reed at rear of the tents scattered where Imam's companions had dug up trenches around the tents at Ashura night because the enemy was likely to enroad nightly from behind the tents. He told the people to set fire to the timber and reed upon the enemy's assault to disconnect their way to the tents. In this way, there existed just one way for Imam's stationed troops for battle, a strategy that came to be helpful for the companions.[4]

1- Nafs Al-Mahūm 230 2- Khara'ij 848.2

3- قَـوْمٌ إذا نُـودُوا لِـدَفْـعِ مُلِمَّةٍ وَالخَيْلُ بَيْنَ مُدَعَّسٍ وَ مُكَرْدِسِ
لَبِسُوا القُلُوبَ عَلَى الدُّرُوعِ كَأنَّما يَتَهافَتُونَ عَلَى ذِهابِ الأنْفُسِ

4- Al-Imam Al-Husayn wa Aṣḥaba 257

Fortifying the positions

Imam came out of the tent and commanded the companions to bring the tents close to one another and to inter-tie some of their ropes, facing the enemy troops with the tents behind, on the right and the left sides in such a way that the tents rest on their three wings.[1] Imam with his troops went back to their positions, keeping a vigil with supplication and invocation.[2]

Martyrdom Ablution

Imam got Ḥadrat Ali Akbar with thirty cavalries and twenty infantries to fetch water, reciting verses that will be mentioned later. He then turned to his companions saying : Get up, drink water for this is our last provision, ablute and wash your clothes to be your shroud.[3]

Imam's Verses

Ali ibn Al-Husayn says : I had sitten somewhere at Ashūra night and my aunt, Zeynab was also with me, looking after me. My father suddenly rose up and went to another tent, having Jawyn[4], Ghulām (slave) of Abizar Khaffari at his service who was repairing his sword. My father read the verses below :

يـا دَهْـرُ اُفٍّ مِـنْ خَـلِيلِ ... كَمْ لَکَ بِالاِشْراقِ وَالاَصِيلِ
مِنْ صاحِبٍ وَ طـالِبٍ قَـتِيلِ ... وَالدَّهْـرُ لا يَـقْنَعُ بِـالبَدِيلِ
وَاِنَّمـا الاَمْـرُ اِلَى الجَـلِيلِ ... وَ كُلُّ حَيٍّ سالِکٌ سَـبِيلِي[5]

1- Imam ordered his companions to position between the tents, surrounding them from three sides of the tents. This is done because the enemy can not spear-target his companions.

2- Ensāb Al-Ashraf 186.3

3- Amāli Shaykh Sedūq, section 30

4- The name is cited Hawayya in "Ensab Al-Ashraf" by Balazari and what reads here is according to what Irshad said.

5- O days! fie upon a bad mate, thee
many a dawn and dusk, that be
days never change spree
things return to Great Lord, He
my way each wayfarer mortal be

My father repeated the verses two or three times and I understood him. Tears choked my throat but I restrained myself knowing that a disaster has descended. Yet, my aunt, having heard Imam's verses, couldn't restrain herself for her delicate heart and rose up while pulling her dress behind, said to my father: Woe betide this tragedy! I wish I had died! O successor of the antecedent and the refuge of the survivors, my mother, Fatima, my father, Ali and my brother, Hassan, do not stay beside me today. Looking at her sister, Imam said : My sister! Keep the devil off your patience! And while crying, he added : If sand-grouse had been left alone, it would have slept.[1]

My aunt said : Are you killed mercilessly and this hurts my feelings more?! She then slapped her face, tore her dress apart and went unconscious.

Imam splashed water on her face until she was conscious and said: O sister! Seek divine piety and console yourself patiently, knowing that the earthly people and the celestial men pass away including every creature save God, the very God who created man omnipotently, incited and redeemed them. He is the Oneness and Unique. My father, mother and brother were better than me but they died. Every moslem and I must learn from the Apostle(s) and control ourselves when facing hardships and tribulations.

Imam condoled his sister by the words, saying to her again: For God's sake, tear not your garment, scratch not your face upon my tragic death and wail not after I'm martyred.

Ali ibn Al-Husayn says : After she cooled down, my father seated her beside me.[2]

O sister, wail not over my slay
by crying, mourn not over my clay
if Sakina is slapt, say a nay
by bragging, stir not a life way

1- This saying is used where one has to do something that is loathsome.

2- Irshad-i Shaykh Mufid 93.2.

A Group Joins Imam(a)

It is written that : Thirty people of Kufa within the troops of Sa'd said to him : Why didn't you accept three suggestions made by Imam Husayn for preventing war?! After their protests, they separated from the troops and joined Imam's camp.[1]

Barir and Abu Ḥarb Sabi'ie

Daḥḥak ibn 'Abdullah Mashriqi says : At break of night, Imam and his companions spent the whole night in pray, supplication and invocation.

A group of Ibn Sa'd's cavalries were on their night beat past our tents early night while Imam was reciting this verse of Quran:

وَلا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّما نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ إِنَّما نُمْلِي لَهُمْ لِيَزْدادُوا إِثْماً وَلَهُمْ عَذابٌ مُهِينٌ * ما كانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلى ما أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ.[2]

One of them said : I swear by God of Ka'ba that we are the same purified people separated from you!!

He says : I recognized him and said to Barir ibn Khadir : Do you know this man?

Barir said : No.

I said : He is Abu Ḥarb Sabi'ie who is called Abdullah ibn Shahr, a humorous and valiant man. He was imprisoned by S'aeed ibn Qays for the crime he committed.

Barir ibn Khadir said to him : O sinner! You guess you are ranked by God among the pure men?!

He said to Khadir : Who are you?!

I am Barir ibn Khadir, he said.

He said : Oh, Barir! By God, it's heavy for me to kill you.

1- Al-'Aqd Al-Farid 168.4

2- Sura of Al-e Imran : 178 and 179 . "Guess not those who turned heathen, given a respite to reform but they are given a break for trial to augment their rebellion and they will receive humiliatory agony * God never leaves the faithful this way, until He tests the ill- natured from the pure- essence man."

Barir said : Can you repent of your great sins, coming back to God? I swear we are the pure men and you are the evil-doers.
He said : I certify the truth of what you say!
Daḥḥak ibn 'Abdullah said to him : Woe you! This knowledge is of what use to you?!
He said : May I be your sacrifice! Who may be boon companion of Yazid ibn 'Azra, staying with me now?!
Barir said : You are a moron. He then went back. That night, 'Azrat ibn Qays Aḥmasi and his troops guarded us.[1]

Providing Liqa' (Meeting)

Imam ordered a tent to be limited to bathing and abluting. 'Abd al-Rahman and Barir ibn Khadir had taken turns to enter and to wash up. Barir was joking with 'Abd al-Rahman! 'Abd al-Rahman said : This is not the time of joking!
Barir said : My relatives know I have never been a man of joking neither in youth nor in agedness but as I am given the tidings of happiness, I am overfilled with joy, seeing my distance to Heaven nothing but martyrdom.[2]

Nafi'a Ibn Hilal and Imam

At midnight, Imam came out, viewing the tents and the suburban hills. Nāfi'a also followed him and he was asked : Why do you follow me?!
Nāfi'a said : Yabna Rasulullah! I saw you nearing the troops of enemy, so I was concerned about your life.
Imam stated : I am inspecting the area to see where the enemy will launch an attack tomorrow.
Nāfi'a says : On his way back, Imam held my hand, saying : By God, this is the pledge of no wrong.
He then said : Do you see the way in between the two mounts? Now at this dark night, you can save yourself! Nāfi'a ibn Hilal

1- Al-Badaya wa Al-Nahaya 192.8 2- Al-Imam Al-Husayn wa Aṣhaba 259

joined Imam's steps and said : May my mother wail over my loss, if I do so. God has reproached me to be martyred beside you.
Imam, after this, entered Zeynab's tent.
Nāfi'a says : I was outside waiting for Imam and I heard Hadrat Zeynab telling Imam : Do you know about decisions of your companions? And do you know that they will not leave you alone tomorrow?!
Imam stated : Just as an infant is attached to his mummy's breast, they take interest in martyrdom!
Nāfi'a says : Hearing this, I went up to Ḥabib ibn Maẓahir, telling him the story.
Ḥabib said : If I were not all ears to Imam's orders, just now I would attack the enemy.
Nāfi'a says : I said to Imam : Right now, Imam is with his sister, Zeynab. Can we assemble the companions who can speak to alleviate the women?
Ḥabib called Imam's companions, who gathered up by the tents of the House, crying out : O progeny of the Apostle(s)! These are our swords which, we've sworn, remain unsheaved until we struggle with the enemy, and these are our spears that rest onto enemy's chest.
The women came out of the tents saying : O the pure-natured chivalrous men! Support the daughters of the prophet and the descendants of Amir al-Mu'minin(a). Subsequent to this speech, all the companions began to cry.[1]

Dream of Imam

At dawn, Imam dozed off and when he woke up, he said : My companions! You know what I dreamed? They said : what did you dream, yabna Rasulullah? He said : I dreamed the dogs attacking to devour me, among which I saw a two- colored dog that behaved me more savagely than the others! I guess someone

1- Maqtal Al-Husayn of Muqarram 218

who kills me is a leper man! Following this dream, I dreamed the Apostle(s) who was accompanied by a few companions and he said to me : My son! You are the martyr of progeny of Muhammad, of the heavenly people and of the Cherubim. They are rejoiced because they're given the good news of your coming. Tonight at breakfasting time,[1] you'll join me. Hurry up and stop delaying! This is the angel descended from the sky to take your blood into a green glass.

My companions! This dream speaks of the fact that death is approaching, no doubt it's time of abandoning this mortal world.[2]

Day of Ashura[3]

In the morning, Imam held prayer with his companions stretching up his holy hands to the sky and said :

اللَّهُمَّ أَنْتَ ثِقَتِي فِي كُلِّ كَرْبٍ وَ رَجائِي فِي كُلِّ شِدَّةٍ، وَأَنْتَ فِي كُلِّ أَمْرٍ نَزَلَ بِي ثِقَةٌ وَعُدَّةٌ، كَمْ مِنْ هَمٍّ يَضْعُفُ فِيهِ الفُؤادُ وَ تَقِلُّ فِيهِ الحِيلَةُ وَ يَخْذُلُ فِيهِ الصَدِيقُ وَيَشْمِتُ فِيهِ العَدُوُّ أَنْزَلْتُهُ بِكَ وَ شَكَوْتُهُ إِلَيْكَ رَغْبَةً مِنِّي إِلَيْكَ عَمَّنْ سِواكَ فَفَرَّجْتَهُ وَكَشَفْتَهُ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَصاحِبُ كُلِّ حَسَنَةٍ وَ مُنْتَهىٰ كُلِّ رَغْبَةٍ.

"My God! I take refuge in thee in hard times, I pin hope to thee in tribulations, Thou art my shelter in what is descended onto me. My God! To thee I

1- Imam apparently kept fasting during Ashūra because the statement reads : «فَلْيَكُنْ إِفْطارُكَ عِنْدِي اللَّيْلَةَ» (Maqtal Al-Husayn of Khawrazmi 252.1)

2- Bihar Al-Anwar 3.45.

3- The hadith on Moses(a) invocations reads : O My God! why hath thou exceled Muhammad(s)'s Ummah over other Ummah?

God said : For ten virtues : Prayer, Zakāt (alms tax) fasting, Ḥaj, Jihad, Friday prayer, congregation prayer, Quran, knowledge and Ashūra.

Moses asked : What is Ashūra.

God said : Weeping over descendant of Muhammad(s) and mourning over him. O Moses! Every of My servants who weeps over loss of Muhammad(s)'s son, he is rewarded to Heaven, and no servant spends his wealth in love of him unless he is granted seventy dhms for his each dhm and he is also rewarded Heaven, being forgiven of all his sins. Swear to My Magnitude, no male or female sheds tears on Ashūra or the like unless he/she is rewarded to one hundred martyrs. (Majma' Al-Baḥrain 405.3- word of 'Ashr).

complain of what sufferable wounds that have crinkled the heart, cast off the way, have made the friend be cruel and brought the enemy's sting, Thy hope renders needlessness of the other, so unclose the doors and show the slickers of hope as Thou own all grace, virtues and Thou art the only intention of aspirations."

Then he rose up making oratory speech, praising God and said : God has ordered to our martyrdom, May you all be prudent and tolerant.[1]

Imam's Number of Companions

His companions numbered thirty-two cavalries and forty infantries during Ashūra.

Muhammad ibn Abiṭalib is quoted saying that the infantries numbered eighty-two people. And Sayyid ibn Tawūs quoted Imam Baqir(a) saying that Imam's companions numbered forty five cavalries and one hundred infantries.[2]

Imam put Zahir ibn Qayn on his right flank of army and Ḥabib ibn Maẓahir on the left-flank, giving the banner to his brother, Abbas(a) with the tents facing behind. He ordered a trench to be dug up behind the tents filled with lugs in fire, so the enemy cannot attack from the rear flank.[3]

Umar Ibn Sa'd's Army

Sa'd also assigned 'Abdullah ibn Zahir Azdi Amir of a group of troops from Medina,[4] with Qays ibn Ash'ath ibn Qays as the commander of Rabi'ah and Kandah tribes, 'Abdullah ibn Abi

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1- Ithbat Al-Waṣiyat 126; brief history of Ibn 'Asakir 146.7; in Ithbat Al-Hudat 583.2, Halbi quoted the same story of Imam Ṣadiq(a).

2- Biḥar Al-Anwar 4.45 3- Irshād-i Shaykh Mufid 95.2

4- Medina may be meant, here, Kufa because it seems outlandish to have Medinans take part in Ubaydullah's troops, or perhaps those Kufians who had come to Kufa residing there for Kufa was a city with various residents of different nationalities.

Sibra J'afi as the ruler of Asadi and Mazhaji troops and Hurr ibn Yazid Riyahi commanding Hamdan and Tamim tribes. (All attended the war with Imam Husayn(a) except for Hurr ibn Yazid who repented and was martyred after joining Imam's camping. After the assignments- that were based on tribes- Umar ibn Sa'd put Amru ibn Hajjaj Zubaydi on the right-wing of the division, Shimr ibn Zil Jawshan on the left-wing, 'Urwat ibn Qays Ahmasi over the cavalry and Shabath ibn Rab'ie over the infantry, with the banner given to his male slave, Darid.[1]

Enemy Troops Move Forward

Sa'd's army went towards the tents surrounding the tents of Imam Husayn. They faced the trench blazing in fire around the tents. Shimr (may God damn him) shouted out : O Husayn! You've welcomed fire before coming of the Resurrection and Fire of Hell?!

Imam said : Who is this? He seems to be Shimr ibn Zil Jawshan!

They said : Yes.

In a lofty voice, Imam responded : Oh, son of the goat-grazing woman! You deserve more the agony of fire than me.

Moslim ibn 'Uwsjah decided to spear him, but Imam stopped him doing that!

He said : Let me target the evil-doer, this is a good chance.

Imam said : Don't spear him because I hate being spearhead of the campaign.[2]

Imam's Oratory Speech

Imam asked for his horse and rode on, calling out in a way that most people of Sa'd's troops could hear him speaking :

أَيُّهَا النَّاسُ اسْمَعُوا قَوْلِي وَلا تَعْجَلُوا حَتَّى أَعِظَكُمْ بِما هُوَ حقٌّ لَكُمْ عَلَيَّ، وَ حَتَّى أَعْتَذِرَ إِلَيْكُمْ مِنْ مَقْدَمِي عَلَيْكُمْ، فَإِنْ قَبِلْتُمْ عُذْرِي وَ صَدَّقْتُمْ قَوْلِي وَاعْطَيْتُمُونِي النَّصَفَ مِنْ أَنْفُسِكُمْ كُنْتُمْ بِذٰلِكَ أَسْعَدَ وَلَمْ يَكُنْ لَكُمْ عَلَيَّ سَبِيلٌ، وَإِنْ لَمْ تَقْبَلُوا مِنِّي العُذْرَ وَلَمْ تُعْطُوا النَّصَفَ مِنْ أَنْفُسِكُمْ فَاَجْمِعُوا أَمْرَكُمْ وَ شُرَكاءَكُمْ ثُمَّ لا

1- Kamil Ibn Athir 60.4 2- Irshad-e Shaykh Mufid 96.2

يَكُنْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا اِلَيَّ وَلا تُنْظِرُونِ[1] اِنَّ وَلِيِّيَ اللّٰهُ الَّذِي نَزَّلَ الكِتابَ وَ هُوَ يَتَوَلَّى الصّالِحِينَ[2]

"O people! Listen to me and hasten not in war till I preach you something, that is my abligation to be performed and it is your right upon me; telling you the truth : If you know it fair, you'll be happy and if not, resigning from justice and fairness, make your decision and fight us. Great Lord is my Guardian, the same God who sent down Quran and holds the power of benefactors."

As people of haram (sisters and Imam's daughters) heard him speaking so, they burst into moaning. Imam sent his brother, Abbas and his son, Ali Akbar to the tents to keep them quiet and said : Swear to my life, they will weep an awful lot after this!

As soon as they kept silent, he praised God and recalled Him in extreme eloquence. Lauding Muhammad(s), the holy prophet of Islam, divine angels and Messengers, he further said :

أَيُّهَا النّاسُ ! انْسِبُونِي مَنْ اَنا ثُمَّ ارْجِعُوا اِلى اَنْفُسِكُمْ وَعاتِبُوها وَانْظُرُوا هَلْ يَحِلُّ لَكُمْ وَانْتِهاكُ حُرْمَتِي؟ اَلَسْتُ ابْنُ بِنْتِ نَبِيِّكُمْ وَابْنُ وَصِيِّهِ وَابْنِ عَمِّهِ وَ اَوَّلِ الْمُؤْمِنِينَ بِاللّٰهِ وَالْمُصَدِّقِ لِرَسُولِهِ بِما جاءَ مِنْ عِنْدِ رَبِّهِ؟ اَوَلَيْسَ حَمْزَةُ سَيِّدُالشُّهَداءِ عَمُّ اَبِي؟ اَوَلَيْسَ جَعْفَرُ الطَّيّارُ عَمِّي؟ اَوَلَمْ يَبْلُغْكُمْ قَوْلُ رَسُولِ اللّٰهِ ﷺ لِي وَلِاَخِي : هٰذانِ سَيِّدا شَبابِ اَهْلِ الجَنَّةِ؟ فَاِنْ صَدَّقْتُمُونِي بِما اَقُولُ وَهُوَ الحَقُّ، واللّٰهِ ما تَعَمَّدْتُ الْكَذِبَ مُنْذُ عَلِمْتُ اَنَّ اللّٰهَ يَمْقُتُ عَلَيْهِ اَهْلَهُ ، وَ يَضُرُّ بِهِ مَنِ اخْتَلَقَهُ ، وَاِنْ كَذَّبْتُمُونِي فَاِنَّ فِيكُمْ مَنْ اِذا سَاَلْتُمُوهُ اَخْبَرَكُمْ، سَلُوا جابِرَ بنَ عَبْدِاللّٰهِ الاَنْصارِيَّ وَ اَبا سَعِيدٍ الْخِدْرِيَّ وَسَهْلَ بْنَ سَعْدٍ السّاعِدِيَّ وَ زَيْدَ بْنَ اَرْقَمَ وَاَنَسَ بْنَ مالِكٍ يُخْبِرُوكُمْ اَنَّهُمْ سَمِعُوا هٰذِهِ الْمَقالَةَ مِنْ رَسُولِ اللّٰهِ ﷺ لِي وَلِاَخِي، اَما فِي هٰذا حاجِزٌ لَكُمْ عَنْ سَفْكِ دَمِي؟!

Remember my kinship to see who I am? Come to your sense and scold not yourself, considering whether it is deemed right to kill me or to disrespect me?!
Am I not son of your prophet's daughter and a descendant of his successor and cousin?! The man who

1- Sura of Junus : 71 2- Sura of Arāf : 196

was the believer earlier than others and acknowledged what the Apostle(s) had claimed on behalf of God?!
Is Ḥamza, Sayyid al-Shuhada, not my uncle?!
And is Ja'far Tayyar, who was granted two wings by God to fly in paradise, not my uncle?!
Do you not know that the Apostle(s) said about me and my brother : These two men are lords of all youth in Heaven?!
If you believe me not and have doubt in truth of what I said, by God since I knew God regards the liars as foes, I never told a lie. Among you, there are people who are known after honesty and confirm my sayings. Ask Jabir ibn Abdullah Ansari, Abu Sa'id Khadri, Sahl ibn Sa'd Sa'idi, Zayd ibn Arqam and Uns ibn Malik to recount to you what they have heard of the Apostle(s), so my sayings are proven true. Do these testimonies and proofs stop my blood being shed?![1]

Shimr Talks to Imam(a)

Here, Shimr told Imam : If that's what you say, I have never worshipped God in strong faith!!
Ḥabib ibn Maẓahir said : I swear that you worship God shakily and sceptically! I certify that you are right and you wonder what Imam said!! God has stamped your heart seal of negligence.
Imam said : Do you doubt in that I am son of your prophet's daughter?!! By God, from the east to the west of universe, there exists no descendant of prophet's daughter but me. Woe unto you! Have I killed any one of you whose blood money you want of me?! Have I deteriorated any property of yours or for any Qiṣaṣ I am blamed, that you charge it?!
They kept quiet and remained so because they had nothing to say.
Later on, Imam cried out saying : Oh, Shabath ibn Rab'ie!

1- Ḥayaṭ Al-Imam Al-Ḥusayn 184.3

Oh, Hujr ibn Abjar! Oh, Qays ibn Ash'ath! Oh, Yazid ibn Ḥarith! Haven't you written to me saying that the fruits ripened, the lands turned green, if I come, there is an arrayed division at my service?!! Qays ibn Ash'ath said : We wonder what you say!! But if you obey orders of your uncle's son, you are treated well!

Imam Husayn(a) said : No! I swear I exchange not hands with you as abject people do and I escape not from you as the slaves do.[1]

Imam then said : O God's servants! I invoke by my and your God but I dislike bullying people who have no faith in the Resurrection Day and I seek God's help for their harm.

Then he let his horse lie down, ordering 'Uqbat ibn Sam'an to tie knees of the horse.[2]

Ibn Abi Jawyriyah and Tamim ibn Ḥaṣin

This time a man of Sa'd's troops, called Ibn Abi Jawyriyah, riding a horse turned to the tents and as seeing the fire, he cried out : O Husayn! And O companions of Husayn! Take rejoice in tasting the fire you're set in the world!

Imam Husayn said : Who is this man?

They said : Ibn Abi Jawyriyah Mazni!

Imam prayed : O My God! Have him taste torment of fire! And Imam wasn't finished speaking when the man's horse drew him into the fire of trench!!

Later, another man of Sa'd's troops, named Tamim ibn Ḥaṣin Fazari, came close crying : O Husayn! And O companions of Husayn! Don't you see the Euphrates wriggling like a snake belly?! I swear you'll never sip a drop of it till you feel bitterness of death in your palate!

Imam said : Who is this?

They said : Tamim ibn Ḥaṣin.

١- "لا وَاللهِ لا أُعطِيَكُمْ بِيَدِي إعطاءَ الذَّلِيلِ وَلا أَفِرُّ فِرارَ العَبِيدِ"

2- Irshad-e Shaykh Mufid 97.2

Imam said : This man and his father are people of fire, O God! make him starve to thirst!
And it is written that an extreme thirst happened to Tamim in a way he fell down the horse due to being thirsty and he was hoofed by horses so much as he fell dead.[1]

'Abdullah ibn Ḥawza

A group of the troops moved towards Imam, among them Abdullah ibn Ḥawza Tamimi shouted :
Is Husayn among you?!
The companions replied : This is Imam Husayn, what do you want?!
He said : O Husayn! I give you the good news of fire.
Imam said : You told a lie. Beneficent, Obedient and Intercessor, I join God, who are you?
He said : I am Ibn Ḥawza
Holding up his holy hands as his armpit whiteness was showing, Imam said : O my God! Burn him in flame.

The man grew furious and the horse stumbled, so Ibn Ḥawza fell on the ground while his foot clipped onto the horse stirrup and his body was dragged along the soil so much that some portion of it split apart, with some other part hanging on the stirrup. Finally, after his remaining part of body hit the stone, he was thrown into trench where he touched the fire.

For having his pray fulfilled, Imam prostrated to thank God and brought his hands down, saying : O God! We are the closest people to Thee and the House. Seize our right from the cruel tyrants, verily Thou art attentive and closer to Thy creature than whoever else.

Muhammad ibn Ash'ath said : What kinship do you have with the prophet?!!
Imam said : My God! He says there is no relation between me

1- Jala' Al-Ayun Sheberr 173.2

and your prophet. O God! Let him taste the flavor of humiliation, so I can see his punishment.

This pray of Imam also came to be fulfilled, and Ash'ath rode off his horse for calling the nature when he was stung by a scorpion, that fell dead in tainted garment.[1] [2]

Tunabbah Masruq

Masruq ibn Wā'il Ḥadrami says : I was going ahead of Sa'd's troops with a hope to catch head of Husayn to Ubaydullah for a prize!! But as I observed his pray being fulfilled about Ḥawza, I knew that God respects the family, so I separated from the troops and I'll never be at odds with them for what I witnessed from this household.[3]

Zahir ibn Qayn Makes a Speech

Zahir ibn Qayn went out towards the enemy's division while riding his horse and having his battle garment on, saying : O Kufians! Fear punishment of God. Moslem over moslem has the right to advise his brother, we are now brethren and rely on one religion as long as a war is not waged. And as we are in warfare, we are different Ummah. God through the progeny of His Apostle(s) intends to greatly test us. I call you to assist this family and to abandon helping Yazid and Ubaydullah ibn Ziyad because you observed, in their rule, nothing but murder, execution, Killing of Quran recitationers like Ḥajar ibn 'Adi, his companions : Hani ibn 'Urwa and the like.

Sa'd's troops slandered Zahir and eulogized Ubaydullah then saying : We never leave this place unless we kill Al-Husayn and his companions, or carry them to Ubaydullah!

Zahir said : O servants of God! Fatima's son fits more to be

1- Irshad-e Shaykh Mufid 102.2

2- Khawrazmi also quotes Ḥākim Jashmi saying that Muhammad ibn Ash'ath was killed on the same day, saying more : This is not true, but Ash'ath was alive until he was killed by Mukhtar, but for the same reason he stayed long at home. (Maqtal Al-Husayn of Khawrazmi 349.1). 3- Kāmil Ibn Athir 66.4.

favored than son of Sumayya (Ubaydullah ibn Ziyad). If he is not aided, he is not to be killed by you. Leave him alone to let Yazid treat him whatever. I swear to my soul that Yazid will be happy with you even without murdering Al-Husayn.

This time, Shimr speared Zahir and said : Be quiet! May God silence you. You annoyed us due to your overtalking.

Zahir responded : O son of desert nomad! I talk to you not, you are just a beast! I guess not even you know two verses of the Book. I give you the tidings of scandal in the Resurrection and a divine painful chastisement.

Shimr said : God will kill you and your Imam after an hour!

Zahir said : you frighten me from death?! By God, to me I'd rather get martyred with Husayn than have an everlasting life with you. He then turned to people, shouting : O servants of God! This tough man might betray you, watch out. I swear that the Apostle(s) will not intercede those who shed the blood of his descendants and his progeny as well as his companions.[1]

This time, one of Imam's companions yelled : O Zahir ! Retard.

Imam says : I swear to my soul, you advised well these deviant people and very well you persisted in attracting them, if beneficial, as the faithful of family of Pharaoh did about his tribe![2]

Speech of Barir

Barir ibn Khadir asked for Imam's permission to speak with the Kufian troops. He was allowed to do so, so he neared the troops saying : O people! God raised up the prophet(s) and he called people to monotheism. He was both bearer of good tidings and a warner. He stood a shining torch throught the way of mankind; this is the water of the Euphrates which the desert animals drink but son of prophet's daughter is stopped drinking!!

1- Kāmil ibn Athīr 63.4. 2- Nafs Al-Mahmūm 243.

Is this the reward to the Apostle(s)?![1] [2]
Muhammad ibn Abi Ṭalib has said : the enemy troops rode their horses and Imam did too, Barir came in the front, who was said by Imam : Talk to this people.

Barir came nearer and said : O people! Seek deity. This is the prophet's family in front of you and these are the descendants, daughters and haram of his. What are you up to about them?
They replied : We hand them over to Ubaydullah ibn Ziyad who rules for them!
Barir said : Don't you agree to have them go back where they've come from?! O Kufians! woe unto you! Have you forgotten your letters and promises?! Woe betide you! You invite the House(s) and you commit to sacrifice your lives but when they came up to you, you hand them to Ibn Ziyad?!!

And you deprive them of the Euphrates?! How badly you respected the prophet(s)! what's wrong with you?! May God keep you thirsty in the Resurrection as you are bad people!
One man of Kufian troops said : We wonder what you say!
Barir said : I praise God that raised my insight about you, O God! I loathe, before Thee, what they do, O God! Instil them with Thy fear and do as they meet Thee, Thou art furious.
The troops speared him back.[3]

Confusion and Uproar

As Umar ibn Sa'd prepared his corps to battle Imam Husayn, set the flags in their places and regulated the right and left flanks, he said to those standing in heart of the troops : Stand constant wherever you are and surround Husayn all around to encircle him like a ring!

This time, Imam stood in the face of the Kufian troops

1- That means that God in Quran has ordained reward of Prophetic Mission through intimacy with the kins and you take water away from son of His apostle(s) whereas desert animals even use it. 2- Abṣar Al-Ayn 71.

3- Bihar Al-Anwar 5.45

asking them to keep quiet but they refused to do so!! Imam said to them :

وَيْلَكُمْ ما عَلَيْكُمْ اَنْ تُنْصِتُوا اِلَيَّ فَتَسْمَعُوا قَوْلِي وَاِنَّما اَدْعُوكُمْ اِلى سَبِيلِ الرَّشادِ فَمَنْ اَطاعَنِي كانَ مِنَ الْمُرْشَدِينَ وَمَنْ عَصانِي كانَ مِنَ الْمُهْلَكِينَ وَ كُلُّكُمْ عاصٍ لِاَمْرِي غَيْرُ مُسْتَمِعٍ قَوْلِي فَقَدْ مُلِئَتْ بُطُونُكُمْ مِنَ الْحَرامِ وَ طُبِعَ عَلى قُلُوبِكُمْ. وَيْلَكُمْ اَلا تُنْصِتُونَ! اَلا تَسْمَعُونَ؟!

Woe unto you! what do you lose if you listen to me?! I call you to straight path, whoever obeys remains aright and whoever disobeys is dead. All you disobey me for you're filled in your stomachs with illegal stuff and your hearts are sealed with atrocity, woe unto you! Do you not keep silent and hear me?!

Then fellows of Sa'd's reprimanded one another and said : Lend an ear to him !!

Second Oration of Imam

After the troops kept silent, Imam stated :

تَبّاً لَكُمْ اَيَّتُهَا الْجَماعَةُ وَتَرَحاً، اَحِينَ اسْتَصْرَخْتُمُونا وَ اِلهِينَ فَاَصْرَخْناكُمْ مُوجِفِينَ سَلَلْتُمْ عَلَيْنا سَيْفاً كانَ فِي اَيْمانِنا وَحَشَشْتُمْ عَلَيْنا ناراً اقْتَدَحْناها عَلى عَدُوِّنا وَعَدُوِّكُمْ، فَاَصْبَحْتُمْ اِلْباً لَقّاً عَلى اَوْلِيائِكُمْ وَيَداً لِاَعْدائِكُمْ بِغَيْرِ عَدْلٍ اَفْشَوْهُ فِيكُمْ وَلا اِمَلٍ اَصْبَحَ لَكُمْ فِيهِمْ وَعَنْ غَيْرِ حَدَثٍ كانَ مِنّا وَلا رَأْيٍ تَفَيَّلَ عَنّا، فَهَلاً - لَكُمُ الْوَيْلاتُ - تَرَكْتُمُونا وَالسَّيْفُ مَشِيمٌ وَالْجَأْشُ طامِنٌ وَالرَّأْيُ لَمْ يُسْتَحْصَفْ، وَلكِنِ اسْتَسْرَعْتُمْ اِلَيْها كَتَطايُرِ الذُّبّى وَ تَداعَيْتُمْ لَها كَتَداعِي الْفَراشِ ، فَسُحْقاً وَ بُعْداً لِطَواغِيتِ الْاُمَّةِ وَ شُذّاذِ الْاَحْزابِ وَ نَبَذَةِ الْكِتابِ وَنَفَثَةِ الشَّيْطانِ وَ مُحَرِّفِي الْكَلامِ وَمُطْفِئِي السُّنَنِ وَ مُلْحِقِي الْعَهَرَةِ بِالنَّسَبِ، الْمُسْتَهْزِئِينَ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ . وَاللّهِ اِنَّهُ لَخَذْلُ فِيكُمْ مَعْرُوفٌ ، قَدْ وَشَجَتْ عَلَيْهِ عُرُوقُكُمْ وَ تَوارَثَتْ عَلَيْهِ اُصُولُكُمْ فَكُنْتُمْ اَخْبَثَ ثَمَرَةٍ ، شَجا لِلنّاظِرِ وَاُكْلَةً لِلْغاصِبِ اَلا فَلَعْنَةُ اللّهِ عَلَى النّاكِثِينَ الَّذِينَ يَنْقُضُونَ الْاَيْمانَ بَعْدَ تَوْكِيدِها وَقَدْ جَعَلُوا اللّهَ عَلَيْهِمْ كَفِيلاً، اَلا وَ اِنَّ الدَّعِيَّ ابْنَ الدَّعِيِّ قَدْ رَكَزَ مِنّا بَيْنَ اثْنَتَيْنِ بَيْنَ الْمِلَّةِ - السِّلَّةِ - وَالذِّلَّةِ وَ هَيْهاتَ مِنَّا الذِّنِيَّةُ - الذِّلَّةُ - يَأْبى ذلِكَ اللّهُ وَ رَسُولُهُ وَالْمُؤْمِنُونَ وَحُجُورٌ طابَتْ وَاُنُوفٌ حَمِيَّةٌ وَ نُفُوسٌ اَبِيَّةٌ اَنْ نُؤْثِرَ طاعَةَ اللِّئامِ عَلى مَصارِعِ الْكِرامِ وَاِنِّي زاحِفٌ اِلَيْهِمْ بِهذِهِ الْاُسْرَةِ عَلى كَلَبِ الْعَدُوِّ - قِلَّةِ الْعَدَدِ - وَكَثْرَةِ الْعَدُوِّ وَخَذْلَةِ النّاصِرِ [1]

ثُمَّ اَنْشَأَ يَقُولُ :

فَاِنْ نَهْزِمْ فَهَزّامُونَ قِدماً ... وَاِنْ نُهْزَمْ فَغَيْرُ مُهَزَّمِينا
وَما اِنْ طِبْنا جُبْنٌ وَلكِنْ ... مَنايانا وَ دَولَةُ آخَرِينا

1- Tuhaf Al-Uqūl 174; Al-Ehtijaj 99.2 with a little differencei Maqtal Al-Husayn of Khawrazmi 6.2

اَلا ثُمَّ لا تَلْبَثُونَ بَعْدَها اِلاّ كَرَيْث ما يُرْكَبُ الفَرَسُ حَتّىٰ تَدُورَبِكُمُ الرَّحىٰ، عَهْدٌ عَهِدَهُ اِلَيَّ اَبي عَنْ جَدّي فَاَجْمِعُوا اَمْرَكُمْ وَ شُرَكاءَكُمْ ثُمَّ كِيدُوني جَمِيعاً فَلاتُنْظِرُونِ "اِنّي تَوَكَّلْتُ عَلَى اللّهِ رَبّي وَ رَبِّكُمْ ما مِنْ دابَّةٍ اِلاّ هُوَ آخِذٌ بِناصِيَتِها اِنَّ رَبّي عَلى صِراطٍ مُسْتَقِيمٍ"[1] اَللّهُمَّ احْبِسْ عَنْهُمْ قَطْرَ السَّماءِ وَابْعَثْ عَلَيْهِمْ سِنِينَ كَسِنِيّ يُوسُفَ، وَسَلِّطْ عَلَيْهِمْ غُلامَ ثَقِيفٍ يَسْقِيهِمْ كَأْساً مُصَبَّرَةً وَلا يَدَعُ فِيها اَحَداً اِلاّ قَتَلَهُ وَضَرْبَةً بِضَرْبَةٍ وَيَنْتَقِمُ لِي وَلِاَوْلِيائِي وَ اَهْلِ بَيْتي وَاَشْياعِي مِنْهُمْ فَاِنَّهُمْ غَرُّونا وَ كَذَبُونا وَ خَذَلُونا وَاَنْتَ رَبُّنا عَلَيْكَ تَوَكَّلْنا وَاِلَيْكَ اَنَبْنا وَاِلَيْكَ الْمَصِيرُ.[2]

"O people! Death and grief may happen to you who called us in an unspeakable enthusiasm to help you out and we hastily came up to do so but you pulled the sword, we'd handed to you, on us and you raised a conflagration we had set for our and your enemies! And in war with your friends, you rose up to aid your enemies! with the fact that they neither treated you justly nor do you hope to receive any well of them and without anything wrong we might have done to deserve this enmity and invasion. Woe betide you all! Why on earth didn't you leave us when the swords were sheaved and minds as well as hearts were relieved?! And as a fly you flew towards sedition and as butterflies you importuned on each other. Death to you, O servants of female slave! And survivors of confederates! And releasers of the Book! And O distorters of words of God! And forgetters of Messenger(s)'s tradition! And the murderers of the prophet's descendants and of family of the prophets' legatees! And joiners of the wicked people to those possessed of relation! And disturbers of the faithful! And the leading cryers of infidelity who tore off Quran!

Yes, I swear by God that unfaithfulness you are accustomed to, your origin is intermingled with trickery and disloyalty, on which your branches have

1- Sura of Hud : 56.

2- Bihar Al-Anwar 9.45.

grown. You're the most wicked fruits, lumping throat of their own gardener and remaining clean to the taste of usurpers and bandits, may God damn those breaching the strong promises, you had put God acting on your behalf, and by God you are the promise- breachers! Now this D'ay ibn D'ay (Ubaydullah ibn Ziyad) put me two choices : Either pull a sword and or be humiliated! And alas! We will not yield to humiliation. God, His Apostle(s) and the faithful never admire our being mean. The chaste women who reared us and the zealous men never rather obeyed the ignobles than be killed manly, and I fight you having this little crowd of people, though my fellows left me alone."

He then recited verses, translated as :

"If we win, it's been a long time we've been a winner and if we lose, we aren't losers. We are not used to fright but our murdering is joined with the state of others."

He later added :

By God, O people of unthankfulness! It won't take so long after me unless sometime when a horseman rides his horse, when the days revolve around you like a mill stone, plunging you into deep anxiety and this is the pledge my father has made with me on the part of my grandfather. So re-assess your decision and your companions' once again to keep the days not falling sorrow upon you! I entrusted my task to God and I know nothing moves on earth unless in the powerful hand of God.

O my God! Stop pouring them rain, let them experience famine, assign them the slave of Thaqafi to make them drink goblet of poison and take the revenge of mine, of my companions, of my family and my shiites against them because they denied and left us alone. Thou art our Lord whom we've turned to , in Thee

we trust and to Thee we return.[1]

Imam Informs about the Fate of Umar ibn Sa'd

Imam said : Where is Sa'd? Call him on to me. Umar ibn Sa'd came up to Imam while he failed to be happy, meeting him. He was told : You kill me?! you guess, D'ay ibn D'ay (Ibn Ziyad) grants emirate of Ray and Gorgan?! I swear to God this will not happen, for this is a pledge determined! Do whatever you like to, because you are not happy neither in the world nor in the world hereafter and I see as if your head is spear-carried around in Kufa, that is stoned by the children!

Umar ibn Sa'd grew angry and turned his face! telling his troops : What the hell are you waiting for?! Attack them all of a sudden for they are just a morsel!![2]

Another Oration of Imam(a)[3]

Later, Imam steod in front of the enemy troops while viewing their lineups that looked like a flood roaring and looked at Sa'd standing among the Kufian nobles, saying :

الْحَمْدُللّٰهِ الَّذِي خَلَقَ الدُّنْيا فَجَعَلَها دارَ فَناءٍ وَ زَوالٍ، مُتَصَرِّفَةً بِأَهْلِها حالاً بَعْدَ حالٍ، فَالْمَغْرُورُ مَنْ غَرَّتْهُ وَالشَّقِيُّ مَنْ فَتَنَتْهُ ، فَلا تَغُرَّنَّكُمْ هٰذِهِ الدُّنْيا فَإِنَّها تَقْطَعُ رَجاءَ مَنْ رَكَنَ إِلَيْها وَ تُخَيِّبُ طَمَعَ فِيها، وَأَراكُمْ قَدْاجْتَمَعْتُمْ عَلى أَمْرٍ قَدْاسْخَطْتُمُ اللّٰهَ فِيهِ عَلَيْكُمْ وَأَعْرَضَ بِوَجْهِهِ الكَرِيمِ عَنْكُمْ وَأَحَلَّ بِكُمْ نَقْمَتَهُ وَ جَنَّبَكُمْ رَحْمَتَهُ، فَنِعْمَ الرَّبُّ وَ بِئْسَ العَبِيدُ أَنْتُمْ، أَقْرَرْتُمْ بِالطّاعَةِ وَآمَنْتُمْ بِالرَّسُولِ مُحَمَّدٍ ﷺ ثُمَّ أَنَّكُمْ زَحَفْتُمْ إِلى ذُرِّيَّتِهِ وَعِتْرَتِهِ تُرِيدُونَ قَتْلَهُمْ، لَقَدِ اسْتَحْوَذَ عَلَيْكُمُ الشَّيْطانُ فَأَنْساكُمْ ذِكْرَاللّٰهِ العَظِيمِ، فَتَبّاً لَكُمْ وَلِما تُرِيدُونَ، إِنّا لِلّٰهِ وَ إِنّا إِلَيْهِ راجِعُونَ، هٰؤُلاءِ قَوْمٌ كَفَرُوا بَعْدَ إِيمانِهِمْ فَبُعْداً لِلْقَوْمِ الظّالِمِينَ.

1- No doubt, translation of Imam's oratory speech ceases to reflect what included in his speech in its entirety because the Arabic version of his speech bears delicacies interwoven with Arabic in beauty, hence its translation doesn't completely speak of those delicacies and nuances. 2- Bihar Al-Anwar 10.45.

3- That how many times Imam came into the battlefield is not clear in history. Here, we cited three orations of Imam and it is not clear he has said them once and historians separated them. Though he said them in different times, some people say they are more than three. (Wasilat Al-Darin 298).

"I praise God who created the world and designated it as a house of annihilation and placed the earthly people in different states. One who is deceived by the world is unwise and one who is bewitched by the world is miserable, lest you might be tricked by the world since it disconnects hope of anyone tilting towards it and disappoints any coveteous person who pins hope on it. I see you assembling here for doing something that has infuriated God and He has sent down His punishment to you, bereaving you of his blessings. Our Lord is good and you are His bad sevants who confessed to His obedience and believed in His Apostle(s) but attacked his family, wanting to kill them. Devil overcame you and you disremembered our Lord, death to you and to what you want. Inna Lillah wa Inna Ilayha Raj'aun. These are people who were first faithful and later became infidel, may divine blessings be far from the oppressors.

This time, Umari ibn Sa'd trrned to Kufian nobles, saying : Woe unto you! Talk to him, by God, this man is son of the very father, if continuing to speak, never lacks words to express!

Shimr neared, saying : O Al-Husayn! What on earth are you saying? Make us understand it!

Imam said : I'm telling you fear God and not kill me because my disrespect and murder are not permissible. I'm son of your prophet's daughter and my grandmother is Khadija, wife of the prophet(s), perhaps you might have heard the prophet saying : al-Hassan and Al-Husayn are two Sayyids (Descendants of Muhammad(s)) among the youth of Paradise.[1]

1- Bihar Al-Anwar 5.45.

Ḥurr Ibn Yazid[1]

Imam rode off the horse and ordered 'Uqbat ibn Sam'an to tie it. This time Kufian troops came near Imam for fighting!

Ḥurr ibn Yazid Riyahi, seeing them set for war,[2] came up to Sa'd, saying : Do you battle Al-Husayn?!

He said : yes, by God a murder less of which be beheadings and behandings!!

Ḥurr said : what Husayn said didn't suffice you?!

Sa'd said : If I were in charge, I would agree but your Amir, Ubaydullah disagrees!!

Ḥurr returned, followed by a man of his tribe, called Qarrat ibn Qays who was told : O Qarra! Have you made your horse drink water? He said : No. Qarra says : I felt he wanted to get out of war scene and if he informed me of his aim, I'd join him.

Ḥurr was nearing step by step Husayn's shed, and a man told him[3] : what is the state I see in you?

Ḥurr said : I swear to God that I see myself between Heaven and Hell and I choose nothing save Heaven though I'm crashed into pieces and burnt in fire. Then he browbeat his horse and joined Imam Husayn(a)[4] saying to Imam : O descendant of the Apostle(s) ! May my soul be sacrificed to you, I was the man who was hard on you, and stopped in this place but not imagining that they treat you this way without agreeing on what you said. By God if I knew they would behave you in such a way, I would not

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1- He's Ḥurr ibn Yazid ibn Najiyat ibn 'Atab. He has been honored among his tribesmen whether in dark age or in Islamic time, his grandfather was ranked as N'aman ibn Manzar, king of Ḥira.He is cousin of Aḥūṣ, the poet, of the Apostle(s)'s companions and Shaykh Ḥurr Ameli, writer of "Wasa'il" ends up in relation, to him. (Wasilat Al-Darin 127)

2- Khawrazmi has said : As Imam cried out : "أما مِنْ مُغِيثٍ يُغِيثُنا لِوَجْهِ اللّٰهِ تَعالىٰ؟ أما مِنْ ذابٍّ يَذُبُّ عَنْ حَرَمِ رَسُولِ اللّٰهِ؟" And Ḥurr heard Imam's orision, he became nervous, with tears rolling down his cheeks and came up to Sa'd. (Maqtal Al-Husayn of Khawrazmi 9.2)

3- This man is named Muhajir ibn Ūws.

4- His Turkish slave accompanied him when he joined Imam. (Maqtal Al-Husayn of Khawrazmi 10.2)

embark on this. I repent before the Almighty God of what I've done, is it accepted?
Imam said : Yes, God accepts your repentance. You can get down your horse!
Hurr said : I'd rather be on horse than off it. Let me fight on horse for a while, in the end I get off.
Imam said : God bless you! Do as what've decided. After that, Hurr stood in front of the Kufian troops, saying : O Kufians! May your mother weep over your death, you called this righteous servant of God and said you would lose your lives for him but now you have your swords pulled on him, surrounded him all around, prevent him from going wherever he wants in this wide land. He is left in chains by you and his family is stopped drinking water of the Euphrates while the Christians and the Jews are using it and even the beasts are immersed in it. They are dying of thirst! You disrespected his family with no attention to the prophet's reverence. May God not quench your thirst in need.

This time some people spear-attacked him and he stepped forward, standing in front of Imam[1]

A Heavenly Voice from the Unseen World

It is written that : Hurr said to Imam : When I was sent to you from Ubaydullah, leaving the palace, I heard a voice saying from behind : O Hurr! Be happy for you've turned to a good thing! As I looked back, I saw nobody! I said to myself : what is this good tidings that I am going to fight Al-Husayn?! I've never thought I would, finally, follow you.
Imam said : You've been guided to a good path.[2] [3]

1- Alām Al-Wari 238 2- Muthir Al-Ahzan 59.

3- And elsewhere it's said that Hurr said to Imam : O my lord! I dreamed my father who said to me : where are you these days? I said : I came out to block the way of Al-Husayn. He shouted at me : Woe is me, what the heck you've to do with descendant of the Apostle(s)? If you want to be tormented, get to fight him and if you'd like to have his ancestor intercede for you and to be mustered with him in the Resurrection, help him and combat in his path. (Wasilat Al-Darin 127)

Command of Raid

Umru ibn Ḥajjaj cried out saying to Kufian troops : O stupid people! You know with whom do you fight?! These are galant people of Kufa! you are fighting those who've prepared themselves to die! Nobody shall go to battle with them alone. They are numbered few and we need a short time, by God, if they are stoned, they'll be dead!!

Umar ibn Sa'd said : You're right. Get somebody to tell the Kufian troops not to go to battlefield alone.[1] Touching his beard, Imam said : God was infuriated over the Jews when they attributed a child to Him, over the Christians when He was regarded one of their three gods, and over the Zoarastrians when they served the moon and the sun. Now God is extremely angry with these people because they are unanimous to murder son of the prophet's daughter! I swear to God what they want me to do, is not fulfilled until I'm weltering in blood to meet my God.[2]

Martyrdom of Imam's Companions

Umar ibn Sa'd neared Imam's companions and called Zawyd[3], saying : Bring close the flag. He did so then Sa'd drew a bow spearing Imam's companions and said : Be witness that I was the first to spear them!! After him, the others also drew bows targetting Imam's companions.[4] Following the shellings, none of Imam's companions remained targetted. This triggered martyrdom of fifty companions of Imam's[5]

Imam said to his companions : These spcars are the envoys of the crowd! Rise up to rush to the death that is inevitable, God bless you all.

The companions battled some part of the day and a group

1- Irshad-e Shaykh Mufid 103.2 2- Al-Malhūf 42

3- some people recorded this person's name, Sa'd's slave, "Durayd". (Maqtal Al-Husayn of Khawrazmi 8.2) 4- Irshād-i Shaykh Mufid 101.2

5- Biḥar Al-Anwar 12.45

of them were also martyred.[1]

Names of Martyrs in the First Raid

Ibn Shahrashūb has cited a number of forty of Imam's companions in the first raid, twenty eight of whom he has named, and says : Ten of them had been of Husayn's kinsfolk and two of them of Amir al-Mu'minin's[2] but brief mention is made of their names according to "Abṣar al-ayn" of Samawi, with a brief translation of each, some of whom are not martyred in the first raid as others said. The differences of mention come hereunder:

1. Adham ibn Umayyah

He was of the shiites in Basra, assembling in house of Mariyah.[3] He came to Mecca from Basra along with Yazid ibn Thabit and joined Imam(a).[4]

2. Umayyat ibn Sa'd

He was of Amir al-Mu'minin(a)'s companions, of the followers and a resident of Kufa. He came to serve Imam Husayn[5](a) in Muhadina days[6] as he knew about Imam's coming to Karbala.

3. Bashar ibn Umar

He was among the followers, whose offsprings valor is known in wars. He joined Imam[7] on Muhadina days.

1- Al-Malhūf 42

2- Manaqib ibn Shahrashūb 113.4

3- Mariyah was a woman of Brasra shiites, whose house had been a gathering place of the shiites for decision-makings, as earlier said.

4- Abṣar Al-Ayn 112. And "Wasilat Al-Darin" reads that he had been of the Apostle(s)'s companions and has quoted hadith of him.

5- Abṣar Al-Ayn 114

6- "Muhadina" is said of the days when the two armies negotiated at peace

7- Abṣar Al-Ayn 103

4. Jābir ibn Ḥajjaj

He had been among the audacious companions of Imam and he was martyred before noon of Ashūra.[1]

5. Hubāb ibn Āmir

He resided in Kufa and is of the shiites, swore allegiance to Moslim ibn Aqil and mid-way he joined Imam.[2]

6. Jibalat ibn Ali

A courageous man of Kufa, he primarily joined Moslim and then joined Imam.[3]

7. Junadat ibn Ka'b

He accompanied Imam from Mecca and with this family, he came up to Karbala.[4]

8. Jundab ibn Ḥajir Kandi

He was among the great and well-known shiites and of Amir al-Mu'minin(a)'s companions. On the way to Karbala, before Imam met Ḥurr ibn Yazid, he came up to Imam and joined him in Karbala. People of conduct have said that he was martyred at the very onset of war. Some said his son, Hajir ibn Jundab was martyred in early strike but there is no evidence to prove he might have been martyred with his father.[5]

9. Jawyn ibn Malik

He was a shiite man, and, among the tribesmen of Bani Tamim, who joined him for war with Imam! Since ibn Sa'd failed to accept Conditions of Imam, he also left the Kufian troops and

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1- Abṣar Al-Ayn 112

2- Abṣar Al-Ayn 113. Wasilat Al-Darin reads that he stepped into the battlefield, fought and was martyred.

3- Abṣar Al-Ayn 124

4- Abṣar Al-Ayn 94

5- Abṣar Al-Ayn 104

moved up to Imam's camp[1] during the night[2].

10. Ḥārith ibn Amri' al-Qays

Of the courageous men, he had won fame in wars. He had come to Karbala, with troops of Sa'd! As he noticed their rejecting of Imam's words, he joined Imam.[3]

11. Ḥārith ibn Nibhān

His father was Nibhān- slave of Ḥamzat ibn 'Abdulmoṭallib-, a courageous horse rider. His son, Ḥārith joined Imam Ali and Imam Hassan, came to Karbala with Imam Husayn(a) and was martyred.[4]

12. Ḥajjaj ibn Badr

He is from Basra and the same man who brought response of Imam's letter from Basra to him in Karbala. This letter Imam had written to Mas'ud ibn Umar. Ḥajjaj ibn Badr stayed with Imam until he was martyred in the first strike before noon of Ashūra. Some people mentioned his martyrdom to be in the afternoon when fighting.[5]

13. Ḥulās ibn Amru

He and his brother, N'aman are among the companions of Amir al-Mu'minin(a) whose forces Ḥulās commanded in Kufa. He had come to Karbala first with Sa'd's troops and as Sa'd rejected Imam's words, he nightly joined Imam's camp.[6]

14. Zāhir ibn Amru

A full-fledged courageous man and among the known

1- A number of Sa'd's troops, about thirty people, joined Imam during the night of Ashūra.

2- Abṣar Al-Ayn 113

3- Abṣar Al-Ayn 103

4- Abṣar Al-Ayn 55

5- Abṣar Al-Ayn 122

6- Abṣar Al-Ayn 109

friends of the House. He also was considered as of Amru ibn al-Ḥamq - a known Ṣaḥabi (one of the Companions of the Prophet) - and as Ziyad ibn Abih was after Amru ibn al-Ḥamq, Zāhir helped him in word and in action. When Mu'awiya zeroed in on Amru, he also focused on Zāhir and finally Amru ibn al-Ḥamq was murdered by him but Zāhir went on abiding, and met Imam, joining him in Karbala after he performed the Ḥaj in 60H.[1]

15. Zahir ibn Salim

When Kufa army decided to fight Imam, he was among those who met with Imam at night of Ashūra, joining his companions.[2] He fought as earnestly as others until he was martyred in the first raid and after attaining rank of martyrdom, he was graced in other way that he is granted a praise when a pilgrimage is paid to holy abodes.[3]

16. Sālim (Male slave of Āmir ibn Moslim)

He was Āmir's slave and lodged in Brasra. Āmir was regarded as one of Basra's shiites and when Yazid ibn Thabiṭ with his children and others came up to Imam in Mecca, the two men also joined them to escort Imam to Karbala.[4]

17. Sālim ibn Amru

He was a Kufian and among the shiites. He joined Imam and his companions in Karbala during Muhadina, peace times.[5]

18. Sawār ibn Abi Ḥamayr

He also joined Imam and his companions before outbreak of war, getting wounded in the first raid. Kufian troops put him in

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1- Abṣar Al-Ayn 103
2- Abṣar Al-Ayn 109
3- Tanqiḥ Al-Maqal 452.1
4- Abṣar Al-Ayn 111
5- Abṣar Al-Ayn 108

shackles, straightly taken to Umar ibn Sa'd. Sa'd wanted to kill him but his kins among the troops asked Sa'd to let him free. As being injured, he was martyred after six months and the statement of holy abode pilgrimage reads :

"السَّلامُ عَلَى الجَرِيحِ المَأْسُورِ سوارِ بنِ أَبِي حِمْيَرٍ الفهمِيّ" [1]

19. Thahbib ibn 'Abdullah

He was of a great valor, who abruptly moved up to Karbala, with his children, Sayf and Malik at Imam's camp and pre-noon Ashūra was the time he was among those who got martyred.[2]

20. A'iz ibn Majma"

He and his father, Majma' ibn 'Abdullah joined Imam on the way, Ḥurr ibn yazid wanted to stop them but Imam said : These are my companions whom you don't have to stop. They did so and their guide was Ṭarammaḥ. He is cited among the martyrs in the first raid by the author of "Ḥadā'iq" whereas the others said he was martyred with his father, when the war was almost to break out just before the first raid.[3]

21. Āmir ibn Moslim

He was from Basra and among the shiites. He joined Imam with his slave, Sālim, and Yazid ibn Thabiṭ.[4]

22. 'Abdullah ibn Bashir

He was regarded as the known galant men and of those who supported the Truth. He and his father are famously known in the wars. He came to Karbala with Sa'd's troops and joined Imam before war, he is one of the martyrs in the first attack before noon of Ashūra.[5]

1- Maqtal Al-Husayn of Muqarram 254
2- Abṣar AlAyn 79
3- Abṣar AlAyn 86
4- Abṣar AlAyn 111
5- Abṣar AlAyn 101

23. 'Abdullah ibn Yazid

He came to Karbala from Basra with his father and joined Imam towards Karbala.[1]

24. Ubaydullah ibn Yazid

With his father, Yazid ibn Thabit, his brother and a group of others from Basra, he joined Imam in Mecca.[2]

25. 'Abd al-Rahman ibn 'Abd al-Rrab

He is among the companions of the Apostle(s) and of the devotees of Amir al-Mu'minin(a). When Ali(a) asked people in Kufa if there is one here, who had been present at Ghadir Khum and heard about hadith of Ghadir, he should now stand up to give testimony, he with a group of others rose up, saying: We heard the Apostle(s) saying : "The Almighty God is my Guardian and I'm guardian of the faithful, of whomever I am a master, so Ali remains a master. O God, keep one a friend who holds him a friend and an enemy who holds him an enemy". Ali(a) has educated him and taught him Quran. He joined Imam from Mecca to Karbala.[3]

26. 'Abd al-Rahman ibn Mas'ud

His father and he were among the noteworthy shiites as well as men of a good courage. They came to Karbala with Sa'd, joined Imam before war and were martyred in the first attack.[4]

27. Umar ibn Dabī'ah[5]

He was a forerunning horserider who came to Karbala with

1- ibid. 2- Abṣar AlAyn 110

3- Abṣar Al-Ayn 93 4- Abṣar Al-Ayn 112

5- Some people recorded his name as Amru ibn Dib'ah and in pilgrimage of abode, we read :

(Wasilat Al-Darin 177) "السلام علىٰ عمرو بن ضبعة الضبعي"

Sa'd. Later, he joined Imam's companions.[1] Ibn Ḥajar has said in "Aṣabah" that Amru ibn Dib'ah has been among the famous and courageous warriors, honoring that he lived in time of the Apostle(s).[2]

28. Ammar ibn Ḥissan

He was among the devoted shiites and of the known galant men. His father, Hissan, was of Amir-al-Mu'minin(a)'s companions, campaigning in his defense in wars of Siffayn and Jamal and so becoming a martyr. Ammar served Imam from Mecca, being with him as long as he was martyred on Ashūra in the first attack.[3]

29. Ammar ibn Salāma

He was among the companions of the Apostle(s) and of Ali(s)'s in wars. When they were going to Jamal war, he questioned Ali(a) : What will you do on meeting with the companions of Jamal? Amir al-Mu'minin said : I call them to obey God and if they rejected, I'll battle them. Ammar said : One who calls people to God, is never defeated. Ammar ibn Salāma joined Imam in Karbala and was martyred in the first attack.[4]

30. Qāsim ibn Ḥabib al-'Azdi

One of the shiites in Kufa, he came to Karbala with Sa'd's troops and joined Imam's camp before war.[5]

31. Qāsiṭ ibn Zahir[6]

As one of the companions of Amir al-Mu'minin(a) and of

1- Abṣar Al-Ayn 113
2- Wasilat Al-Darin 177
3- Abṣar Al-Ayn 113
4- Abṣar Al-Ayn 79
5- Abṣar Al-Ayn 109
6- He had been of Ali(s)' commanders in Siffayn and he was also present at wars of Jamal and Nahruwān with him. In Ziyarat of abode, it is read: "السلام على قاسط و كردوس ابني زهير التغلبي" (Wasilat Al-Darin 184)

Imam Hassan(a)'s, he remained in Kufa and he took part in wars especially in Siffayn. When Imam came to Karbala, he nightly joined him.[1]

32. Kardūs ibn Zahir

He was among the Companions of Ali(a) and nightly joined Imam along with his two brothers.[2]

33. Kananat ibn ʿAṭiq[3]

Among the pious men and Quran recitationers, he is of Kufian chivalrousmen. He came to Karbala and was martyred in the first attack. Some say his martyrdom happened after the first attack.[4]

34. Moslim ibn Kathir

He was among the followers in Kufa and of Amir al-Mu'minin(a)'s companions. His oneleg was injured in one of the wars, hence a crippled man, after which he might be said "A'raj". From Kufa, he joined Imam to Karbala and was martyred with him.[5]

35. Mas'ud ibn Ḥajjaj

He and his son were among the noted shiites and of known brave men. During Muhadinah, they came up to Karbala, remaining with Imam and both were martyred in the first attack.[6]

36. Maqsaṭ ibn Zahir

Being of the Companions of Amir al-Mu'minin(a), he and

1- Abṣar Al-Ayn 114 2- Abṣar Al-Ayn 114

3- According to Ibn Ḥajar in "Aṣaba", Kananah took part in Ohud war and his father was a Persian freeman of the Apostle(s). (Wasilat Al-Darin 184).

4- Abṣar Al-Ayn 114. 5- Abṣar Al-Ayn 108

6- Abṣar Al-Ayn 112

his two brothers foreran in the wars of Jamal, Siffayn and Nahruwan. He came up nightly to join Imam at Karbala, and was martyred.[1]

37. Naṣr ibn Abi Nayzar[2]

His father is of a non-Arab kings offsprings or of Negus sons and his son- Naṣr- served Imam Husayn ofter Imam Ali and Imam Hassan. From Medina, he followed Imam to Mecca and from Mecca to Karbala where he was martyred. First, he was a horserider but he was chased and martyred in the first attack.[3]

38. Nu'aman ibn Amru al-Rasbi

He and his brother were among the Kufians and of the companions of Ali(a). When Sa'd rejected Imam's words, he nightly came up to Imam and was martyred.[4]

39. Na'im ibn 'Ajalan

He and his two brothers, Nadar and N'aman, were regarded as the companions of Amir al-Mu'minin(a). In Siffayn, they stayed with him while being of the bravery and poetry. Nadar and N'aman passed away and Na'im stayed in Kufa and upon Imam's coming to Iraq, he joined him. On Ashūra, he set out to war and was martyred in the first attack.[5]

40. Zahir ibn Bashar al-Khash'ami

The writer of "Manaqib" has mentioned his name among the martyrs of the first attack[6] but in other sources, no citation of his name is seen.

1- Abṣar Al-Ayn 114

2- In "Kamil", Mabard has cited him to be as of non-Arab kings offspring, who took interest in Islam and in childhood he embraced Islam through the Apostle(s). (Wasilat Al-Darin 199)

3- Abṣar Al-Ayn 54

4- Abṣar Al-Ayn 109

5- Abṣar Al-Ayn 94

6- Manaqib ibn Shahrashūb 113.4

Descent of Triumph

Imam Ṣadiq (a) is quoted saying : I heard my father say that: As Imam's companions were in grip with Sa'd's troops, and war flared up, God commanded the angels to come down to Imam who was put, because of this, on horns of a dilemma : Triumph over the foes and or meeting God through martyrdom and he adopted the latter.[1]

Intercessory Petition

This time, Imam cried out :

أَما مِنْ مُغِيثٍ يُغِيثُنا لِوَجْهِ اللّٰهِ ؟! أَما مِنْ ذابٍّ يَذبُّ عَنْ حَرَمِ رَسُولِ اللّٰهِ؟!

Is there any redresser of grievances to help us for God's sake?! Is there any defender to fend off haram of the Apostle(s)?![2]

Names of other Martyrs

After a group of Imam's companions whose names were mentioned earlier were martyred, the turn of sacrifice went to other companions as well as his Hashimite family, who each welcomed the swords and spears, were clad in crimson garment of martyrdom, and met their Lord with blessing. The names of companions and then those of his family will be :

1. 'Abdullah ibn 'Amayr[3]

He is father of Wahab, a brave noble man who owned a house in Kufa near "Ba'r al-ja'd",[4] and his wife is Umm Wahab. One day, he came up to Kufa camp at Nukhaylah and observed

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1- Biḥar Al-Anwar 12.45; and in Kāfi, this hadith is quoted of Ḥadrat Abi J'afar Baqir(a) with a little difference from Abd Al-Malik ibn 'Ayn

2- Al-Malhūf 49

3- His nickname is Abu Wahab, of Bani Ulaym and his wife is Umm Wahab, daughter of 'Abd of Bani Namir ibn Qasiṭ (Wasilat Al-Darin 168)

4- I found no location named, "Ba'r Al-Ja'd" in "Mu'ajam Al-Baladan" and what is seen of proots at hand, it is said of a water-well near Kufa.

Kufa army that was moving forward to Karbala. He questioned them and was told that the army was going to fight Al-Husayn, son of the prophet's daughter!

He said : I swear to God I am eager to go to a holy war with the pagans and I hope the war with this people, fighting son of the prophet's daughter, may not be rated less than a holy war with the pagans recompensately. So he came up to his wife, Umm Wahab, and told her about his decision.

His wife said : That's a good idea. May God guide you to the best ways and thoughts. Do this and take me with yourself.

Nightly, he took his wife up to Karbala, beside Imam Husayn(a).

When Umar ibn Sa'd speared Imam, the Kufa army did so. Ziyad ibn Abih's slave, Yasar, and Ubaydullah's slave, Sālim, came into the battlefield asking for a warrior from Imam's troops. Ḥabib ibn Maẓāhir and Barir ibn Khadir rose up to go to battle, but Imam stopped them. Abdullah ibn 'Amayr stood up asking for a permission. Imam saw him a man of height and swarthiness with strong arms and open chest.

Imam said : I imagine you succumb your opponents, you can move towards them if you want to.

'Abdullah rushed to battle. Yasar and Salim standing in the battlefield asked of his kinship. He introduced himself.

They said : We don't know you! They asked for Zahir or Ḥabib or Barir, with Yasar standing in front.

'Abdullah said : you are disgraced of a war with people?! Whoever comes to war with you is better than you. Then he sword- attacked to kill him. Being busy with fighting, Sālim attacked him. Imam's companions shouted out : Salim is about to attack you! He didn't give a care to him and so he was stricken with his sword. 'Abdullah stretched his left hand, fingers of which were cut off but he never pitied Salim and killed him. He turned to Imam reciting Rajaz, boasting, and killed his two opponents :

إِنْ تُـنْكِرُونِي فَـأَنَا ابْـنُ كَـلْبِ حَسْبِي بِبَيْتِي فِي عُـلَيْمٍ حَسْـبِي
إِنِّي امْـــرِءٌ مَـــرَةٍ وَعَـــصْبِ وَلَسْتُ بِـالخَوَّارِ عِـنْدَ الحَـرْبِ

إِنِّي زَعِـــــــيمٌ لَكِ أُمَّ وَهبِ بِالطَّعْنِ فِيهِمْ مقدماً وَالضَّرْبِ[1]

Then Umm Wahab, Abdullah's wife, took her tent pillar and turned towards her husband, saying : May my parents be sacrified to you! Challenge for this household of the Apostle(s).

Abdullah drew her back to the women but she grasped his garment, saying : I never leave you unless I am killed. While having his right hand glued to sword because of the blood left-over of thoes killed as well as his left hand with mutilated fingers, he could hardly pull his wife back.

Imam came close, saying: May God reward you, the family. Go back to women and stay with them. God bless you, women should not be up to war, so she returned.

Amru ibn Ḥajjaj Zubaydi invaded the right wing of Imam's division and the companions resisted. Shimr raided the left wing, but they were still standing against the attacks, counter- attacking them with spears.

Abdullah, this lion-hearted warrior, who was combating in the left wing of Imam's troops, killed some of them. This time, Hani ibn Thabit Ḥadrami and Bakir ibn Ḥay Tamimi attacked and martyred him. After this, Sa'd's army, cavalries and infantries, all of a sudden attacked the companions. A heavy fighting broke out and most of the companions fell down. As the mist of fighting faded, Abdullah's wife moved towards his dead body, and cleaned his face, saying: May divine heaven come clean to you! I want the God who subsisted you heaven to join me your company in paradise.

This time, Shimr ordcred his slave to strike her down with his tent pillar, which fulfilled Umm Wahab's desire of being martyred close to her husband.[2]

1- I'm of Kalb if you know not me
my family is in Bani Ulaym, enough be
with a strength of sword, a man free
against a problem I'm not enfeeblee
O Umm Wahab! committed to bring to knee
with strike of sword I face the enemy 2- Abṣar Al-Ayn 106

2. Sayf ibn al-Ḥārith

3. Malik ibn 'Abdullah[1]

On Ashūra, these two maternal brothers along with their slave, Shabīb, witnessing Imam's status, came up to Imam weepingly and stayed with him. Imam said to them : O my brother's sons! Why are you weeping?! By God, after a few hours, you'll be lightened up in the eyes.

They said : May God sacrifice us to you, we are not weeping for ourselves but we cry because we see you besieged by the crowd and we have no power more than our lives to support you! Imam said : May God grant you the best reward for your assistance, as well as that of the believers'. Both stood while Ḥanẓalat ibn As'ad preached for Kufians and fought as far as he was martyred. Then they went towards Kufa army, turning to Imam and said : al-Salam-o 'Alayk yabna Rasulallah!

Imam said : May God bless and grace you.

While they were coordinatively fighting one after another, they were martyred.[2]

4. Amru ibn Khālid al-Saydawi[3]

5. S'ad Mawlay-i Amru[4]

6. Jabir ibn Ḥarith[5]

1- These two are maternal brothers and their fathers are Ḥārith and 'Abdullah, sons of Sari'a ibn Jābir of Hamdan. (Wasilat Al-Darin 154)

2- Abṣar Al-Ayn 78

3- Amru ibn Khalid, was a noble man and of the House(s) devotees in Kufa. He uprose with Moslim ibn Aqil and for the Kufians left him alone, he had no way but to hide himself. He was in hiding until he heard Husayn's envoy from Batn Al-Rrumah (Qays ibn Musahhar) being martyred. He with his lord, Sa'd, moved to join Imam. (Wasilat Al-Darin 176)

4- Following Amru ibn Khalid, he joined Imam on the way. He was a noble and magananimous man, martyred in Karbala. (Abṣar Al-Ayn 68)

5- Possibly this man is the same Jinadah ibn Harath, who is cited to be Jābir by Muqarram and Samawi has said him to be Jabbar and Ḥayyan, that is not true. (Abṣar Al-Ayn 84)

7. Majma' ibn 'Abdullah[1]

These four great men attacked the Kufians and as they were centered within the enemy, the Kufian troops surrounded them separating them from other Imam's companions. Imam sent his brother, Abbas to help them out of surrounding, while they had been utterly wounded but on the way back, the enemy again sword-attacked them. Being wounded, they battled to be martyred.[2]

This moment, Amru ibn Ḥajjaj with his troops once again attacked the right wing of Imam's campanions and as they approached him, the companions kneeled down to spear-target them, so the horses of the troops failed to move even a bit. On their way backward, the companions speared a few dead and scores of others wounded.[3]

8. Barir ibn Khadir

As the war escalated, a man of Kufa army, Yazid ibn Ma'qal came into arena of battle, calling Barir : How do you see the work of God about yourself?!

Barir said : By God, He did good to me and led you to a wrong way.

Yazid ibn Ma'qal said : You're a liar. you were not a liar before! I testify you are one of the misguided ones!

Barir said : Do you want me to mutually curse you to ask God to damn the liar and to kill the one that is wrong?

He accepted and they lame in to grip, trading two strikes. Yazid ibn Ma'qal hit Barir with no harm to him. Barir did so, splitting his hat through the brain and he fell down. while he had Barir's sword dipped into his head, Barir was moving it out.

This time, another man, Radi ibn Manqaz attacked him and they, for an hour, were fighting with each other until Barir

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1- Mujamma' ibn Abdullah was among the followers and of the companions of Amir Al-Mu'minin(a). He was present in Siffayn. His father is 'Abdullah of the companions of the Apostle(s). (Wasilat Al-Darin 192)

2- Maqtal Al-Husayn of Muqarram 3- Irshad-e Shaykh Mufid 102.2

knocked him down, sitting on his chest.
The man cried out : Where are my fellows to help me out?!
K'ab ibn Jabir came to assist him. He was told : This man is Barir ibn Khadir, the recitationer, who sat at mosque teaching us Quran. He didn't give it a care and spear-attacked Barir's back.

When Barir felt the sharp spear on his back, he fell himself onto Radi, piecing off with his teeth part of Radi's nose. K'ab ibn Jābir pushed the spear more, with having Barir pulled aside from Radi and martyred Barir. May God bestow him a paradise.(1)

'Afif(2) says : I seem to look at Radi who was getting up and dusting off his garment, and said to K'ab : O brother of Azdi! You did me a big service I'll never forget.

Yusif ibn Yazid says : I asked Afif if he had witnessed Barir and Yazid ibn M'aqal cursing each other :
Afif said : Yes, I saw and heard it myself.
Returning from Karbala, K'ab ibn Jabir- murderer of Barir - was told by his wife and his sister, Nawar : you helped the enemy of Fatima's son and killed the great recitationer of Quran - Barir, that's a great sin! I swear I never talk a word to you.(3)

Ubaydullah, his cousin, became angry with him and said : Woe unto you! You killed Barir?! What hope of you to keep to meet God?!
It has been written : K'ab was remorseful of what he had done and versified poems in which he recalled his grief over commission of the great crime.(4) (5)

1- Kāmil Ibn Athir 66.4

2- He is Afif ibn Zahir ibn Abi Al-Khuns, one of those who eye-witnessed event of Karbala.

3- Nafs Al-Mahmūm 261, quoted of Ṭabari.

4- of his poems, here comes a well-known verse :

وَلَمْ تَرَ عَيْنِي مِثْلَهُمْ فِي زَمانِهِمْ
أَشَدَّ قِراعاً بِالسُّيُوفِ لَدَى الوَغا

وَلا قَبْلَهُمْ فِي النّاسِ إِذْ أَنا يافِعٌ
أَلا كُلُّ مَنْ يَحْمِي الذِّمارَ مُقارِعُ

"Ever since I was adolescent
never like those brave men I saw
the harshest strikes they hit in battle
whoever performs his duty, this is how

9. Amru ibn Qarzat ib K'ab Ansari

His father was among the companions of the Apostle(s) and of Amir al-Mu'minin(a). He took part in all wars of Imam Ali(a) who had oppointed him as authority of Fars. He passed away in the year 51. He has offsprings, the most known of whom are Amru and Ali Amru joined Imam at Karbala during Muhadinah, and was sent to guide S'ad. This went on when Shimr appeared, disconnecting this relationship.(1)

On Ashūra, after getting Imam's permission, he went to battlefield while boasting :

قَدْ عَلِمَتْ كَتِيبَةُ الأَنصارِ أَنِّي سَأَحْمِي حَوْزَةَ الذِّمارِ
ضَرْبَ غُلامٍ غَيْرِ نَكْسٍ شارِي دُونَ حُسَيْنٍ مُهْجَتِي وَدارِي(2)

After this, Qarza fought for an hour and came back to Imam, defending Imam against the enemy(3)

Ibn Nama says : He shielded his chest and face against the spears away from Imam. Being severely wounded, he said to Imam : O descendant of the Apostle(s)! I fulfilled my promise?! Imam said : Yes, you'll be in heaven sooner than me. Greet the Apostle(s) on my behalf, telling him I'll follow you.

Having heard these tidings, Amru fell down and died.

But his brother who had come to Karbala with S'ad, seeing him dead, came out of the army and cried out : O Husayn! You deceived my brother and killed him !

Imam said : I didn't. God guided him and you're gone astray.

He said : May God kill me if I kill you not or be killed by you! Then he attacked Imam.

Nāfi'a ibn Hilal speared him down and his fellows carried him

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5- Hayat Al-Imam Al-Husayn 209.3 1- Wasilat Al-Darin 173

2- Corps of Ansar knows
of my purport of one whose life I make a support
as an embattled youth my strikes suffice
to Al-Husayn my life and property I sacrifice!
Ibn Nama says : In last line, an objection lies about S'ad as mentioned earlier.

3- Nafs Al-Mahmūm 262

away the scene of battle, healing his wounds to recover.[1]

10. S'ad ibn Ḥarith

11. Abu al-Ḥatūf ibn Ḥarith[2]

These tow people came to Karbala with S'ad. As Āshūra broke out, Imam Husayn(a) was calling : "أَلا مِنْ ناصِرٍ يَنْصُرُنا" and children and women began to wail, Leaving Imam. Upon observing the scene, both could not stand and pulled their swords on the troops of enemy, fighting so much as they were martyred.[3] Some people have written : These two brotters were martyred in the very last moments Imam was alive and after martyrdom of the companions.[4]

12. Nāfi'a ibn Hilāl

He was among the companions of Amir al-Mu'minin(a), a great brave man, a recitationer of Quran and a hadith writer. He fought in wars of Jamal, Siffayn, and Nahruwan, serving Ali(a). As earlier said, he along with three of his friends joined Imam on the way of his coming to Iraq. Amru ibn Qarẓa being martyred, his brother, Ali ibn Qarẓa stepped into the battlefield to take his revenge. Nāfi'a ibn Hilal atacked him and he was wounded. His fellows dashed to save him but Nāfi'a ibn Hilal fought them, boasting :

إِنْ تُـنْكِرُونِي فَـأَنا ابـنُ الجَـمَلِي دِينِي عَلَى دِينِ حُسَيْنِ بـنِ عَـلِي[5]

A man, Muzaḥim ibn Ḥarith, responded him : I follow religion of

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1- Abṣar Al-Ayn 92

2- S'ad ibn Ḥārith ibn Salma Ansari and his brother, Abu Al-Ḥatūf both were of Kharijites and they came to Karbala with S'ad to battle Husayn. In the afternoon of Ashūra, when Imam's companions were martyred, remaining only Sawyd ibn Amru and Bashar Amru Ḥadrami who heard women and children of the House(s) :"لاحُكْمَ إلاّ لِلّهِ وَلا طاعَةَ لِمَنْ عَصاهُ"

This is Al-Husayn, son of the prophet's daughter, and we expect his ancestor's intercession in the Resurrection, why should we fight him?, so they joined him. (Wasilat Al-Darin 149)

3- Maqtal Al-Husayn of Muqarram 240

4- Abṣar Al-Ayn 94

5- In case you know me not, I'm a Jamali
my religion and creed is of Husayn ibn Ali

so and so!

Hilal said : You have the devil's religion, and attacked him. He wanted to retard but Nāfi'a hit him dead.

Amru ibn Ḥajjaj shouted : Do you know whom you're fighting with?! Noone gets to the battle of Husayn alone!

Abu Mukannaf says : Nāfi'a ibn Hilal wrote his names on the poisoned spears and launched them, killing twelve of S'ad's troops and wounding many others. Running out of spears, he unsheaved his sword and attacked them, saying :

أَنَـــا الهُـــزبر الجَـــمَلي أَنَـــا عَـــلى دِيـــنِ عَـــلي[1]

Enemy troops found no way out but gang-attack him, so he was surrounded, speared and stoned until his arms broke and was held captive. Shimr and a number of others handcuffed him to S'ad.

Umar ibn S'ad said to him : O Nāfi'a ! Woe betide you! why on earth did you do this to yourself?!

He said : I murdered twelve of you and I don't blame myself. If I had my arms healthy, you could hardly detain me.

Shimr said to S'ad : kill him!

S'ad said : You've brought him. You kill him if you want to!

Shimr unsheaved his sword to kill Nāfi'a.

He said to Shimr : I swear if you were a moslem, you had a hard time to meet God and our blood remained a heavy burden over your shoulders. I praise God who ordained our death in the hands of the worst man! May God bless him.[2]

13. Abu al-Sh'atha' Kandi

His name is Yazid ibn Ziyad[3] and he had come to Karbala. As the war broke out, Husayn's words were rejected, and he

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1- I'm a Jamali galant man

I follow Ali and his religious clan 2- Absar Al-Ayn 87

3- In the pilgrimage of abode, it is read : He was a noble brave man and came out of Kufa, joined Imam before he met with Ḥurr and finally he came to Karbala. (Wasilat Al-darin 103)

"السَّلامُ عَلى يَزيدِ بن مُهاجِرِ الكِنْدِيّ"

joined Imam.

Being a dexterous archer, he kneeled against Imam, spearing the enemy a hundred and Imam said :

O God! Set his spears at the target and reward him Thy Heaven!

And when he was finished with his spears, while standing up, he said :

I killed five of S'ad's troops. Later, he attacked the enemy, leaving nineteen of them dead and then he himself was martyred.[1] He was boasting on his attack :

أَنَـــا يَـــزِيدٌ وَأَبِي مُـــهاجِرُ أَشْـجَعُ مِـنْ لَـيْثٍ نَـبِيلٍ خـادِرُ
يـــا رَبِّ إِنِّي لِـلحُسَيْنِ نـاصِرُ وَلِابْنِ سَعْدٍ تارِكٌ وَهاجِرُ[2] [3]

14. Moslim ibn 'Uwsjah

He was s noble worshipper and a pious man, among the companions of the Apostle(s). Everyone always spoke of his courage in wars and Islamic conquests.[4]

Amru ibn al-Hajjaj who was at the left flank of S'ad's division atacked the right flank of Imam's army-led by Zahir ibn Qayn- at the Euphrates region. It lasted for an hour when Moslim ibn 'Uwsjah Asadi was knocked down and martyred.

This great man acted on behalf of Aqil in Kufa, collecting assets, purchasing weapons and securing allegiance of people.

On Ashūra, he boasted in a praiseworthy campaign while reciting:

إِنْ تَسْأَلُوا عَنِّي فَـإِنِّي ذُو لبـد مِنْ فَرْعِ مِنْ ذُرىٰ بِـنِي أَسَـد
فَمَنْ بَغانِي حـائِرٌ عَـنِ الرَّشَـد وَ كافِرٌ بِدِينِ جَبّارٍ صَـمَد[5]

1- Maqtal Al-Husayn of Muqarram

2- I'm Yazid, son of Muhājir
than the lion of woods, I'm a braver
O God, I'm Husayn's defender
but of Ibn S'ad, I'm a loather

3- Wasilat Al-Darin 103

4- Abṣar Al-Ayn 61

5- If I'm asked I'm a galant I say
of a group of Bani Asad-elect hy way
one who cruels me hath no happy day
infidel, atheist, apostate and astray

Those present at the scene of camaign say that, upon subsiding of the war, they saw that 'Uwsjah lying on the ground on his last moments of life when Imam appeared at his pillow and said : O Moslim ibn 'Umsjah, God blees you, reciting the verse

"فَمِنْهُمْ مَنْ قَضى نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَما بَدَّلُوا تَبْدِيلاً"[1]

Ḥabib ibn Maẓāhir approached, saying : O Moslim! Your martyrdom comes heavy upon me. I give good news of paradise.

Moslim ibn 'Uwsjah said in a weak tone of voice : May God reward you too.

Ḥabib ibn Maẓāhir said to him : If I were not to join you this moment, I'd like you to put me your legatee to execute your wills.

'Uwsjah said : I will you to Imam Husayn whom you sacrifice your life to, pointing to Imam.

Ḥabib said : By God of K'aba, I'll do so.

Moslim ibn 'Uwsjah lost life and was blessed with the Truth. This time, Moslim's slave cried out : Ya Sayyida! Wa Yabna 'Uwsjata!

Ḥajjaj's troops shouted that : We killed Molism ibn 'Uwsjah!

Shabath ibn Rab'aie said to a few of his fellows standing by him: May your mother weep over your death! you killed yourself by your hands, downgrading yourself. You take joy, this time, that a sturdy man like 'Uwsjah is killed by you?!! By God, I saw him in a holy place among moslems. I beheld him in plain of Azerbaijan, before all people arrive, havng killed six infidels. You are glad you've killed such people?! It's written : Moslim ibn 'Uwsjah was martyred by two people named Moslim ibn 'Abdullah Dabābi and 'Abd al-Rahman ibn Abi Khushkara Bajali.[2]

15. Ḥurr ibn Yazid Riyāḥi

He was a noble man in his fellow - tribesmen,[3] who finally said to call of God, here am I, and happily welcomed martyrdom and assisted descendant of the prophet. He bravely was fighting and boasting :

1- Sura of Aḥzāb : 23 2- Nafs Al-Mahmūm 264

3- Translation of Ḥurr is previously footnoted.

إِنِّي أَنَا الحُـرُّ وَ مُـؤْوِي الضَّـيْفِ أَضْرِبُ فِي أَعْراضِكُـمْ بِـالسَّيْفِ
عَنْ خَيْرِ مَنْ حَلَّ بِـلادَ الخَـيْفِ أَضْرِبُكُمْ وَلا أَرىٰ مِنْ حَيْفِ[1]

Ḥurr with Zahir ibn Qayn were battling the enemy,[2] when one was encircled by the enemy, the other broke the seige. They fought this way for an hour until Ḥurr's horse was wounded. He battled on horse and recited poems when a man, Yazid ibn Sufiyan who was his long-simmering enemy, attacked him - intrigued by Ḥaṣin ibn Numayr - but Ḥurr never hesitated to pity him and sword-killed him. This time, a man, Ayyub inb Sharḥ, speared Ḥurr's horse dead. Ḥurr inevitably got off and fought until he killed forty or more of them. Now, Ibn S'ad's infantries attacked and killed him. Imam's companions hastened to him and placed him in front of the tent he was fighting. Imam sat beside him and said, cleaning blood of Ḥurr's face : You're a free man as your mother named you, Ḥuur, freeman. You're free in this world and the world hereafter.[3]

In eulogy of Ḥurr, one of Imam's companions composed the poem :

لَـنِعْمَ الحُـرُّ حُـرُّ بَـنِي رِيـاحِ صَبُورٌ عِنْدَ مُشْـتَبَكِ الرِّمـاحِ
وَنِعْمَ الحُرُّ إِذْ فـادىٰ حُسَـيْناً وَجادَ بِنَفْسِهِ عِنْدَ الصَّباحِ[4]

And some people ascribed the poem to Ali ibn

1- I'm Hurr, indeed, hosting the guest
with my sword I strike you in gest
I support resident of Khayf, man of best
with no fear I strike you on the chest

2- Yet, Khawrazmi has said that Ḥurr ibn Yazid, as repented and came up to Imam, said : Yabna Rasulallah! I was the first who blocked your way. Let me be the first to be killed before you, hoping that in the Resurrection I might shake hands with your ancestor.

Imam said : you are among the ones, whose repentance God has approved.So the first man who was pioneer in fighting was Ḥurr ibn Yazid Riyāḥi. (Maqtal Al-Husayn of Khawrazmi 10.2)

3- Ḥayāt Al-Imam Al-Husayn 221.3

4- A good freeman of Bani Riyāḥ, Ḥurr
resistant against spears launched, Ḥurr
a good man who sacrificed his life, Ḥurr
to Al-Husayn when the morning cracked, Ḥurr

Al-Husayn(a)[1]and some others said Imam Husayn himself has made it.[2]

Hoisted, in love, waving banner of assistance
on the way of religiosity, happy of insistence
become free, tore off black veil of ignorance
ecstasied, made a poem of awakening in brilliance[3]

16. Ḥabib ibn Maẓāhir[4]

He was among the companions of the Apostle(s), a resident of Kufa and of Ali's companions. He served Ali(a) in wars and was included among his special companions, a bearer of that great man's knowledge. He is among those who eagerly vied for assistance of Imam.[5]

Ḥabib ibn Maẓāhir and Molsim ibn 'Uwsjah in Kufa secured allegiance for Imam and as Ubaydulah ibn Ziyad came to Kufa, and Kufians left Moslim alone, people of Ḥabib ibn Maẓāhir and 'Uwsjah hid them away from being harmed. When Imam came to Karbala, they both moved towards him. During the days they went on hiding and in the nights continued their way to reach Imam's tented camp.[6]

When Imam asked for a break to hold noon prayer, Ḥaṣin ibn Tamim said : Your prayer comes not approved!!
Ḥabib ibn Maẓāhir responded : you imagine the prayer by the progeny of the Apostle(s) is not approved and yours, O stupid, is?!
Ḥaṣin ibn Tamim attacked him and Ḥabib counter-attacked, striking face of his horse that led Ḥaṣin to fall down the horse. His fellows came to help him and Ḥabib was still attacking and boasting:

1- Maqtal Al-Husayn of Khawrazmi 10.2 2- Maqtal Al-Husayn of Muqarram 245
3- The poem is originaly composed in Persian by Muhammad Ali Mujahidi (Parvanah).
4- some called Maẓāhir as Muzahhar. 5- Nafs Al-Mahmūm 302
6- Abṣar Al-Ayn 57

أَنَـــا حَـــبِيبٌ وَأَبِي مُـــظَهَّرُ فارِسُ هَيْجاءٍ وَحَرْبٍ تَسْـعَرُ
أَنْـــتُمْ أَعَـــدُّ عُـــدَّةً وَأَكْـــثَرُ وَنَحْنُ أَوْفىٰ مِـنْكُمْ وَأَصْـبَرُ(1)

He killed a number of them until Badil ibn Ṣarim hit him with sword and another man of Tamim also spear- attacked him. He fell down the horse, wanting to get up but Ḥaṣin again hit him on the head and the man of Tamim beheaded Ḥabib, hail divine paradise!

Ḥabib ibn Tamim said to that man of Tamim : We're implicated in this murder!

He said : I myself killed Ḥabib !

Ḥaṣin ibn Tamim said to him: Give me his head to hang on my horse so the people might know I implicate in killing him! I'll then give it back to you to take it to Ubaydullah for the prize!! But he rejected!

Their friends intermediated between them and Ḥaṣin hanged the head on the horse, dangling around in the troops! He then gave him back the head.(2)

Muhammad ibn Qays has said that Ḥabib's being martyred came to be a very heavy burden upon Imam, so breaking his heart and said : I expect God rewards my followers and supporters.

Elsewhere it reads about Imam saying : O Ḥabib! How

1- I'm indeed Ḥabib and my father, Muẓahhar, outraged
I'm an infantry of battle if war waged
in numbers and in arms You're overengaged
in faith and in patience we're more gauged

2- After event of Ashūra, The man of Tamim hanged the head on his horse and came to Kufa towards palace of Ubaydullah! Ḥabib's son-Qāsim an under-age boy- noticed his father's head and went after the man!
Tamimi asked : Why don't you leave apart?
Qasim said : This is my father's head. Give it to me to bury.
He said : Amir is not happy with this and I want him to prize me!!
Qasim said : God will grant you the worst prize for your crime. He began to cry and left him.
After a long time, Ḥabib's son joined Muṣ'aab ibn Zubayr's army and killed his father's murderer noontime when he was asleep at his tent. (Abṣar Al-Ayn 59)

selected you were before God who bestowed you a good luck of completing the whole Quran every night.[1]

Anyway, what is said reveals that Ḥabib ibn Maẓāhir had been martyred before noon prayer.

The Last Prayer

When it was time for noon prayer, a man called Abu Thamāmah Ṣaydāwi[2] said to him : O Aba 'Abdullah! May my life be sacrificed to you, they have neared us. By God I must get killed before you and I'd liked to have my prayer held with you when I meet God!

Imam looked up the sky and said : you mentioned the prayer, may God place you among the prayer holders.

Then Imam told Zahir ibn Qayn and Saeed ibn 'Abdullah to stand ahead of him until he can hold his prayer. Imam along with half of his companions performed prayer of fear.[3]

17. Sa'id ibn 'Abdullah Ḥanafi[4]

Saeed ibn 'Abdullah stood ahead of Imam and Imam held prayer. He fell down due to being speared by the enemy and was saying : O God! Damn this group of people as Thou did to people of Ād and Thamūd. Greet your prophet on my behalf, he also said : O My God! I endured the wounds to feel Thy recompense in assisting the descendant of Thy Messenger(s).

Then he favored Imam, saying : Did I keep my promise, O son of

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1- Nafs Al-Mahmūm 277

2- It is recorded as "Abu Thamamah Ṣa'idi in Tarikh-i Ṭabari and other sources.

3- Biḥār Al-Anwar 21.45

4- He was among the faces of Shi'a in Kufa, both courageous and worshipper. In the third place, he carried letters of Kufians to Imam in Mecca, who sent back the responses through him before Moslim ibn Aqil. When Moslim came to Kufa, Saeed ibn 'Abdullah uprose after Abis and Ḥabib ibn Maẓāhir, declaring his allegiance and assistance. Moslim once again sent him with a letter to Imam in Mecca, who was accompanied by Saeed ibn 'Abdullah and he came to Karbala where he was mortyred. (Wasilat Al-Darin 146)

the Apostle(s)?!
Imam said : yes, you'll be ahead of me in Heaven. He got martyred while thirteen arrows he had on his body other than lance or swordthrust.

As Imam finished praying, he told hid companions : O my companions! This is the heaven with its gates being unclosed to you, its streams running and its fruits ripened. This is the Apostle(s) and these are the martyrs in the path of God. They're waiting for you to go, giving the good tidings of paradise. So support the divine and prophetic religion and defend haram of the prophet.

The companions said to Imam: May our souls be sacrificed to you and our blood be protective of yours. We swear that you and your haram are not harmed as long as one of us survives.[1]

18. Abu Thamamah Ṣa'idi

He was called Amru ibn 'Abdullah ibn K'ab and among the followers, a man of valor and a figure of Shi'a. Included among the companions of Amir al-Mu'minin(a), he joined him in wars. After Amir al-Mu'minin(a), he turned out to be of Imam Hassan's companions and stayed in Kufa. When Mu'awiya died, he wrote to Imam Husayn and invited him. He was among the Aqil's commanders,[2] who surrounded Ubaydullah in his palace.

As people left Moslim alone, Abu Thamamah lived in camera. and Ibn Ziyad was after him day and night! Accompanied by Nāfi'a ibn Hilal, he joined Imam on the way to Karbala and on Ashūra, after Imam held his prayer, he said to him: Ya Aba 'Abdullah! I've decided to join my friends and I feel unhappy that I survive, seeing you dead.

Imam approved and said : we join you after an hour. He was

1- Maqtal Al-Husayn of Muqarram 246; Tanqih Al-Maqal 28.2

2- Shaykh Mufid has said : When Moslim ibn Aqil came to Kufa, Abu Thamamah cooperated with him, and on behalf of him was in charge of receiving assets from the Shiites. Through the assets received, he purchased weapons thanks to his insight in arms. (Irshad-e Shaykh Mufid 46.2)

engaged in a heavy battle with the infidel troops insofar as he was seriously injured. This time, a man, Qays ibn 'Abdullah Ṣa'idi, his cousin, and his simmering enemy, killed him. His martyrdom post-dated Ḥurr's.(1)

19. Salamn ibn Madārib

He was Zahir ibn Qayn's cousin and came with him to the pilgrimage. He followed Zahir o8n the way and both joined Imam. He came to Karbala where, at noon of Ashūra after holding noon prayer with Imam, he was martyred prior to Zahir.(2)

20. Zahir ibn Qayn Bajali

He was a nobleman and brave among his people. He resided in Kufa and his audacity won fame in wars. At first, he adhered to Uthman, but he changed his faith after meeting Imam thanks to divine guidance. He turned out to be among the shiites of Ali(a) and the House(s). He joined Imam(a) at Karbala.

On Ashūra, having performed noon prayer with Imam, he tapped Imam's shoulders, boasting :

أَقْدِمْ هُدِيتَ هـادِياً مَـهْدِيّا　　اَلْـيَوْمَ تَـلْقىٰ جَـدَّكَ النَّـبِيّا

وَحَسَـنـاً وَالْمُرْتَضىٰ عَـلِيّا　　وَذا الجَنـاحَيْنِ الفَـتىٰ الكَمـيّا

وَأَسَدَ اللّٰهِ الشَّهِيدَ الحَيّا(3)

Then he came into the battlefield and fought hard with the Kufian troops,(4) killing one hundred and twenty of them. He was ranked one of the companions loyal to Imam, fighting until he attained sublime status of martyrdom.(5)

Bashir ibn 'Abdullah Shu'abi and Muhajir ibn Benūs Tamimi attacked and martyred him.

1- Abṣar Al-Ayn 69.　　2- Abṣar Al-Ayn 100.

3- Move forward, O the guided and leader of the day

Your ancestor, the Messenger(s), You'll meet today

Al-Hassan Mujtabā, Ali Murtidā, followers of the way

J'afar Ṭayyār, the brave man of no decay

Ḥamza, God's lion, martyr of this day　　4- Nafs Al-Mahmūm 277

5- Nafs Al-Mahmūm 181

After his martyrdom, Imam said : O Zahir! May God favor you and eternally curse your murderers and those cursed who are metamorphesized.(1)

Having heard of Zahir ibn Qayn's murder, beside Imam, his loyal wife said to his slave : Go and dress your lord, Zahir, in shroud. Zahir's slave observing Imam's saint body in murder site said to himself : How do I shroud my lord, Zahir, but leave Husayn(a) naked?! I swear I don't do so . Then he wrapped Imam in a cloth he had and shrouded Zahir in a tattered cloth.(2)

21. Ḥajjaj ibn Masrūq al-J'afi

He was among the shiites of the Companions of Amir al-Mu'minin(a) and a resident of Kufa. When Imam departed to Mecca, he came to Mecca from Kufa. Meeting Imam, he was at his service saying Azān prayer call for him. On Ashūra when the war was raged, Ḥajjaj ibn Masrūq came forward to ask for a permission of fighting. He fought for a while and returned, while his body shrouded in blood, boasting :

اَلْـيَوْمَ اَلْـقَى جَـدَّكَ النَّـبِيّا ثُمَّ اَبـاكَ ذَاالنَّـدىٰ عَـلِيّاً

ذاكَ الَّذِي نَعْرِفُهُ الوَصِيّا(3) (4)

Imam said : I also join you and meet them. Then Masrūq went back to the battle field, fighting as much as the extent of martyrdom.(5)

22. Yazid ibn Maghfil J'afi

He was regarded as one of the good poets, shiite brave men and among the Companions of Ali(a) in siffayn war. In Mecca, along with Ḥajjaj ibn Masrūq he joined Imam. During Ashūra, he asked Imam for a permission to fight, boasting :

أَنـا يَـزِيدُ وَأَنَـا ابْـنُ مـغفلِ وَفِي يَمِينِي نَـصْلُ سَـيْفٍ مـصقلِ

أَعْلُو بِهِ الهاماتِ وَسْطَ القَسْطَلِ عَـنِ الحُسَـينِ المـاجِدِ المُـفَضَّلِ

1- Biḥar Al-anwār 25.5

2- Tazkrat Al-khawas 145

3- Today your ancestor, Messenger(s), I meet
next to Murtida Ali I take seat
one, legatee of the prophet we posit

4- Maqtal Al-Husayn Muqarram 254

5- Abṣar Al-Ayn 89

ابْنُ رَسُولِ اللّٰهِ خَيْرِ مُرْسَلِ[1]

And he fought so bravely that the enemy was astonished. After killing a number of them, he was martyred.[2]

23. Ḥanẓalat ibn As'ad Shiyami

He was among the great men of Shi'a, an eloquent man, courageous and a recitationer of Quran. He had a son, Ali, recalled in history. After Imam reached Karbalā, Ḥanẓala joined him in there. Imam sent him as a messenger to S'ad and when it was Ashūra, he came up to Imam, asking him a permission for jihad. He stood ahead of Imam and began to talk to Kufians : O people! I fear your fate as of the day of Aḥzāb, and Noaḥi Ād and Thamūd. O people! I fear your infamy in the Resurrection, the day no protector exists but God, and one who is gone astray has no way to guidance. O people! kill not Husayn because God keeps you in pain and one who keeps slandering suffers a loss.

Imam said to him : When you called them upon the truth, they rejected and decided to shed your companions and your blood, they deserve pain.

Ḥanẓala said to Imam : You're right. I be your sacrifice Do you permit me to rush to meet God, by joining my brothers?

Imam permitted him by saying : Go towards something that is better than world and what it includes, towards a world that is infinite and a kingship that is immortal. Ḥanẓala said : Praise be upon Aba 'Abdullah and his family, may we meet each other in Paradise!

Imam said : Amen! Amen!

He then attacked the Kufian army. In the end, they assailed and

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1- I'm Yazid, son of Maghfil hold
a polished sword in my right hand I hold
On the heads in the mists I strike cold
Al-Husayn, the great man of excellence I defend, behold
a descendant of the Apostle(s), the best prophet everyone told

2- Abṣar Al-Ayn 91

martyred him, May God bless him.[1]

24. Abis ibn Abi Shabib[2]

He was of Bani Shākir, a clan of Ḥamdan. Abis was among the Shiite authorities, their head, a brave man, a potent orator and a hard working and theologic worshipper.[3] [4]

He was saying on Ashūra : Today is the day we must attempt to become prosperous as much as we can because from today on it is accounted and action is of no use. He then came up to Imam and said : Ya Aba 'Abdullah! I swear no one on earth here and there is dearer and more beloved than you are to me. If I had something dearer than my flesh and blood to sacrifice, thus repelling your murder, I would deliver it any moment.

He then said : "اَلسَّلامُ عَلَيْکَ يا اَبا عَبْدِاللّٰهِ اَشْهَدُ اَنِّي عَلٰى هُداکَ وَهُدىٰ اَبِيکَ"

"Peace be upon you, O Aba Abdullah, I witness I am steadfast in your way and your father's, and I go a straight path",

moving towards the enemy with his sword.

Rabi'a ibn Tamim says : As I saw Abis coming into the

1- Abṣar Al-Ayn 77

2- Some have said him to be Abis ibn Shabib (Tazallum Al-Zahra 192) but he is recorded to be Abis ibn Abi Shabib in Abṣar Al-Ayn 74 and Tanqiḥ Al-Maqal 112.2)

3- Essentially, Bani Shākir has been of the enthusiasts of the House(s), particulary that they showed great cordiality towards Amir Al-Mu'minin(a). Naṣr ibn Mazahim has said in the book", Waqa't siffayn" that Amir Al-Mu'minin(a) said in Siffayn war : If Bani Shakir numbered one thousand, the right of worshipping God would come true. And Bani Shakir had been among the courageous in the war for which they were called "Fatiyan Al-Ṣabaḥ" or the morning chivalrous people.

Abu Mukhannaf says : when Moslim ibn Aqil came to Kufa, resided in Mukhtar's house and the shiite people got together, he read out Imam's letter for them. They all cried, eighteen thousand or more of them swore allegiance to him. Abis ibn Shabib stood up saying : I don't tell you about people because I don't know what they intend in their hearts, but I say of myself: I fulfill your call and battle your enemy until I meet God, having no intention but His pleasure.

This time, Ḥabib rose up and approved of what Abis said.

Upon allegiance, Moslim wrote a letter to Imam to Mecca through Abis ibn Shabib. (Wasilat Al-Darin 158)

4- Abṣar Al-Ayn 74.

battlefield, I knew him because I remembered his background in wars, as one of the bravest of all. I told S'ad's troops : This man is the lion of lions, son of shabib, lest you might fight him. This time, Abis was crying and asking for a fight but no one dared to battle him.

Umar ibn S'ad said : So, throw stones at him. The troops obeyed and did so.

Abis, seeing the situation, took off his armor and helmet and attacked the troops.

It's high time to get naked
Leaving body to become soul marked
I learned my death is in survival
As I abandon life I'm eternal
What is other than rebellion and frenziness
In this way is to turn to strangeness

Rabi'a ibn Tamim says : I swear to God I saw him destroying over two hundred fighters. After this, he was attacked from all around and was martyred. I observed men holding Abis's head and they were quarrelling. One said he had killed him and the other said such a thing.

Umar ibn S'ad said : Don't quarrel. I swear that one man could not have killed him.[1]

space and existence is filled with your joy, Abis! over your death the wond is deeply vexed, Abis Body naked of thee and thou naked of thy body thou can not be more naked than this, Abis[2]

25. Shawẓab ibn 'Abdullah

He was among the shiite authorities, a rare gallant man and a preserver of Amir al-mu'minin(a)'s hadith. He organized sessions on hadith for which the shiite people came to learn. He joined Abis ibn Abi Shabib to come to Mecca from Kufa, staying

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1- Maqtal Al-Husayn of Khawrazmi 22.2

2- The poem is composed by Muhammad Ali Mujahedi

with Imam until Ashura came. Once the war broke out, he fought bravely. Abis asked of his will for assisting Imam and he expressed his determination for martyrdom. He fought as long as he achieved martyrdom.[1]

26. Jawn Ibn Abi Malik[2]

He was dark- colored servant of Abuzar Ghaffari, who came to Imam, indulging him for fighting the enemy.

Imam : you're permitted to accompany us for good state, so you shouldn't bother yourself.

Malik : I relax and leave you alone in troubles?!! I swear to God though my body smells bad and my prestige is not pompous, a great Imam like you gives fragrance to me, purifies me, whitens my face and gives good news of paradise! I never leave you as long as my black blood mixes with your holy blood! Then he began to boast.

كَيْفَ تَرَى الفُجّارُ ضَرْبَ الأَسْوَدِ ... بِـــالمشْرِفِيِّ القـــاطِعِ المُـــهَنَّدِ

أَذبُّ عَـــنْهُمْ بِـــاللِّسانِ وَاليَـــدِ ... أَرْجُـو بِـهِ الجَـنَّةَ يَـوْمَ المَـوْرِدِ[3]

And he bravely battled the enemy killing twenty five of them until he was martyred.

Comming over to him, Imam said : O My God! whiten his face, give him good scent, muster him with good people and let him live with Muhammad and his progeny.

Imam Baqir(a) has been quoted saying :

everbody takes his dead away the battlefield and buries him but Jawn had nobody to do so for him. For this, his mutilated

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1- Abṣar Al-Ayn 76

2- As Abu Ali in his book of "Rajal" said, Jawn came from Nawba and Ali(a) bought him one hundred and fifty dinars, granting him to Abuzar Ghaffari. When Abuzar was banished to "Rabẓa" by Uthmān, he joined Abuzar there. In 32 H. when Abuzar died, he came back to Medina, to serve Ali(a), his son Hassan (a) and after them he joined Imam Husayn(a) from Medina to Mecca and finally to Iraq. (wasilat Al-Darin 115)

3- With sharp sword as a black slave against fiend
how people of iniquity see the enemy I rend
with hand and tongue prophet progeny I fend
hope is, in Resurrection Day, Paradise I tend

body was seen after ten days while smelling good musk.[1]

27. 'Abd al-Rahman Elarahbi

A follower, brave man, he joined Qays ibn Musahhar to meet Imam on 12th night of Ramadan while carrying people's letters to Mecca. Imam sent him with Moslim ibn Aqil to Kufa and he returned to be as one of Imam's companions. During Ashura, he asked Imam's permission for battle. Imam approved and he joined the fighters while boasting :

صَبْراً عَلَى الأَسْيافِ وَ الأَسِنَّه صَبْراً عَلَيْها لِدُخُولِ الجَنَّة[2]

and fought as long as he was martyred.[3]

28. Gholam Turki

He was Imam's slave and of Quran recitationers. He indulged Imam for a permission to fight. He came into battle field while boasting :

أَلبَحْرُ مِنْ طَعْنِي وضَرْبِي يَصْطَلِي وَالجَوُّ مِنْ سَهْمِي وَنَبْلِي يَمْتَلِي
إذا حُسامِي فِي يَمِينِي يَنْجِلِي يَنْشَقُّ قَلْبُ الحاسِدِ المبجلِ[4]

He murdered a number of enemy troops. Afterwards, as he was badly wounded, he was knocked down. Imam came there and began to weep! And let his face meet his! Once Gholam opened his eyes, seeing Imam beside, he smiled and passed away.[5]

29. Anas Ibn Harith

He is among the prophet's companions and served him during Hanayn and Badr wars. He has quoted the Apostle(s) some hadith as : "This descendant of mine, Husayn, will be murdered in Karbala. Whoever is there must give him a hand.[6] [7]

1- Nafs Al-Mahmum 290

2- Swords and spears I bear and endure
my endurance is to seek paradise pure

3- Ahsar Al-ayn 77, but Manaqib writer mentions him as martyr of first attack.

4- My sword strike warms the sea
my spears fill space with glee
as my sword sits my right hand spree
it slits man's heart of envy

5- Bihar Al-Anwar 30.5

٦- "إنَّ ابْني هذا - يَعْني الحُسَيْنَ - يُقْتَلُ بِأَرْضِ كَرْبَلا فَمَنْ شَهِدَ مِنْكُمْ فَلْيَنْصُرْهُ"

7- Usd Al-Ghaya 349.1

On Ashura, he asked Imam's permission and fied his turban to his waist and tightened up his eyebrows with a cloth! Witnessing his figure, Imam cried and said : "شَكَرَ اللّٰهُ لَکَ یا شَیْخ"

Though being aged, he killed eighteen people of Kufian troops and was martyred, May God bless him.(1)

30. 'Abdullah ibn 'Urwa

31. 'Abd al-Rahman ibn 'Urwa

The two brothers whose forefather was of Amir al-Mu'minin(a) joined Imam at Karbala. On Ashura, they met Imam, greeting him and said : We'd like to fight for you and keep defending you.

Imam : Bravo ! They fought at the sight of Imam until they were martyred.(2)

On pilgrimage of the place, we read :

"السَّلامُ عَلَی عَبْدِاللّٰهِ وَ عَبْدِالرَّحْمٰنِ ابْنا عُرْوَةَ بنِ حراق الغِفارِیَّیْنِ"(3)

32. Amru ibn Jinada

After his father's martyrdom, Jinadat ibn Ḥarith Ansari, he came to Imam when he was just 11.

Imam prevented him and said :

This child's father has been martyred in the first attack and his mother might not be pleased with what he's doing.

The child : My mother commanded me to get into the battlefield!

Imam, hearing him, approved(4). So he went to battle and was martyred. He was beheaded and his head was thrown to Imam! His mother cleaned the child's head, smashing it onto the head of

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1- Maqtal Al-Husayn of Muqarram 252 2- Abṣar Al-Ayn 104

3- wasilat Al-Darin 165

4- Maqtal Al-Husayn of Muqarram 253; Wasilat Al-Darin 114. Some say he's Moslim ibn 'Uwsjah, when coming to battlefield, he started boasting :

أَمِیرِی حُسَیْنٌ وَنِعْمَ الأَمِیرِ — سُرُورُ فُؤادِ البَشِیرِ النَّذِیرِ

عَلِیٌّ وَ فاطِمَةُ والِداهُ — وَ هَلْ تَعْلَمُونَ لَهُ مِنْ نَظِیرِ

Husayn is a unique Amir I'm abiding

he gladens the prophet, bearer of good tiding

Ali, Fatima are his parents

seen you one resembling him so binding

a man of Kufian troops near herself and killed him. She then returned to the tent, taking the tent pillar - as said, a sword, and began boasting :

أنا عَجُوزٌ سَيِّدِي ضَعِيفَه خَـــاوِيَةٌ بَـــالِيَةٌ نَحِـــيفَه
أَضْرِبُكُـــمْ بِضَرْبَةٍ عَنِيفَه دُونَ بَنِي فاطِمَةَ الشَّرِيفَه[1]

Afterwards, she attacked the enemy, killing two of them. Imam took her back to the tents.[2]

33. Waldiḥ al-Turki

A brave turkish-speaking man and a Quran recitationer, he joined Imam with Jinadat ibn Ḥarith and as imagined, he is the same man, according to people of Maqatil, who stood up in front of Kufian troops on Ashura fighting on foot and constantly boasting. As he was knocked down, he asked Imam for justice. Imam cam ovre to him, touching his neck while he was dying and feeling proud of himself, who is like me when the prophet's son's face touches his. Then he died.[3]

34. Rafi'a ibn 'Abdullah

He joined Imam, at Karbala, with his lord, Moslim ibn Kathir and fought Kufian troops. After noon prayers and Moslim ibn Kathir, he was martyred.[4]

35. Yazid ibn Thabiṭ

He had been among Abulaswad companions, of Basra Shiites and a nobleman in his tribe. With his two children, he came to Mecca from Basra and went to Karbala with Imam. When fighting the enemy, he was martyred.[5]

36. Bakr ibn Hayy

He first came to fight Imam in Sa'ad's troops but on Ashura when war broke out, Imam attracted him and he repented,

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1- I'm an enfeebled, aged , old woman
I strike you as hard as I can
enemy of noble Fatima offsprings I ban.
2- Bihar Al-Anwar 28.45
3- Abṣar Al-Ayn 85
4- Abṣar Al-Ayn 108
5- Nafs Al-Mahmum 284

separating from troops, so he battled Kufians and was martyred.[1]

37. Darghamat ibn Malik

He was one of the Shiites in Kufa and one who swore allegiance to Moslim. As people left Moslim behind, he came to Karbala with Sa'ad's troops but he joined Imam, fought Kufians and was martyred[2] when boasting :

إِلَيْكُمْ مِنْ مالِكٍ ضِرْغامِ ضَرْبُ فَتىً يَحْمِي عَنِ الكِرامِ

يَرْجُو ثَوابَ اللّهِ بِالتَّمامِ سُبْحانَهُ مِنْ مَلِكٍ عَلاّمِ[3]

38. Mujammá ibn Ziyad

He joined Imam at Jahina homes around Medina and he stayed with Imam even he heard of Moslim's Martyrdom until he was martyred at Karbala.[4]

39. Ibad ibn Muhajir

He also joined Imam on the way to Karbala in a house among those of Jahinah and was martyred at Karbala.[5]

40. Wahab ibn Hubab Kalbi

He asked Imam's approval for Jihad and joined the battlers. He fought well and remained patient over hardships. He then went back to his wife and mother at Karbala, saying to his mother: Are you pleased with me?

His mother : I'm not pleased unless you're killed for Imam and in his way.

His wife : Saden me not over your mourning.

His mother : O my son! Avoid your wife's demand and fight for Husayn to attain his grandfather's intercession in the Ressurrection Day.

He began fighting as long as he lost his hands. His wife took a stick and went towards him saying : May my parents be your

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1- Abṣar Al-Ayn 113 2- Abṣar Al-Ayn 114

3- From Dargham, a strike on you, bull
a young man who supports the great men rule
he hopes to receive divine reward in full
from Allah, All-Omniscient and All-Praiseful

4- Abṣar Al-Ayn 115 5- Abṣar Al-Ayn 115

sacrifice, defend the prophet's haram as hard as you can.
Wahab wanted to draw her back but she refused to do so. Imam said to him : Go back, may God reward you on behalf of the House(s). She then returned to the tents and Wahab moved on fighting until he was martyred.[1]

41. Habashi ibn Qays ibn Salama

His grandfather is among the companions of the prophet (the praised one) and he is from Nahm tribe. His father seems to have had faith in the prophet. He came to Karbala when there was no talk of war and was martyred there.[2]

42. Ziyad ibn Arib

From Hamdan tribe and nicknamed as Abi amra, he is a man of vigil and worship. His father was among the prophet companions and he himself believed in Muhammad (the praised one). Mehran Kaheli says : "I was present at Karbala when I saw a man fighting strongly and any time he attacked Kufians, they were dispersed far and wide. He came to Imam and said :

أَبْشِرْ هَدِيتَ الرُّشْدَ يَـابْنَ أَحْمَـدا
فِي جَنَّةِ الفِرْدَوْسِ تَعْلُو صُـعَّدا[3]

I questioned : who is he?
They said : He is Abu Amra Ḥanzali.
A man named Amir ibn Nahshal blocked his way, martyred and beheaded him.[4]

43. 'Uqbat ibn Ṣalat

This man, too, joined Imam mid-way of Mecca to Karbala at one of Jahina homes, staying with him until he was martyred.[5]

44. Q'anab ibn Umar

One of he Basra Shiites, he came to Mecca from Basra with Hajjaj ibn Badr and joined Imam. He was martyred in front of

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1- Muthir Al-ahzan 62 2- Abṣar Al-Ayn 79
3- Thine be good tidings, thou, ibn Ahmad, art well guided in paradise, thou wilt be highly graded 4- Abṣar Al-Ayn 80
5- Abṣar Al-Ayn 115

Imam on day of Ashura.[1] In the pilgrimage Zone, it is read :

"السلام على قعنب بن عمر النّميري"[2]

45. Anis ba M'aqal

He was a brave man and was martyred after a hard fighting.[3]

46. Qarrat ibn Abi Qarra

He defended descendants of the Apostle(s) by fighting the enemy and killing sixty six of them and he was Martyred.[4]

47. 'Abd al-Raḥman ibn 'Abdullah Al-Yazani

He also joined the fighters to seek martyrdom and he did so as the others, boasting :

أَنَـا ابْـنُ عَـبْدِاللّٰـهِ مِـن آل يـزنْ
دِيـنِي عَـلى دِيـنِ الحُسَـيْنِ وَالحَسَـنْ
أَضْرِبُكُـمْ ضَرْبَ فَـتىً مِـنَ اليَمَـنْ
أَرْجُو بِذاكَ الفَوزَ عِـنْدَ المُؤْتَمَنْ[5][6]

48. Yaḥya al-Mazani

This brave man also assaulted the enemy as a big troop by boasting that showed his valor and venturous action and finally he came to be martyred.[7]

49. Menḥaj

Shaykh Ṭusi cites him as one of Imam's companions who was martyred at Karbala beside him.

Rabi'a al-abrar Zumashkhari has been quoted saying that Ḥusniyah was Imam's female slave who was bought from Nufil ibn Ḥarith and married her to a man called Sahm, from whom Menḥaj was born. His mother, Ḥusniyah worked at Imam Sajjad(s)'s home. As Imam came to Iraq, he joined his mother at

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1- Abṣar Al-Ayn 125 2- Wasilat Al-Darin 184

3- Ḥayat Al-Imam Al-Husayn 236.3

4- Ḥayat Al-Imam Al-Husayn 238.3; Wasilat Al-Darin 180

5- I'm 'Abdullah of Yazan

I hold religion of Husayn'n Hassan

I swordstrike the enemy, like a Youth of Yemen

I hope to be salvated before Him, amen 6- Ḥayat Al-Imam Al-Husayn 239.3

7- Ḥayat Al-Imam Al-Husayn 237.3

Karbala where he was martyred when war just broke.[1]

50. Sawyd ibn Amru

He was a nobleman and prayed a lot. He fought in the battlefield as angry as a lion. He was strongly resistant against tribulations. He came as the last companion of Imam to get martyred.

It is written : He was badly wounded among the dead ones alone. He came on after a while and heard people saying that : Al-Husayn(a) is being killed, so he gained strength and rose up to battle an hour with a machette as long as he was martyred by 'Urwat ibn Bikar and Zayd ibn waqa'.[2]

Imam Addresses His Companions

Addressing his companions, Imam said : O noblemen, resist! Death looks like a bridge that passes you through earthly hardships towards heaven and eternal divine grace. Which one of you didn't like bing out of jail in the hope of living at peace in the palace?! My father quoted a hadith from the Apostle(s) saying : The world imprisons the faithful and is heaven of the unfaithful and death is the bridge of the faithful to heaven but that of the unfaithful's to hell. I'm neither told a lie nor do I tell you alie.[3]

Imam's companions outpaced each other to get into battle and martyrdom.[4] and they fought hard till noon. Hasin ibn Numayr, Kufian army shooters commander, ordered his five-hundred-men army to spearshoot Imam's companions once he saw them resisting.

Due to this shooting, a number of other Imam's companions as well as some of the horses were killed. As there were few people in Husayn's army, so if one of them was martyred, among

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1- Tanqih Al-Maqal 247.3

2- Absar Al-Ayn 101; in Kamil Ibn Athir 79.4 murderers of Sawyd ibn Amru are cited 'Urwat ibn Bitan Taqalbi and Zayd ibn Riqad Al-Jahni rather than 'Urwat ibn Bikar and Zayd inb warqa'.

3- M'ani Al-akhbar 274

4- Muthir Al-ahzan 67

the companions he was visible missing but this was the other side around because there were a lot of people in Kufian army.[1]

Imam turned to Umar ibn S'ad, saying : There'll come one day when you're bothered for what you see today. Then stretching his hands up to the sky, Imam said : O my God! Iraqis deceived us and they did whatever they could to my brother, Hassan ibn Ali; O God! cast a disorder in their things.[2]

Companions Fight

Observing his troops irresistance against Imam and his companions, Umar ibn S'ad sent his men to the left and right wings to remove the tents, so they can besiege them. To counter-attack, Imam's companions in groups of three or four killed the enemy troops with their horses who were busy removing the tents and plundering things; at this time Umar ibn S'ad ordered his men to burn the tents!![3]

Imam said : Let them burn the tents to close their own way themselves and this happened as anticipated by him.[4]

Attacking the Tents

The troops led by Shimr and ordered by Ibn S'ad were engaged in burning the tents. Shimr neared Imam's tent at which he speared, crying :

Set ablaze this tent with the people in it!![5]

The household, crying, rushed out of the tents and Imam shouted at Shimr, saying : O Ibn Zil Jawshan! You're after fire to burn my tent and my familty?!

1- Irshad of Shaykh Mufid 104.2

2- Tabaqat ibn S'ad, translation of Imam Husayn 72.

3- This saying shows that some of Imam's tents and those of his companions' are being burned before his martyrdom. 4- Kamil Ibn Athir 69.4

5- The decision to burn Imam's tents associates in the mind the story of Saqifah and its aftermaths and it seems that Shimr, with this action, has inspired from those who decided to burn Fatima(a)'s family.

May God burn you in His painful fire.

Hamid ibn Moslim present there said to Shimr :

I invoke by God! This is not right for you to burn the tents. Do you want to burn these decent children and shelterless women and ste eternal agony for yourself?! By God if you just kill the men, your Amir will be happy! No need for you to kill women and children?!

Shimr : who are you?

Hamid ibn Moslim remained unitroduced in order to keep safe.[1]

Shabath ibn Rab'aie said to Shimr : I didn't know that you were so stone-hearted and evil-natured. Do you want to confront the women and terrify them?! At this time, Shimr, may God curse him, retreated.[2]

Dahhak Ibn 'Abdullah[3]

He was of Hamdan tribe and joined Imam in mid-way. As Imam's companions were martyred and Imam was left alone, he came to him, saying : I supported you and I wanted to defend you as long as your faithful companions were not martyred. Now that they're all gone and you're left alone, I see not myself a man of power to defend you, so let me go back where I've come from!!

Imam released him and he ran away. Umar ibn S'ad's agents blocked his way and when he was known, they released him and he left Karbala![4]

Silly Justification, Confessing to courage, Imam's Companions Greatness.

One of the Kufian troops was told : Woe betide upon you! Why did you kill descendant of Muhammad (the praised one)?!

The man : May your mouth be smashed! If you'd seen what we saw at Karbala, you would have done the same thing! They pulled

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1- Tarikh-e Tabari 438.5 2- Al-Badaya wa Al-nahaya 198.8

3- This man is among those who was deprived of martyrdom and asked for Imam's approval to return and he has said about some of the events.

4- Ensab Al-ashraf 197.3

their swords, attacking us as brave as roaring lions and fearing not the death! They rejected forgiveness and safety with no tendency to earthly things! Nothing could distance them from death. If we had not fought them, they would have killed us all. How could we avoid fighting them?!![1]

Ibn 'Ammara quotes his father saying : I asked Hadrat Ṣadiq(a) : Tell me about Imma's companions and their self-sacrifice.

He said : They were revealed with everything and saw their homes in heaven in such a way that they rushed to get martyred soon for meeting houri there.[2]

See how, the Arab poet, beautifully pictures mood of Imam's Companions :

جـادُوا بِـأَنْفُسِهِمْ فِي حُبِّ سَـيِّدِهِمْ وَالجُودُ بِالنَّفْسِ أَقْصىٰ غـايَةِ الجُـودِ
السّـــابِقُونَ إِلَى المَكـــارِمِ وَالعُـــلَى وَالحـائِزُونَ غَـداً حِـياضَ الكَـوْثَرِ
لَـــوْلا صَـــوارِمُـهُمْ وَ وَقْـعُ نِـبالِهِمْ لَمْ تَسْمَعِ الاذانُ صَوْتَ مُكَبِّرِ[3] [4]

Soil of thy martyrs as crown of Abulbashar's head
These martyrs bring man pride and mirth
Thy place soil revives the dead
From that, the martyrs are all Jesus-breathed

Hashemite Martyrs

Imam's companions one after another joined Imam and received his approval for battle. They achieved martyrdom, except his family there remained nobody to defend Imam. His family's turn to sacrifice came last,[5] of whom we mention some of their

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1- Sharh-e Nahj Al-Balagha of Ibn Abi Al-Hadid 263.3
2- Hal al-Sharayi' 229.1
3- These people sacrificed themselves for Imam's love
self-sacrifice is highest degree of existence and grace
those who sought after high virtues and merits
are the same people who'll drink from Fountain
if they had not pulled their swords and spears
Mu'ezzins, today, never called for prayers 4- Safinat Al-Bihar of Ṣahab
5- Irshad-e Shaykh Mufid 106.2

devotions and biographies :

Ali Ib Al-Husayn

Ḥadrat Ali ibn Al-Husayn (Ali akbar) was born[1] on 11th of Sh'aban[2], 33 A.H. He narrated hadith from his grandfather, Ali ibn Abi Ṭalib(a) and ibn Edris cites this in "Sara'r". He was surnamed as Abulhassan and nicknamed Akbar because he is said to be reliably as the eldest son of Imam Husayn(a).[3]

His mother, Leili, is the daughter of Abi Marat ibn 'Urwat ibn Mas'ud Thaqafi.[4] He was unparalleled in smartness and fitness of body.

On Ashura, as he was given approval by father for battle, Imam looked at him in kindness and said while his head down, his eyes wet with tears[5] and his fore finger stretched up in the sky : My God, witness that I sent a young man to battle with the infidels whose beauty and temperament mostly resembled, Thy Apostle(s) and when I needed to meet your Messenger(s), I looked at his face. O God, avoid all blessings from them, disperse them and let their commanders be angry with them! since they called on us here to be aided but now they are attacking and killing us.

Then Imam turned to S'ad, crying : May God disconnect your family, damn your works and dominate over you one who beheads you in bed after me, reading out loud the verse :

إِنَّ اللّٰهَ اصْطَفٰى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ و آلَ عِمْرانَ عَلَى العالَمِينَ * ذُرِّيَّةً بَعْضُها مِنْ بَعْضٍ وَاللّٰـهُ سَمِيعٌ عَلِيمٌ[6]

At this time, Ali Akbar roared and attacked the troops,[7], boasting :

أَنـا عَـلِيُّ بـنُ حُسَـيْنِ بْـن عَـلِيّ نَحْـنُ وَبَـيْتُ اللّٰـهِ أَوْلٰى بِـالنَّبِي

1- Ali Al-akbar of Muqarram 12 quoted of Al-Ḥada'q Al-wardiya
2- Ali Al-akbar of Muqarram 12
3- Aḥsar Al-Ayn 21
4- Irshad-e shaykh Mufid 106.2; Kamil Ibn Athir 74.4
5- Nafs Al-Mahmum 307
6- Sura of Ale Umran : 33 and 34
7- Bihar Al-Anwar 42.45

أَطْعَنُكُمْ بِالرُّمْحِ حَتَّى يَنْثَنِي أَضْرِبُكُمْ بِالسَّيْفِ أَحْمِي عَنْ أَبِي
ضَرْبَ غُلَامٍ هَاشِمِيٍّ عَلَوِيّ وَاللّٰهِ لَا يَحْكُمُ فِينَا ابْنُ الدَّعِيّ[1]

doing so several times and leaving many of them dead until the enemy was infuriated at the enormity of numbers killed!

And it has been narrated that Ali Akbar, this great man, though thirsty, murdered one hundre and twenty of them.[2] He then came to his father while being badly wounded and said : O my father! Thirst killed me and heavy arm bothered me. Is there any water for me to refresh to fight the enemy again?!

Imam Husayn(a) cried and said : I invoke by God! O my son! Fight a little bit more. It won't take very long that you'll meet your grandfather, the Apostle(s) who fills you with a water that keeps you everfull.

Some historians have written[3] that Imam said to him : O my son! Near your tongue to me! And he sucked his tongue and gave him his ring, saying : Put that in your mouth and move back to the enemy. I hope you'll drink a cup by the Apostle(s) before evening, so you're kept not thirsty. He then went back to battlefield and boasting :

اَلحَرْبُ قَدْ بانَتْ لَهَا الحَقائِق وَظَهَرَتْ مِنْ بَعْدِها مَصادِق
وَاللّٰهِ رَبِّ العَرْشِ لا نُفارِق جُمُوعَكُمْ أَوْ تُغْمَدَ البَوارِق[4]

And he was fighting as long as he could kill a number of two

1- I'm Ali, ibn Husayn ibn Ali
by God, O the Apostle(s) We're closest to thee
I strike you so much that I bend in knee
beating you with sword, I defend my father in plea
in such a way that fits a young man of Alawi
Ibn Ziyad is never one who can rule us free

2- Manaqib says he has killed seventy people

3- Maqtal Al-Husayn of Khawrazmi 31.2

4- It is war revealing man of a substance
after war true claims find appearance
by God, I separate not from an adherence
unless you sheave back swords in clearance

hundred people.[1]

S'ad's troops avoided killing Ali ibn Al-Husayn, but Marrat ibn Manqaż 'Abdi who was angry at his Valor said : I accept the sin of all Arabs. If he passes me through, I let his father mourn over his loss! Ali Akbar neared him while the troops were under his attack. Marrat ibn Manqaz blocked his way and speared him down his horse. The people circled him and he was torn apart by their swords![2]

Some others have said that Marrat ibn Manqaz first speared him on the back and then hit him on the head apart. He grasped his horse's neck not to fall down but the horse blinded with blood carried him straight to the enemy. They attacked him and tore him into pieces,[3] When he cried : Al-Salam 'Alayk ya Abta, this is my grandfather, the Apostle(s) who quenched my thirst and he expecting you to come.[4] He greets you and says : Rush to come to us. This time, he cried and was martyred.[5]

Imam Husayn sat beside Ali and let his face touch Ali's face and said : May God kill those who killed you and they were so reckless that they disrespected the Apostle(s). After you, woe betide upon the world![6]

This time Imam began crying in such a way that no one had heard him crying that way.[7] Then he hugged Ali's head and kissed his face while cleaning his teeth of blood and said : My Son! You're relieved of the world sufferings and has moved towards eternal blessing of God. Your father is left alone after you, Yet he'll join you soon.[8]

This time Zaynab Kobra(a) rushed out of the tent while crying : Ya Ukhiyya wa ibn Ukhiyya!

And dropped herself down on Ali ibn Al-Husayn. Imam

1- Nafs Al-Mahmum 308
2- Irshad-e Shaykh Mufid 106.2
3- Maqtal Al-Husayn of Muqarram 259; Al-Dama't Al-Sākeba 331.4
4- Abṣar Al-Ayn 23
5- Maqatil Al-ṭalibiin 116
6- Al-Malhuf 48
7- Nafs Al-Mahmum 311
8- Zari'at Al-nijat 128

lifted her up and drove her back to the tent. He ordered the young men to recover Ali's body from the battlefield, They put his body in front of a tent by which they were fighting.(1)

Imam returned to camp while being unhappy. Sukayna came near and asked his father about her brother. Imam told her that he was martyred. Sukayna, while shouthing, wanted to get out of the camp but Imam stopped her doing so and said : O Sukayna! Seek divine piety and be patient.

Sukayna : Oh, father! How could one be patient with having her brother killed.(2) (3)

Family of Aqil ibn Abiṭalib

1- 'Abdullah ibn Moslim ibn Aqil

He was son of Ruqiyyah, daughter of Amir al-Mu'minin(a). He went into the battlefield(4) after Ali ibn Al-Husayn while boasting :

اَلیَوْمَ اَلْقیٰ مُسْلِماً وَهـوَ اَبِي　　وَفِتْیَةٌ بادُوا عَلٰی دِینِ النَّـبِيّ
لَیسُوا کَقَوْمٍ عُرِفُوا بِالکَذِبِ　　لٰکِنْ خِیارٌ وَکِرامُ النَّسَبِ(5)

It has been written that : he killed ninety eight people of enemy troops in three consecutive attacks.(6) A man, named Amru ibn Ṣabiḥ speared him while he was going fast towards him(7) and

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1- Irshad-e Shaykh Mufid 107.2　　2- Al-dama't Al-Sākeba 332.4

3- According to authentic books, no reliable source is available, saying that Ali Akbar's mother was present at Karbala or was alive at that time and as Muhaddith Qomi says : I found no sources to say she was at Karbala but according to some sources, she was said to be there. (Wasilat Al-Darin 294)

4- Abṣar Al-Ayn 50

5- Today I'll meet Moslim, my father
with those the prophet's religion follower
they are unlike liars infamous of lie
but they are among the good, with a kinship high

6- Wasilat Al-Darin 231

7- Some have said Moslim ibn Aqil had two children both named 'Abdullah, martyred at Karbala, mother of one of whom is Ruqiyya, daughter of Amir Al-Mu'minin(a) and of another's has been Kaniz. (Wasilat Al-Darin 231).

as he noticed his being targetted on the forehead, he put his hand on his forehead to prevent spear from striking but his hand was stuck onto his forehead by spear and he could not remove his hand. This time Ṣabih thrusted a spear onto his heart and martyred him.[1] [2]

2. Muhammad ibn Moslim ibn Aqil

After 'Abdullah ibn Moslim ibn Aqil's martyrdom, Bani Hashim and Abiṭalib's children launched a concerted attack on Kufian troops[3] and Imam cried saying : O My uncle's sons! Seek patience and resistance and O my family! Be patient that you'll never face hardships from today on.[4] [5]

And through this attack Muhammad ibn Moslim was knocked down and he was martyred by Abu Marham Azdi and Laqiṭ ibn Ayas Jahni.[6]

3. J'ar ibn 'Aqil

His mother is Ḥuṣa', daughter of Amru ibn Āmir. He went into the battlefield while fighting sword in hand and said :

أَنَــا الغُـلامُ الاَبْـطَحِيُّ الطّـالِبِيّ — مِــنْ مَـعْشَرٍ هـاشِم وَ غـالِبِ
فَــنَحْنُ حَــقّاً سـادَةُ الذَّوائِبِ — فِينا حُسَيْنٌ أَطْيَبُ الأَطـايِبِ[7]

1- Irshad-e Shaykh Mufid 107.2

2- It is written that : Mukhtar sent somebody to Zayd ibn Raqad who claimed he had speared a young man whose hand he had put on his forehead, he was named 'Abdullah ibn Moslim. As I speared his hand and his forehead together, he said : O God! They've underestimated and humiliated us. Kill them just as they killed us. And I speared him again and went nearer. Being dead, I wanted to stick the spear out and I did so by moving it so much! But the Naṣl part (sharp part) of spear was left unmoved! Mukhtar's companions hit him with stones and spears because they wanted to penalize him for his disgraceful action. He was knocked down and was burned alive (Kamil Ibn Athir 243.4). According to the same saying, Zayd ibn Raqad has been 'Abdullah ibn Moslim's murderer, most prabably he has killed another man this way.

3- Abṣar Al-Ayn 50

٤-"صَبْراً عَلَى المَوْتِ يا بَنِي عُمُومَتِي، صَبْراً يا أَهْلَ بَيْتِي لا رَأَيْتُمْ هَواناً بَعْدَ هٰذا اليَوْمِ أَبَداً".

5- Biḥar Al-Anwar 36.45

6- Abṣar Al-Ayn 50

7- I'm Abṭaḥi Ṭalebi, the slave, of dominant Hashemites
we're in fact among prophet's descendants and great men of endure
and Al-Husayn, among us, is the purest of all the pure

And he killed fifteen people of the troops but he was finally martyred by a man named Bashar ibn Khuṭ.[1] [2]

4. 'Abd al-Rahman ibn Aqil

He went into the battlefield, boasted and killed seventeen horsemen of the droops. He was martyred by a man called Uthman ibn Khalid Jahni.[3]

5. 'Abdullah ibn Aqil

He was nicknamed 'Abdullah Akbar. He went into the battlefield, fought and finally was martyred by Uthman ibn Khalid and a man of Hamdan.[4]

6. Muhammad ibn Abi Sa'eed ibn Aqil

As Imam Husayn was martyred, a youngster came out of the camp while anxioux, looking his left and right side. A horseman attacked him and hit him. I asked his name, he said he was Muhammad ibn Abi Sa'eed ibn Aqil. I asked name of that horseman, he said he was Laqiṭ ibn Ayas Jahni.

Hani ibn Thabit Ḥadarmi says : I was present at Karbala when Imam Husayn was killed. We were ten horsemen and I was the tenth to move the horses back and forth in the battlefield. Suddenly, a youngster of Husayn's family came out of the camp while he had a shirt on and a piece of wood in hand, looking around. This time a horseman approached him and tore him apart with his sword.

Hisham Kalbi, the narrator, says : Hani ibn Thabit himself murdered that youngster but he remained anonymous out of fear.[5]

1- Abṣar Al-Ayn 50

2- Some have said : 'Abdullah ibn 'Urwa Khath'ami first speared him and then Bahar ibn Khuṭ went towards him and martyred him while his mother stood in front of the camp watching. The pilgrimage in the place reads :

"السَّلامُ عَلى جَعْفَرِ بنِ عَقيلِ بنِ أَبي طالِبٍ لَعَنَ اللّهُ قاتِلَهُ وَرامِيه بشر بن خوطِ الهَمْدانِيِّ"

(Wasilat Al-Darin 229)

3- Manaqib of ibn Shahr Ashūb 105.4

4- Maqatil Al-talebiin 93

5- Abṣar Al-Ayn 51

Ja'far ibn Abi Ṭaleb's Family

1- 'Uwn ibn 'Abdullah ibn Ja'far

He is son of Zaynab Kobra, of Hashemite, daughter of Ali ibn Abi Ṭaleb.[1]

'Abdullah ibn J'afar sent his two sons of Muhammad and 'Uwn to Imam Husayn and they joined him at Aqiq Valley.

'Uwn ibn 'Abdullah went into the battlefield on Ashūra while boasting :

إِنْ تُـنْكِرُونِي فَـأَنَا ابـنُ جَـعْفَر شَهِيدُ صِـدْقٍ فِي الجِـنانِ أَزْهَـر
يَـطِيرُ فِـيها بِجَـناحٍ أَخْـضَر كَـفَى بِهٰـذا شَرَفاً فِي الْمَحْـشَر[2]

And he killed three people of the infantry and eighteen of the cavalry. Then, Abdullah ibn Qaṭna attacked him and martyred him.[3]

2. Muhammad ibn 'Abdullah ibn J'afar

He is son of Khusa', daughter of Ḥafṣa. Some said that he went into the battlefield and boasted :

أَشْكُو إِلَى اللّٰـهِ مِـنَ العُـدْوانِ فِعالَ قَـوْمٍ فِي الرَّدىٰ عِـميانِ
قَـدْ بَـدَّلُوا مَـعالِمَ القُـرْآنِ وَ مُحْكَمَ التَّـنْزِيلِ وَالتِّـبْيانِ[4]

And he killed ten of them. Afterwards, he was attacked by the enemy troops and martyred by a man called Āmir ibn Nahshal Tamimi.[5]

3. Ubaydullah ibn 'Abdullah ibn J'afar

He is, too, son of Khūsa', daughter of Ḥafṣa. He came to help Imam Husayn and was martyred.[6] It is said his murderer is

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1- Maqatil Al-ṭalebiin 91

2- Not knowing me, I'm son of J'afar Ṭayyar
Sedqi lives in paradise, a martyr
with his green wings, there he's a flyer
in Resurrection Day, what goes enough is honor

3- Abṣar Al-Ayn 39

4- I complain to God of a mean group like the blind
the same people who reversed Quranic knowledge and mind
and displaced the strong points of Tanzil with no bind

5- Abṣar Al-Ayn 40 6- Maqati Al-Ṭalebiin 92

Bashar ibn Ḥawyṭir Qanişi.[1]

4. Qasem ibn Muhammad ibn J'afar ibn Abi Taleb

He always accompanied his cousin, Imam Husayn. Imam married him his cousin, Umm Kulsūm, daughter of Abdullah ibn J'afar and her mother was Zaynab Kobra. Qasem came to Karbala with his wife and he joined others in the battle after 'Umn ibn 'Abdullah ibn J'far and killed a large goup of enemy troops, among whom they are said to be numbering eighty people of the cavalry and twelve cf the infantry, being badly wounded, he was attacked from every side and was martyred.[2]

Imam Hassan's Children

1- Qasem ibn Hassan

His mother was named Ramla[3] and he was not very much grown in maturity. When he went to see Imam for receiving his approval of his battle, Imam looked at him, put his hands on his neck and both wept as much as they had a fit. Then he again asked for a permission but Imam refused to. Qasem kissed Imam's hands and feet until he received his approval. He went to battle while tears rolling down his cheeks and boasting :

إنْ تُـنْكِرُوني فَـانَا ابـنُ الحَسَـن　　سِـبْطِ النَّـبِيِّ المُـصْطَفَى المُـؤْتَمَن

هٰـذا حُسَـيْنٌ كَـالأَسِيرِ المُـرْتَهَن　　بَيْنَ أُناسٍ لاسُقُوا صَوبَ المُزَنَ[4]

It is written that his face resembled full moon, he fought hard Murdering thirty five people, though a child. Ḥamid ibn Moslim says : I was standing among the troops and viewing the youngster with a shirt and babooch on. This time the left babooch was torn in lace, I fully remember that, Amru ibn S'ad Azdi said to me : I'll attack him.

1- Manaqib of ibn shahr Ashūb 106.4　　2- Tanqiḥ Al-Maqal 24.2

3- Abṣar Al-Ayn 36

4- Not knowing me, I'm Imam Hassan's son there
who is descendant of Muhammad, the Messenger
This is he, Al-Husayn, like a prisoner
held by a group God graces a rain never ever

I said : Praise be upon God! what do you ever mean? By God if he kills me, I won't touch him. These people around him will do for him!

He said : I'll attack him.

He attacked Qasem and hit him so hard that he fell on his face, crying : Ya 'Amma! This time Husayn rushed to him throught the troops and hit Qasem's murderer. He stretched his hand but it was split in two parts from elbow and asked for help. The troops hastened to help him and there happened an intense fighting between the two sides and his chest was crushed under the feet of horses.(1) Battlefield was covered with dust and as it went off, I saw Imam Husayn who was standing beside Qasem and Qasem was moving his feet up and down.

Imam Husayn said: How hard it is for your uncle who is called for a help but he is unable to do anything, or if he can do, it's of no use to you : May God stop His blessing for those who killed you.(2)

This time, Imam embraced Qasem and took him away from the battle area.

Hamid ibn Moslim says : I stood there watching his feet being stretched on the ground and Imam had his chest touch that of Qasem's. I said to myself : Where is he taking him? I noticed him bringing Qasem's body beside his son's, Ali ibn Al-Husayn, and other martyrs of the family.(3)

And "Kifayat al-ṭaleb" reads : When Qasem fell down his horse and called his uncle, his mother was there looking at the scene. And Al-Husayn, having Qasem in his hug, was reciting the poem :

غَرِيبُونَ عَنْ أَوْطانِهِمْ وَ دِيارِهِم
تَنُوحُ عَلَيْهِمْ فِي البَرارِي وُحُوشُها
وَكَيْفَ وَلا تَبْكِي العُيُونُ لِمَعْشَرٍ
سُيُوفَ الأَعادِي فِي البَرارِي تَنُوشُها

1- That Qasem's body is being treaded by horses or his killer is controversial but according to Shaykh Mufid reference in Irshad and et. al, his murderer's body is treaded by horses.

2- Bihar Al-Anwar 34.45

3- Nafs Al-Mahmum

بُـدُورٌ تَـوارىٰ نُـورُها فَـتَغَيَّرَتْ
مَحـاسِنُها تُـرْبُ الفَـلاةِ نُـعُوشُها[1]

A single unique pearl from thread of love
turned up to become dead of love
at the presence of lord of good countenance prone
said O thou reveal God's throne
O judge of justice grieved by thy being lonely
made me forget orphan agony

2- Abubakr Ibn al-Hassan

His brother and he were from the same parents. Imam Baqir is quoted saying that the was martyred by a man named 'Uqbat al-Ghūnay.[2]

3- 'Abdullah Ibn al-Hassan

While Imam was besieged by Kufian troops, 'Abdullah Ibn al-Hassan, still not very grown up, wanted to rush to Imam. Zaynab Kobra wanted to stop him doing so, but he resisted and said : I swear to God that I never leave my uncle. This time, as some sources say, Baḥr ibn K'ab and according to some others, Ḥarmalat ibn Kahil- sword attacked Imam Husayn. 'Abdullah said to him : O son of the prostitute woman! You want to kill my uncle? And he landed his sword onto that child, 'Abdullah shielded his hand is support and sword cut his hand just hanging by skin. This time he was crying : O mother!

Imam Husayn hugged the child and said : O son of brother! Be patient in this tribulation and expected God's reward to let you join your benevolent fathers. Ḥarmalat Ibn Kahil speared him

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1- They are away from their homes
desert wild animals eulogize them
how there shall be no cries for a band
surrounded by enemy swords mayhem
moons that are off an illumination
deformed by desert soil, their bodies of a gem.

2- Abulfaraj has written his martyrdom happened before Qasem but Ṭabari, Jazari and Shaykh Mufid cited his martyrdom to have occurred after Qasem. (Nafs Al-Mahmum 325).

while on Imam's hug, so martyring the child.[1]

His lord hugged him, sweetheart soul
said, O memory of long-standing pal with goal
for what thou came out of the tent
not seeing the shelling spears sent
all of a sudden a cruel man of a tribe misled
his lord was hit hard, spear wielded
to keep lord safe from spear strike
the child set his hand against spear spike
his hand stretched was mutilated
telling his lord how he was treated
as seen by Ḥarmala, the infidel wretched
was hit on the chest with spear fitted
this time the child passed away
from lord to his father he found a way

4- Hassan Ibn al-Hassan

Another son of Imam Mujtaba is Hassan Muthanna. He entered the battlefield on Ashura and fought like a galant man until he was knocked down. When the troops came to behead the martyrs, they noticed him being alive and his health failing. Asma' ibn Kharija, one of his maternal relatives, mediated and took him to Kufa and healed his wounds. Afterwards, he went to Medina.[2]

Offsprings of Amir al-Mu'minin(a)

1- 'Abdullah ibn Ali

His mother is Fatima 'Umm al-banin and was just six years old when Amir al-Mu'minin(a) was martyred. When Imam's companions and a group of his family were martyred, Abbas ibn Ali called his maternal brethren and said : Go into the battlefield.

The first of them, Abdullah ibn Ali elder than Uthman and J'afar, rose up, but Abulfadl said : O my brother! Get to battle to

1- Al-Malhuf 51

2- Ḥayat Al-Imam Al-Husayn 256.3

be seen killed for God because you have no children. He did so, boasting, fighting as long as a man called Hani ibn Thabit attacked and hit him martyred.(1)

2- Uthman ibn Ali

After his brother, 'Abdullah ibn Ali, he went to battle while being just twenty one years old.(2) He boasted as :

إِنِّي أَنـــا عُـثْمَانُ ذُو مَـــفاخِر شَيْخِي عَلِيٌّ ذُو الفِعال الطَّاهِر
صِنْوُ النَّبِيِّ ذِي الرَّشادِ السَّابِر مابَيْنَ كُلِّ غائِبٍ وَ حاضِر(3)

Khuli ibn Yazid speared and so martyred him. Some wrote that he fell down his horse and a man of Bani Aban attacked, martyred and decapitated him.(4)

3- J'afar ibn Ali

He was two years old when Ali(a) was martyred and he lived with his brother, Imam Hassan(a) for twelve years and with Imam Husayn(a) for twenty one years. It is said that Amir al-Mu'minin(a) named him after his brother, J'afar to show his interest. He joined the fighters, boasting :

إِنِّي أَنـــا جَـــعْفَرُ ذُو المَـــعالِي ابْـنُ عَـلِيٍّ الخَـــيْرِ ذُو النَّـــوالِ
ذاكَ الوَصِيُّ ذُو السَّنا وَالوالِي حَسْبِي بِعَمِّي جَـعْفَرٍ وَالخَـــالِ
أَخِي حُسَيْناً ذِي النَّدَى المِفضالِ(5) (6)

1- Absar Al-Ayn 34

2- Writer of Absar Al-Ayn said of this youngman's age to be twenty three years old and this is truer because his brotter, J'afar, 21, has been smaller than him.

3- I'm Uthman of pride and breed,
my Shaykh is Ali of pure deed
the prophet's brother of steadfast and lead
among all present and absent on beat

4- Nafs Al-Mahmum 372. Ali is quoted saying : I named this child of mine afther my brother, Uthman ibn Maz'un.

5- I'm J'afar of a high rank and degree
son of Ali, a man of virtue and pedigree
who is of a sublimity, the prophet's legatee
I have my uncle, J'afar enough he
a man of excellence, Al-Husayn, a defender I be

6- Manaqib of ibn Shahr Ashub 107.4

4- Abubakr Ibn Ali

Historians have not mentioned his name and he is nicknamed, Abubark. His mother is Leili, daughter of Mas'ud ibn Khalid. He also joined the battlers, boasted and fought as long as a man of Hamdan martyred him.[1]

5- Muhammad Ibn Ali

He is Muhammad Aṣghar and Amir al-Mu'minin(a) has another son named Muhammad, older than him, so he is called Muhammad Aṣghar. His mother is Umm-e- Walad. He was martyred by a man of Bani Aban.[2] Some wrote his mother is Asmá, daughter of 'Amis.[3]

6- Abbas al-Aṣghar[4]

Qasem ibn Aṣbagh Majashi'ie is quoted saying that : When the martyrs heads were being brought to Kufa, I saw a horseman hanging from his horse a beheaded young beardless man, whose face shun like a full moon. When the horse headed down, young man's head almost touched the ground. I asked him whose oppressed head was that hanging there?!

He said : Abbas ibn Ali's!

I said : Who are you?

He said : Ḥarmalat ibn Kahil Asadi.

Qasem said :It didn't take long that I found his face blackened.[5]

7- Abbas ibn Ali

He was born in 26 A.H. His great mother is Umm al-banin Fatima, daughter of Ḥizam ibn Khalid.

1- Maqatil Al-talebiin 85 2- Maqatil Al-talebiin 85

3- Tarikh-e Ṭabari 89.6

4- Some say it is likely that two, Abbas, among the offsprings of Amir Al-Mu'minin(a) were martyred at Karbala : One is Abbas Al-Aṣghar, martyred at night of Ashura, whose mother is Ṣahba Th'albiyah and another is Abbas Al-Akbar, martyred on Ashura along with his three brothers whose mother is Fatima Umm Al-Banin.

Muqarram has said Abbas Aṣghar to be among Ali(a)'s offsprings. He and Umar Aṭraf were from the same mother, Ṣahba. It also mentions that this great man, at night of Ashura went to the Euphrates to fetch water where he was maryred. (Al-Abbas Muqarram 52; Wasilat Al-Darin 262) 5- Tazkrat Al-Khawas 281.

Ali(a) said to his brother, Aqil, who was aware of all Arab kinships and relations : Choose for me a wife who can bear galant children. Aqil introduced Fatima, daughter of Hizam and said : I don't know anyone braver than her fathers in Arabia. Ali(a) married her and the first child she gave birth to was Abbas who was nicknamed Qamar-e Bani Hashem because of his good-looking countenance and he was pennamed as Abulfadl. After Abbas, Umm al-banin gave birth to three children, respectively named as 'Abdullah, Uthman and J'afar. Abbas ibn Ali lived with his father, Amir al-Mu'minin(a) for fourteen years and stayed with his brothers in remaining years of his life. He had thirty four years of age when being Martyred. He was unparalleled in courage and when he rode his horse, his sacred feet touched the ground.

Imam Ṣadiq(a) is quoted saying : My uncle, Abbas ibn Ali with an influential insight and a constant faith campaigned side by side Imam Husayn. He did this well and was martyred.[1]

And it is said that Ali ibn al-Ḥusayn, some day, looked at Abbas's son, Ubaydullah, weepingly and said : No day was harder for the Apostle(s) than the day of Ohod war when Ḥamzat ibn Abdulmotalleb was martyred and after that the day of Muta war when J'afar ibn Abi Ṭaleb, his cousin, came to be martyred. And no day looked like the day of Husayn's. Thirty thousand people circled around him, knowing themselves among the Ummah! And they could approach God through Husayn's blood! And Al-Husayn preached them but they refused, so martyring him mercilessly.

Then Imam Ṣajjad(a) said : May God bless my uncle, Abbas! He sacrificed himself for his brother, Husayn, losing his two hands and God bestowed him two wings like J'afar Ṭayyar, to fly wih the angels in paradise.

And hd said : Before God, Abbas owns a rank all martyrs envy in the Resurrection Day.[2]

١ـ عَنْ اَبِي عَبْدِاللّٰهِ الصّادِق (ع) اَنَّهُ قالَ : "كانَ عَمُّنا العَبّاسُ بنُ عَلِيٍّ نافِذَ البَصِيرَةِ، صُلْبَ الإيمانِ، جاهَدَ مَعَ اَبِي عَبْدِاللّٰهِ وَاَبْلى بَلاءً حَسَناً وَ مَضى شَهِيداً"

2- Abṣar Al-Ayn 25

A number of historians have written : As Abbas noticed Imam being lonely, he came up to him and said : Do you permit me to join the fighters?

Imam cried seriously and said : O my brother! you are the standard-bearer.

Abbas said : O brother! I feel gloomy and tired of life and I want to take revenge of these hypocrites.

Imam : Fetch some water for the children.

Abbas went into the battlefield, preached and terrified them of God's wrath but this remained ineffective. He returned and told his brother of the story. This time he suddenly heard children saying, "we're thirsty". So he rode on his horse departing to the Euphrates with his spear and water-skin in hands. Four thousand troops stationed at the Euphrates surrounded him, spearing heavily. Abbas dispersed them killing eighty of them until he could reach the Euphrates. When he wanted to drink water, he remembered Husayn and his family being thirsty that stopped him drinking. He poured back the water and recited these poems :

يا نَفْسُ مِنْ بَعْدِ الحُسَيْنِ هُوني وَبَعْدَهُ لا كُنْتِ أَنْ تَكُوني
هٰذَا الحُسَيْنُ شارِبُ المَنُونِ وَتَشْرَبِينَ بارِدَ المَعِينِ[1]

And filled the waterskin with water, carried it on his right shoulder and moved towards the tents.Troops blocked his way and surrounded him from every corner. He began to fight them and boasted :

لا أَرْهَبُ المَوْتَ إِذا المَوْتُ زقَى حَتَّى أُوارىٰ فِي المَصالِيتِ لُقا
نَفْسِي لِنَفْسِ المُصْطَفَى الطُّهْرِ وِقا إِنِّي أَنَا العَبّاسُ أَغْدُو بِالسِّقا
وَلا أَخافُ الشَّرَّ يَوْمَ المُلْتَقى[2]

1- O soul! After Husayn, humiliation equals revival
After him, forget the survival
This is Al-Husayn, drinking syrup of death
Thou drink fresh cool water in mirth?!

2- Even if death shouting, I fear it not
knocking down the brave ones with sword cut
My soul, protector of the prophet's son but
I'm Abbas, for thirsty ones water I brought
I dismay death not when I'm shot

His right hand was cut off by Nufil Arzaq. He held the waterskin on his left shoulder and the banner in his left hand and boasted :

وَاللّٰـهِ إِنْ قَـطَعْتُمَ يَمِـينِي إِنِّي أُحامِي أَبَداً عَـنْ دِيـنِي
وَعَـنْ إِمـامٍ صـادِقِ اليَـقِينِ نَجْلِ النَّبِيِّ الطّـاهِرِ الأَمـينِ(1)

His left hand was also mutilated by the same curse man. And it is also said the same time Ḥakim ibn Ṭufayl laid in ambush behind a palmtree, his hand with a sword and cut it off the body. Ḥadrat Abbas clinged the banner to his chest and boasted :

يا نَفْسُ لا تَخْشِي مِنَ الكُـفّارِ وَأَبْـشِرِي بِـرَحْمَةِ الجَـبّارِ
مَـعَ النَّـبِيِّ السَّـيِّدِ المُخـتارِ قَـدْ قَـطَعُوا بِـبَغْيِهِمْ يَسـارِي
فَاَصْلِهِمْ يا رَبِّ حَرَّ النّارِ(2)

This time he grasped waterskin by his teeth but it was sprang out a leak by spear and no water remained in it.

showering onto him sharp spears
on his mood waterskin shed tears
so strongly waterskin wept
that its eyes were of tears bereft

And he was speared again on the chest and some have said he was speared on the eye, but some others have written that he was hit on the head by an iron column that led him onto the ground, crying Imam(a).

Imam came up to him and as he noticed his mood, he said :

"الآن إنْكَسَرَ ظَهْرِي وَ قَلَّتْ حِيلَتِي

"Now I am broken in my back and I have no way out".(3)

Once seeing Abbas's speared eye and his blood-filled body

1- By God if I'm mutilated in my right hand
I always defend my religion brand
defender of an Imam, honest in faith grand
of trustee prophet, his descendant
2- O soul! fear not the infidels bluff
from divine blessings, keep not rebuff
with the prophet, God's lord enough
mutilated my left hand, these people tough
O God! burn them in hot fire rough
3- Bihar Al-Anwar 42.45

on the ground, he bent to sit beside him. He cried stormily as long as Abbas passed away.[1] Then he carried him to the camp.[2]

Some also said : Imam Husayn was unable to carry Abbas's stiff to the place where other bodies were because of his heavy wounds.[3] [4]

This time Husayn attacked the enemy from left and right and the troops were running away.

He said : Where are you fleeing? You killed my brother! Where are you escaping? You broke my arm! Then he returned to his first position.

Abbas was the last among companions who came to be martyred and after him there had been children of Abi Ṭaleb family who were martyred while being unarmed.[5]

Some books read : When Abbas and Ḥabib ibn Mazaher were martyred, Imam Husayn showed wrinkles of grief on his face. He sat in grief with his tears rolling down his face.[6]

Sukayna approached and asked her father where his uncle, Abbas, was. Imam told her of his martyrdom. Zaynab cried, saying:

1- A few books read : Imam Husayn hugged Abbas's head and cleaned his eyes of blood and saw him crying.

He said : Why are you crying, my brother?

Abulfadl said : How should I not cry, my brother, the apple of my eye?! And this time Abbas cried out and passed away. Husayn shouted :

(Wasilat Al-Darin 274) 2- Bihar Al-Anwar 41.45; Abṣar Al-Ayn 40.

3- Al-dam'a Al-sakeba 324.4

4- Qasem ibn Aṣbagh says : I saw a man of Bani Ayan whose face was blackened because I knew him with a white and beautiful face. I asked about his change of face?

He said : I killed a strong and nice-looking man at Karbala, who had a sign of prostration on his forehead. From that time, every night I dream him pulling me towards the hell and my tribe people hear me crying.

He says : This was spread everywhere and a neighboring woman said : We can't sleep because of his crying.

I joined a group to meet wife of the man who told us the story as it is.

Qasem ibn Aṣbagh says : The brave man with nice face who was martyred by this rascal is Hadrat Abbas ibn Ali(a). (Abṣar Al-Ayn 32).

5- Abṣar Al-Ayn 30 6- Zorri'at Al-Nejat 125.

This time the women of haram began to weep and also Imam did so while saying : [1]
Then he recited these poems :

أَخِي يا نُورَ عَيْنِي يا شَقِيقِي — فَلِي قَدْ كُنْتَ كَالرُّكْنِ الوَثِيقِ
أَيَا ابْنَ أَبِي نَصَحْتَ أَخاكَ حَتَّى — سَقاكَ اللّٰهُ كَأْساً مِنْ رَحِيقِ
أَيا قَمَراً مُنِيراً كُنْتَ عَوْنِي — عَلَى كُلِّ النَّوائِبِ فِي المَضِيقِ
فَبَعْدَكَ لا تَطِيبُ لَنا حَياةٌ — سَنُجْمَعُ فِي الغَداةِ عَلَى الحَقِيقِ
أَلا لِلّٰهِ شَكْوائِي وَصَبْرِي — وَما أَلْقاهُ مِنْ ظُلْمٍ وَضِيقِ [2]

8- Muhammad ibn Abbas ibn Ali

Ibn Shahr Ashub has cited about Hashemites with Imam Husayn that : Some have said Muhammad ibn Abbas ibn Ali ibn Abi Ṭaleb has been martyred too.[3]

The Last Moments and the Neonate

Imam came to the camp and his son, Abdullah, was brought to him. He hugged him. This time a man of Bani Asad speared the infant and had him martyred. Then Imam took the infant's blood. As the blood filled his hand, it poured to the ground[4] and Imam said : O God!! If you refused to grant us rain, reward us with this blood and take revenge of these cruel peole. He carried the martyred infant near other martyrs.[5]
Elsewhere, it is said that : Imam came over the tents and said to

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1- Maqtal Al-Husayn of Muqarram 270.

2- O My brother, apple of the eye be
Thou were a strong pillar for me
O Son of my father! thou fought cordially
drank goblet of heaven wine in merry
O my sweethear! in all troubles I gaineth help of thee
After you, life tastes to us no honey
Tomorrow when, together, We'll see
know that I complain to God and my patience is He in time of hardship and thirst, to him I'm a refugee.
(Wasilat Al-Darin 273).

3- Manaqib of ibn Shahr Ashub 112.4.

4- Elsewhere, it is narrated that Imam poured up the blood to the sky but no druplet of it came back to ground. (Abṣar Al-Ayn 24).

5- Irshad-e shaykh Mufid 108.2.

Zaynab : Fetch my little kid, I want to say good bye to him. He got the child to kiss, but Ḥarmalat ibn Kahil Asadi speared the child and slit his throat. The poet pictured the story so nicely in Arabic verse :

لِلّهِ مَفْطُورٌ مِنَ الصَّبْرِ قَلْبُهُ وَلَوْ كانَ مِنْ صُمِّ الصَّفا لَتَفَطَّرا
وَمُنْعَطِفٍ أَهْوىٰ لِتَقْبِيلِ طِفْلِهِ فَقَبَّلَ مِنْهُ قَبْلَهُ السَّهْمُ مَنْحَرا[1]

Imam said to Azynab : Hold the child. Then he held his hand under the child's throat bleeding and as blood filled his hand, he splashed it up to the sky and said : هَوَّنَ عَلَيَّ مانَزَلَ بِي أَنَّهُ بِعَيْنِ اللّٰهِ

"As God sees whatever disaster descended onto me, it came easy to me."[2]

Hesham ibn Muhammad Kalbi has said that : When Imam observed that Kufian troops insist on his blood being shedded, he opened Quran putting it on his head ant cried out : Oh, the tribe people! God's Book and the Apostle(s), my grandfather, are between you and me. To what you consider my blood legal?

At the same time, Imam viewed a child crying of thirst. He held him up on his hands and said : O crowd! If you don't pity me, pity the child. This time a man of the troopers speared the innocent child. Noticing the scene, Imam was crying and said :

"اللّٰهُمَّ احْكُمْ بَيْنَنا وَبَيْنَ قَوْمٍ دَعَوْنا لِيَنْصُرُونا فَقَتَلُونا"

"O God! Arbitrate among us and those who invited us to help us but they have pulled their swords on us".

Some have said that a call heard in the sky that said : O Husayn! Leave the child to us because there exists a miker for him in heaven.[3]

After the child's martyrdom, Imam dug a small grave nearby the camp with sword sheave and buried him rightly.[4]
And it is said that he said prayers over his stiff covered him with

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1- It is heart of God, torn and intolerant
even if it be a hard stone, it was torn
he bent to kiss his beloved infant
kissed by spear not him, throat of infant born.

2- Nafs Al-Mahmum 349. 3- Tazkrat Al-Khawaṣ 143.

4- Abṣar Al-Ayn 24.

his blood and buried him.[1]

The Martyred Infant

While riding his horse towards the battlefield, a newly born child was brought to him. Imam called to prayers within the earshot of his child and kissed him. In that time, the child was speared on the throat and he was martyred. Imam pulled the spear out and covered the child with his blood, saying : By God, you are more honorable than Naqah before God and your grandfather, the Apostle(s) is more respectful than Ṣaleh, the prophet before Him. Then he carried the bloodful child near other children and nephews who were martyred.[2]

Number of the House(a) Martyrs

There is a disagreement among the historians on thenumber of the House(a) martyrs, some of the narrations in this regard are referred herein :

1. "Seventeen people", this is said by Imam Ṣadiq(a). He stated in a hadith that : This is the blood that God demanded. Those of Fatima's offsprings have been martyred and no disaster resembles that of Husayn's because seventeen people have become martyred with him, taking patience for God and cordially lost their lives.

Muhammad ibn Ḥanifah is quoted saying that : There were with him seventeen people murdered all of whom are from Fatima Bent Asad, mother of Amir al-Mu'minin(a).

In the pilgrimage place, seventeen martyrs have been named, that are of the House(a) and this is cited by shaykh Mufid. This may be nearly right.

2. "Sixteen people", this is said by Hasan Baṣri : There have been sixteen people killed with Husayn ibn Ali, who were unparalleled on earth.

1- Nafs Al-Mahmum 351; Maqtal Al-Husayn of Muqarram 273.

2- Tarikh-e Yaqubi 245.2.

3. "Fifteen people", this is said by Mughirat ibn Nufil in elegiac poem.

4."Nineteen people".

5."Twenty people".

6."Twenty three people".

7."Twenty seven people" of Fatima Bent Asad's children.

8."Seventy eight people", this is said by Nassaba Sayyid Abu Muhammad Al-Husayn Husayni, perhaps this is total number of Karbala martyrs other than the House(a) martyrs.

9."Thirty people", that is said in hadith by 'Abdullah ibn Sanan.

10."Thirteen people", this is cited by Mas'udi in Murawwij al-Zahab.

11."Fourteen people", this is said by Khawrazmi.[1]

Imam's poems

When Imam buried the neonate, he rose up and read these poems:

كَفَرَ القَومُ وَقِدماً رَغِبُوا ... عَنْ ثَوابِ اللّهِ رَبِّ الثَّقَلَيْن

فَقَتَلُوا قِدماً عَلِيّاً وَابْنَهُ ... حَسَنَ الخَيْرِ كَرِيمَ الطَّرَفَيْن

حَنَقاً مِنْهُمْ وَقالُوا اجْمَعُوا ... نَفْتِكُ الآن جَمِيعاً بِالحُسَيْن

بِالقَوْمِ مِنْ أُناسٍ رُذّلٍ ... جَمَعُوا الجَمْعَ لِأَهْلِ الحَرَمَيْن

ثُمَّ صارُوا وَتَواصَوْا كُلُّهُمْ ... بِاجْتِياحِي لِرِضاءِ المُلْحِدَين

لَمْ يَخافُوا اللّهَ فِي سَفْكِ دَمِي ... لِعُبَيْدِاللّهِ نَسْلِ الكافِرِين

وَابْنُ سَعْدٍ قَدْ رَمانِي عَنْوَةً ... بِجُنُودٍ كَوُكُوفِ الهاطِلَين

لاِلشَيءٍ كانَ مِنِّي قَبْلَ ذا ... غَيْرَ فَخْرِي بِضِياءِ الفَرْقَدَيْن

بِعَلِيِّ الخَيْرِ مِنْ بَعْدِ النَّبِيّ ... وَالنَّبِيِّ القُرَشِيِّ الوالِدَيْن

خِيرَةُ اللّهِ مِنَ الخَلْقِ أَبِي ... ثُمَّ أُمِّي فَأَنَا ابْنُ الخِيرَتَيْن

فِضَّةٌ قَدْ خَلُصَتْ مِنْ ذَهَبٍ ... فَأَنَا الفِضَّةُ وَابْنُ الذَّهَبَيْن

مَنْ لَهُ جَدٌّ كَجَدِّي فِي الوَرىٰ ... أَوْ كَشَيْخِي فَأَنَا ابْنُ القَمَرَيْن

فاطِمَ الزَّهْراءِ أُمِّي وَأَبِي ... قاصِمُ الكُفْرِ بِبَدْرٍ وَحُنَيْن

عُرْوَةُ الدِّينِ عَلِيُّ المُرْتَضىٰ ... هازِمُ الجَيْشِ مُصَلِّي القِبْلَتَين

وَلَهُ فِي يَوْمِ أُحُدٍ وَقْعَةٌ ... شَفَتِ الغُلَّ بِقَبْضِ العَسْكَرَيْن

ثُمَّ بِالأَحْزابِ وَالفَتْحِ مَعاً ... كانَ فِيها حَتْفُ أَهْلِ الفَيْلَقَيْن

فِي سَبِيلِ اللّهِ ماذا صَنَعَتْ ... أُمَّةُ السُّوءِ مَعاً بِالعِتْرَتَيْن

1- Hayat Al-Imam Al-Husayn 309.3

At Karbala

عِـــتْرَةُ البرِّ النَّـــبِيِّ المُـصْطَفىٰ وَعـــلِيٌّ القـــرْمِ يَـــوْمَ الجَـحْفَلَيْن
عَـــبَدَاللّـــهَ غُـــلاماً يـــافِعاً وَقُـــرَيشٌ يَـعْبُدُونَ الوَثَـــنَيْن
وَقَـــلَى الاَوْثـــانَ لَمْ يَسْـــجُدْ لَهـا مَع قُرَيْشٍ لارَلا طَرْفَةَ عَيْن(1)(2)

1- By God, these people turned infidel
long time ago, divine reward refuseth
they murderd Ali in the past
martyred his son, Hassan, the best man of birth
t'was the result of their grudge
they said : now attack Al-Husayn in a breath
woe betide those who are ignoble
brought people together for folks of two Haramis deareth
moved and advised to murder me to please Yazid
and Ubaydullah, the two renegades
when shedding my blood God they disfeareth
ordered by Ubaydullah born of two infidels
Ibn Sa'd and his troops with spears me they showereth
I had no sin and fault from the past
except a pride in two stars I taketh
selected by God among the beings is my
father, Ali and my mother
I'm son of the two selected ones thou knoweth
a piece of silver purified of gold
silver and son of the two golds I resembleth
who hath a grandfather like mine
or like my father. I'm son of two moons
my mother is Fatima and my father, breaker
of infidel troops in Badr and Hanin wars
Ali Mortida is of a religion with a rope of strength
disperser of enemy troops and holder of prayers of two Qiblahs
by capturing two armies, for him, Ohud war is a war of no warmeth
then in Ahzab and Fath where two armies were heavily defeated
how evil-acting Ummah to Ali, the prophet's progeny acteth
Ali's progeny, the best in action, of the prophet
and Ali, the great and brave man when the toops faceth
he worshipped God when he was a child
while the Qurayshites the two idols worshippeth
he left the idols and prostrated not them
even at a Turfat Al-Ayn amount, the Qurayshites
never he backeth

2- Al-Ihtijaj 101.2.

Imam's Orision

As Imam witnessed pure smashed bodies of his companions, left on Karbala soil and since nobody remained to aid him and because he saw his family's impatience, he stood out in front of Kufian troops, crying out :

هَلْ مِنْ ذابٍّ يَذُبُّ عَنْ حُرَمِ رَسُولِ اللّٰهِ؟ هَلْ مِنْ مُوَحِّدٍ يَخافُ اللّٰهِ فِينا؟ هَلْ مِنْ مُغِيثٍ يَرْجُو اللّٰهَ فِي إِغاثَتِنا؟ هَلْ مِنْ مُعِينٍ يَرْجُو ما عِنْدَ اللّٰه فِي إِغاثَتِنا؟[1]

Is there anybody to stand by the Apostle(s) haram? Is there any believer among you to fear God for what a cruelty happened to us? Is there anyone who has relied upon God for helping us? Or is there anybody who, in helping us, has pinned hope on divine reward?"

Haram women cried loud when hearing Imam's words.[2]

And when Imam Sajjad(a) heard his father's Orison, he came out of the tent, being so sick he couldn't move his sword. He went to the battlefield while Umm-e Kolthum called him behind :

O my brother's son! Come back and he was saying :

O my aunt! Let me fight along the prophet's son.

Imam Husayn said : O my sister! keep him not to leave the earth missing of prophet's progeny.[3]

This Orison of Imam's failed to affect even a bit the enemy. So Imam stood in front of pure bodies of his companions and said :

يا حَبِيبَ بنَ مَظاهِرٍ! وَيا زُهَيْرَ بْنَ القَيْنِ! وَيا مُسْلِمَ بنَ عَوْسَجَةَ! وَيا أَبْطالَ الصَّفاءِ! وَيا فُرْسانَ الهَيْجاء! مالِي أُنادِيكُمْ فَلا تَسْمَعُونَ؟! وَأَدْعُوكُمْ فَلا تُجِيبُونَ؟! وَأَنْتُمْ نِيامٌ أَرْجُوكُمْ تَنْتَبِهُونَ، فَهٰذِهِ نِساءُ آلِ الرَّسُولِ فَقَدْ عَلاهُنَّ مِنْ بَعْدِكُمُ النُّحُولُ، فَقُومُوا عَنْ نَوْمَتِكُمْ أَيُّهَا الكِرامُ وَادْفَعُوا عَنْ آلِ الرَّسُولِ الصغاةَ اللِّئامَ.[4]

O Ḥabib ibn Maẓahir! And O Zahir ibn Qayn! And O Muslim ibn 'Uwsjah! O the brave men and the fighters! Why don't you hear me When I call you?! You are asleep and I hope you wake up and know that

1- Ḥayat Al-Imam Al-Husayn 274.3
2- Al-Malhuf 51.
3- Biḥar Al-Anwar 46.45.
4- Al-Mufid fi Zikri Al-Sebṭ Al-shahid 115.

these people are attributed to the prophet's progeny who are unsupported after you. O the virtuous people! wake up to stand against this rebellion.

Some narrations say those pure bodies were on motion to approve their oppressed Imam's call and said in their state of Mood : "We are ready to enforce your commands and await you to come."[1]

Imam Husayn Advises Imam Sajjad

Imam Sajjad is quoted saying that : My father embraced me on his day of martyrdom while blood was boiling down his body and said to me :

O My children! Memorize this invocation I teach you, that is taught to me by my mother, Fatima Zahra(a) and she quoted it from the Apostle(s) and he did from Gabriel. When you're faced with an important need and a great sorrow, say :

"بِحَقِّ يٰسٓ وَالقُرآنِ الحَكِيمِ وَبِحَقِّ طٰهٰ وَالقُرآنِ العَظِيمِ، يا مَنْ يَقْدِرُ عَلَى حَوائِجِ السّائِلِينَ، يا مَنْ يَعْلَمُ ما فِي الضَّمِيرِ، يا مُنَفِّساً عَنِ المَكْرُوبِينَ، يا مُفَرِّجاً عَنِ المَغْمُومِينَ، يا راحِمَ الشَّيْخِ الكَبِيرِ، يا رازِقَ الصَّغِيرِ، يا مَنْ لايَحْتاجُ إِلَى التَّفْسِيرِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْعَلْ بِي كَذا وكَذا"[2]

Farewell to Imam(a)

This time Imam came up to camps to bid farewell, saying :

"ياسُكَيْنَةُ! يا فاطِمَةُ! يا زَيْنَبُ! يا أُمَّ كُلْثُومٍ! عَلَيْكُنَّ مِنِّي السَّلامُ!"

Sukayna cried out : O father! Have you decided to die?!

Imam said : How shouldn't be so when someone is not helped?

Sukayna said : O father! Take us back to haram of our grandfather!

Imam said : If sand-grouse is set free, it sleeps.[3]

Women of haram, hearing Imam's words, began to moan and wail. Imam kept them quiet, turning to Umm Kulthum and said : O sister! I advise you to restrain yourself! Shouting, Sukayna

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1- Al-Mufid fi Zikri Al-Sebt Al-Shahid 115 2- Nafs Al-Mahmum 347.

3- This maxim is said when one is forced to do something he calls illegal.

came towards Imam. He loved Sukayna, so hugged her and cleared her tears and said :

سَيَطُولُ بَعْدِي يا سُكَيْنَةُ فَاعْلَمِي ... مِنْكِ البُكاءُ إذَا الحِمامُ دَهانِي
لا تُحْرِقِي قَلْبِي بِدَمْعِكِ حَسْرَةً ... مادامَ مِنِّي الرُّوحُ فِي جُثْمانِي
فَإذا قُتِلْتُ فَأنْتِ أوْلَى بِالَّذِي ... تَأْتِينَنِي يا خِيرَةَ النِّسْوانِ[1][2]

Three-year-old Girl

As Imam said farewell to people of haram and decided to get into battlefield, he kissed his daughter and the infant cried out of great thirst : "يا أبَتاهُ! العَطَش!"

Imam said : O my little daughter! wait a minute, I'll fetch you water.

Imam stepped into the battlefield and moved towards the Euphrates. This time a man of Kufian troops came and said : O Al-Husayn! the troops attacked the camp.

Imam came out of the Euphrates and moved quickly towards the camp. The girl came to welcome her father and said : O my kind father! You brought me water?!

Hearing that, his tears rolled down his cheeks and said : My dear! I swear by God that I can't bear your thirst and restlessness.

He inserted his finger into the girl's mouth, caressed her forehead and condoled her. The girl ran after Imam when he wanted to leave the camp and caught hold of Imam's dress.
Imam said : O my child! I'll come to you.[3]

Imam Baqir(a) is quoted saying : When Imam was to be martyred, he called his elder daughter, Fatima, handed her a

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1- O Sukayna! know that it is enduring
after my martyrdom thou art crying
burn not my heart of thine tears of envy
as long as I stay alive and surviving
when I get killed, thou art sublime
O selected woman! thou sit for me mourning

2- Nafs Al-Mahmum 346.

3- Makhzan Al-Beka' of Mulla Salih Borghani, Section 9.

letter and verbally willed to her. Ali ibn Al-Husayn was so sick that nobody hoped his being recovered. Fatima wrote that and gave it to Ali ibn Al-Husayn and we received it after him.[1]

Imam's Battle

This time, Imam with his unsheaved sword stood against the enemy troops, reciting these lines :

أَنَا ابْنُ عَلِيٍّ الطُّهْرِ مِنْ آلِ هَاشِمٍ كَفَانِي بِهٰذا مَفْخَراً حِينَ أَفْخَرُ
وَجَدِّي رَسُولُ اللّٰهِ أَكْرَمُ مَنْ مَشىٰ وَنَحْنُ سِرَاجُ اللّٰهِ فِي الخَلْقِ نَزْهَرُ
وَفَاطِمُ أُمِّي مِنْ سُلالَةِ أَحْمَدٍ وَعَمِّي يُدْعٰى ذَاالجَنَاحَيْنِ جَعْفَرُ
وَفِينَا كِتابُ اللّٰهِ أُنْزِلَ صادِقاً وَفِينَا الهُدىٰ وَالْوَحْيُ بِالخَيْرِ يُذْكَرُ
وَنَحْنُ أَمانُ اللّٰهِ لِلنّاسِ كُلِّهُمْ نَطُولُ بِهٰذا فِي الأَنامِ وَنَجْهَرُ
وَنَحْنُ وُلاةُ الحَوْضِ نَسْقِي وُلاتَنا بِكَأْسِ رَسُولِ اللّٰهِ ما لَيْسَ يُنْكَرُ
وَشِيعَتُنا فِي النّاسِ أَكْرَمُ شِيعَةٍ وَمُبْغِضُنا يَوْمَ القِيامَةِ يَخْسَرُ[2][3]

Then he defied them. Killing anyone who stepped into the battlefield, a whole score of them. After that he attacked the right side of the troops, saying :

أَلمَوْتُ أَوْلىٰ مِنْ رُكُوبِ العارِ وَالعارُ أَوْلىٰ مِنْ دُخُولِ النّارِ[4]

1- Bihar Al-Anwar 17.46

2- I'm son of pure Ali of Hashemite
I'm proud enough of that pride
my grandfather, the Apostle, best man on earth
among beings, we're divine luminous touch guide
my mother, Fatima, is of Ahmad Family
my uncle, Ja'afar, with two wings glide
among us, Book of God is truly descended
we're cited good revelation and guidance glorified
God trusted us for all people
that is expressed in public and in hide
we have a pond quenching thirst with prophet's bowl
this can not be forgotten and denied
among people our followers are the honored ones
in the Resurrection Day our enemies are the losers justified

3- Al-Ehtijaj 103.2

4- Dying is far better than disgrace and shame
and disgrace better than being in flame

Then he attacked the left side of the enemy, saying :

أَنَـــا الحُسَـــيْنُ بْـــنُ عَـــلِي آلَـــــيْتُ أَنْ أَنْـــــحَنِي
أَحْمِـــــي عِـــــيالاتِ أَبِي أَمْضِي عَلَى دِيـنِ النَّـبِيِّ(1)(2)

It is written : Imam Killed nine thousand and fifty of enemy people except the wounded as long as Umar ibn S'ad shouted saying : Woe unto you! Do you know with whom you're fighting? This is son of Ali ibn Abiṭalib, the murderer of Arab![3] So attack him from all sides. After this, one hundred and eighty men with spears and four thousand people with arrows attacked him.[4]

Imam assailed A'ur Salmi and Amru ibn Hijaj Zubaydi who were guarding, with four thousand people, the Euphrates and led his horse to the Euphrates. When the horse wanted to drink, Imam said : You're thirsty and I'm too. By God, I don't drink until you do. The horse heard Imam's saying and refused to drink! It seemed to have understood Imam well!

Imam said : Drink and let me drink too!

Imam stretched his hand for a handful of water.

Shimr said to Imam : By God, you'll not access to it.

Then a man told Imam : Don't you see the Euphrates revealing just as fish viscera?! I swear to God that you'll not be let to drink until you die of thirst!

Imam said : O God, let him die of thirst.

It's been written that : He cried out : Give me water! He was brought water and he drank so much that he vomitted water. He once more shouted : Quench my thirst! I'm dying of thirst! It went such that he finally passed away.[5]

Some people have said that : That time, a horseman said :

1- Ḥusayn ibn Ali I dare
not yielding to enemy I swear
my father's household I bear
religion of holy prophet I share

2- Maqtal Al-Husayn of Muqarram 274

٣- هٰذَابْنُ اَلانزَعِ البطين، هٰذَاابْنُ قَتَّالِ العَرَب

4- Manaqib ibn shahr Ashub 110.4

5- Maqatil Al-Ṭalibiin 86

O Aba Abdullah! you enjoy drinking while your haram is being plundered?! Imam left the Euphrates, attacked the troops and got to tent of Al-e Allah, noticing that his tent-enclosure is still safe.[1]

The Last Sermon

In his last speech, Imam eloquently bewared the enemy of earthly charm and being proud of it. According to historians, he was martyred just shortly after his enthusiastic speech that read :

عِبادَ اللّهِ وَكُونُوا مِنَ الدُّنْيا عَلى حَذَرٍ فَإِنَّ الدُّنْيا لَوْ بَقِيَتْ لِأَحَدٍ وَبَقِيَ عَلَيْها أَحَدٌ لَكانَتِ الأَنْبِياءُ أَحَقَّ بِالبِقاءِ وَأَوْلى بِالرِّضاءِ وَأَرْضى بِالقَضاءِ، غَيْرَ أَنَّ اللّهَ تَعالى خَلَقَ الدُّنْيا لِلْبَلاءِ وَ خَلَقَ أَهْلَها لِلْفَناءِ، فَجَدِيدُها بالٍ وَنَعِيمُها مُضْمَحِلٌّ وَ سُرُورُها مُكْفَهِرٌّ وَالمَنْزِلُ بُلْغَةٌ وَالدّارُ قَلْعَةٌ، فَتَزَوَّدُوا فَإِنَّ خَيْرَ الزّادِ التَّقْوىٰ وَاتَّقُوا اللّهَ لَعَلَّكُمْ تُفْلِحُونَ.[2]

O God's servants! Seek piety and beware of this world. If the world survives for anyone and if anyone had ben immortal, divine prophets were those who most deserved survival, high in pleasing God and were more pleased with divine providence. But God has created the world for disaster and trial and the creatures for mortality. Anything new it bears will become outdated, its gifts will perish and its joys will get embitterd; the world is not a place of surviving but it is a place where we can take outfit. So do take outfit that the best of it is piety and seek piety since in this way you are salvated.

The Last Farewell

Imam for a second time came to the tents bidding farewell to his family and called them on keeping patience. He also promised them divine reward and ordered them to get dressed for

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1- Manaqib ibn Shahr Ashub 58.4.

The late Sh'arani says : Such a negligence and deceit you don't deserve. Though Jeludi quoting the story is of famous historians, Amir Al-Mu'minin(a) said : لااستغفلُ عَنْ مَكِيدَةٍ

And if we disregard the Immamate, their intelligence is not undeniable. (Translation of Nafs Al-Mahmum 249)

2- Hayat Al-Imam Al-Husayn 282.3.

disaster, saying : Get ready for hardships and know that God protects you and soon He sets you free from the enemy's evil leading to goodness. The enemy will remain in disaster and He 2will grant you reward in exchange for hardships and tribulations you suffer. So don't complain because this devalues your rank.[1]
He then said : Fetch me a dress of no greed to anybody that I can under wear, so it can't be taken off. Later, he was brought a short dress.
He said : No, this is good for people of humiliation.
He took a ragged dress, tore it and put it on.[2]
He asked Hibra to give him a pyjamas. He tore and wore it for he didn't want it to be taken off.

As he intended to get to battle, he showed a favor to his girl, separated from the women and she was crying. He condoled her, saying :

هٰـــذَا الوَداعُ عَـــزِيزَتِي وَالمُـــلْتَقَى يَوْمَ القِيامَةِ عِـنْدَ حَـوْضِ الكَـوْثَرِ
فَـــدَعِي البُكـــاءَ وَ لِـلْأَسارِ تَهَـيَّئِي وَاسْتَشْعِرِي الصَّبْرَ الجَمِيلَ وَ بادِرِي
وَإذا رَأَيْـــتِينِي عَـــلَى وَجْـــهِ الثَّرىٰ دامِي الوَرِيـدِ مَـبَضَّعاً فَـتَصَبَّرِي[3]

Wild Attack

This time Umar ibn Sa'ad cried out and said to the troops : As long as Al-Husayn is busy saying good-bye to his family beside the tents, attack him! If otherwise, he will attack you in such a way that left and right wings of troops are not identified!
Therefore, they attacked him with shellings of arrows and spears so hard that they pierced through tents, tearing some women's dress. This time Imam attacked them as angry as a lion while he

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1- Nafs Al-Mahmum 355. 2- Al-Malhuf 51

3- O my dear! This is a farewell last and main
our meeting time is at Kawthar fountain
stop crying and get ready for being in chain
good patience, a motto thou shall gain,
seeing my mutilated body on ground remain
be tolerant while I'm in blood drain.

was speared from all sides, with his chest shielded against them.[1]

He said to the Kufian troops : Why are you battling me? Did I take any right away or change any tradition? Or did I convert any Shari'a?!

The crowd replied : No! But we fight with you because of grudge we hold against your father! And what he did to our fathers and old men on Badr and Ḥanin day.[2]

When Imam heard them saying those things, he began to cry strongly and he turned to left and right sides, yet he failed to see any one of his companions unless those who were on the ground and martyred.[3]

Three-pronged Arrow

Imam stopped to have a rest while his health was failing because of fighting and hotness. Suddenly, he was hit with a stone on forehead. He tried to clean blood of his with his dress, but a three-pronged iron and poisoned arrow hit him on the chest-according to some narrations-struck his heart.

Imam Husayn said : "بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى مِلَّةِ رَسُولِ اللّٰهِ"

Looking up the sky and said : O God! thou know they are killing someone who is not the prophet's descendant but him; he then stuck the arrow out of his back. He was bleeding badly and he held his hand on that wound. When his hand was overfilled with blood, he splashed it up in the sky, no drop of which poured back. He filled his hand with blood again, washing his face and beard with it and said : I'll remain such until I meet my grandfather, the Apostle(s) and I'll say : O, the Apostle(s)! these people murdered me.[4]

A Raid on the Tents

Imam again and again fought the enemy as long as Shimr

1- Maqtal Al-Husayn of Muqarram 277. 2- Al-Imam Al-Husayn wa Ashaba 306

3- Zorrieh Al-Nejat of Garmrudi 134. 4- Bihar Al-Anwar 53.45.

came to buffer between him, tents and his family.[1]

Imam shouted at the Kufian troops and said : O, followers of Al-e Abisufyan, woe onto you! If you have no religion and fear not the Doom's Day, be at least free people in the world. If you are originally Arabs, return to your Origin!

Shimr Called : O, son of Fatima, what do you say?!

Imam said : We're fighting together and the women are not guillty. Advise them not to assault my haram as long as I'm alive.

Shimr said : O, son of Fatima, we'll do so!

He turned to his troops and said : Keep away from this man's camp and go your way! Since by my soul, he's unparalleled!

Kufian troops attacked all geared and Imam did so. He sought after a sip of water uselessly and he suffered seventy two wounds.[2]

And it's been said : He was speared on body so much that his armored dress looked like porcupine with all spears front and back.[3]

Fairly long time passed and everybody shifted his murder to the other.

This time Shimr cried out : Woe onto you! May your mother mourn for you! What do you expect to do? Kill him.

Then they assailed him from every side.[4]

Some people have put that : Imam remained on the ground three hours looking up in the sky and said :

"صَبْراً عَلى قَضائِكَ، لامَعْبُودَ سَواكَ ، يا غِياثَ الْمُسْتَغِيثِينَ"

Forty people of the troops rushed to him to behead him while Sa'ad was saying: Hurry up and murder him.

Shabath ibn Rab'aie neared Imam with his sword in hand to decapitate Imam. Imam looked at him and he left down the sword, leaving away and shouting.[5]

1- Muthir Al-Ahzan 72

2- Al-Malhūf 50, Bihar Al-Anwar 51.45.

3- Manaqib ibn Shahr Ashub 111.4.

4- Kāmil Ibn Athir 78.4.

5- Tazallum Al-Zahra 211.

Imam's Supplication

As Al-Husayn faced a hard time, he looked up the sky and said :

اللّهُمَّ مَتعالِي المَكانِ عَظِيمُ الجَبَرُوتِ شَدِيدُ المحالِ غَنِيٌّ عَنِ الخَلائِقِ عَرِيضُ الكِبرِياءِ قادِرٌ عَلى ما تَشاءُ قَرِيبُ الرَّحْمَةِ صادِقُ الوَعْدِ سابِغُ النِّعْمَةِ حَسَنُ البَلاءِ قَرِيبٌ مُحِيطٌ بِما خَلَقْتَ قابِلُ التَّوْبَةِ لِمَنْ تابَ إلَيْكَ قادِرٌ عَلى ماأَرَدْتَ تُدْرِكُ ما طَلَبْتَ شَكُورٌ إذا شُكِرْتَ ذَكُورٌ إذا ذُكِرْتَ أَدْعُوكَ مُحْتاجاً وَأَرْغَبُ إلَيْكَ فَقِيراً وَأَفْزَعُ إلَيْكَ خائِفاً وَأَبْكِي مَكْرُوباً وَأَسْتَعِينُ بِكَ ضَعِيفاً وَأَتَوَكَّلُ عَلَيْكَ كافِياً اللّهُمَّ احْكُمْ بَيْنَنا وَبَيْنَ قَوْمِنا فَإنَّهُمْ غَرُّونا وَخَذَلُونا وَغَدَرُوا بِنا وَنَحْنُ عِتْرَةُ نَبِيِّكَ وَوُلْدُ حَبِيبِكَ مُحَمَّدٍ (ص) الَّذِي اصْطَفَيْتَهُ بِالرِّسالَةِ وَائْتَمَنْتَهُ عَلَى الوَحْيِ فَاجْعَلْ لَنا مِنْ أَمْرِنا فَرَجاً وَمَخْرَجاً يا أَرْحَمَ الرّاحِمِينَ.[1]

O God, the Exalted and Extoled, with great power or Royality, with great prudence and agony, needless of beings, having a wide realm over whatever thou wish. Thou shall bring Thy blessings soon and fulfill thy promise. Thy reward is complete and thy disaster is good. Once thou art called, thou art near and surround the creatures, Thou concede the repentance of the penitent. Thou art All-powerful and omnipotent. When Thou art praised, thou reward it and if Thou art recalled, thou recall them. I call thee 'cause I'm in need. I aspire thee while I'm poor. I invoke by thee and I weep in time of fear and trouble, I seek thy assistance when I'm enfeebled and I trust in thee and this suffices me. O God! Thou rule us, these people have deceived and left us alone. We art thy prophet's House and descendants of thy beloved, Muhammad, who is granted prophetic mission, appointing him Thy revelation trustee. O the Compassionate of all, assign us a deliverance.

Imam's Invocation

Imam invoked God in his last moments of life :

1- Maqtal al_husayn of Muqarram 282.

صَبْراً عَلى قَضائِكَ يا رَبِّ ، لا إِلٰهَ سِواكَ يا غِياثَ الْمُسْتَغِيثِينَ مالِي رَبٌّ سِواكَ وَلا مَعْبُودٌ غَيْرَكَ، صَبْراً عَلى حِلْمِكَ يا غِياثَ مَنْ لا غِياثَ لَهُ يا دائِماً لا نَفادَ لَهُ يا مُحْيِي الْمَوْتى يا قائِماً عَلىٰ كُلِّ نَفْسٍ بِما كَسَبَتْ، احْكُمْ بَيْنِي وَبَيْنَهُمْ وَأَنْتَ خَيْرُ الحاكِمِينَ.[1]

I seek patience over thy providence. There is no God but Thee, O Welper of succor-callers! I have no beloved but Thee. I take patience in Thine rule. O helper of one who has no helper. O Thou art one who is eternal and reviver of the dead. O Thou art omniscient and witness of all deeds! Thou rule between me and these people as Thou art the best Ruler of all.

Martyrdom of Imam

When Imam was frustrated with severe wounds and thirst, Shimr shouted : What are you waiting for? Al-Husayn is seriously injured and succumed by spears, attack him from all corners. May your mother mourn over your death!

So Imam was raided heavily. Ḥaṣin ibn Tamim speared him on the mouth, Abu Ayyub Ghanavi hit him on throat, Zar'a ibn Sharik hit him on the shoulder, Sanan ibn Ens struck him on the chest and Ṣaliḥ ibn Wahab speared him on his side and these strikes knocked him down. He then sat up and took the spear out of his throat. This time, Umar ibn Sa'ad approached him.[2]

Cry of 'Aqilah(a)

Zeynab Kobra came out of the tent, crying : O brother! O lord! O the House(s)! I wish the sky would fall down and the mountains would shatter down in Hamūn.[3] She shouted at Sa'ad: Woe onto you! Abu Abdullah is killed but you stand there gazing? He said nothing! she again cried: Woe onto you! Is there not any moslem among you? No response was given again.[4] And a few people have said : Ṣa'ad began to cry but he turned his face back

1- Maqtal Al-Husayn of Muqurram 283. 2- Biḥar Al-Anwar 55.45.
3- Al-Malhuf 51; Kamil Ibn Athir 78.4. 4- Irshad-e Shaykh Mufid 112.2.

from Zeynab.[1]

Hilal ibn Nafi'a

He says : We were there standing along with Sa'ad's companions when we saw someone crying : O Amir! Herald that now Al-Husayn is killed by Shimr!

Hilal says : I went in between and noticed his passing away! By God I saw no blood-covered dead with more brightening face than him. His face glow and his nice figure robbed me of thinking of his murder. In that mood he asked for a syrup. I heard a man saying : You'll never drink water until you are set in fire and drink its heat[2] and I heard Imam responding : I join my grandfather in heaven and drink clean water and I'll complain to him of what you did to me. All crowd went mad as if God had not put blessing in them and I said : I swear by God I'll never shave in whatever you do![3]

The Last Moments

Some time passed and onyone who neared Imam with possibility of killing him, returned because of feeling reluctant to do so. This time a man called Malik ibn Namir Kandi, a brave and atrocious man, came close to Imam and struck him on the head so hard that burnoose broke apart and sword reached his head bleeding. Imam Husayn set burnoose apart, asked for a hat and put it on and said to that man : Never would you have food and water and may God muster you with the oppressors! The man took Imam's burnoose and after that time he lived in poverty for ever, having his hands crippled.[4]

As Imam fell down his horse, he wanted to rest on right side but he failed to because of serious injuries. Then he tried to rest

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1- Kamil Ibn Athir 78.4.

٢- "وَاللّٰهِ لا تَذُوقُ الماءَ حَتّىٰ تَرِدَ الحامِيَةَ فَتَشْرَبَ مِنْ حَمِيمِها"

3- Nafs Al-Mahmūm 366.

4- Ensāb Al-Ashraf 203.3

on left side but he could not. He collected some soil and made it like a pillow under his head.

The Kufian troops were amazed at how he felt.

A few people said : He has passed away, and some others said : He can not fight any longer.[1]

Order for Murdering

Umar ibn Sa'ad said to the man standing on right side : Woe onto you! Get off and kill him. Khuli ibn Yazid moved to behead Imam. Sanan ibn Nakha'ie, the cursed one, got off and hit Imam on his throat, saying : By God! I decapitate you and I know that you are descendant of the Apostle(s) and your parents are among the best of beings. He then beheaded holy Imam.[2]

Murderer is Determined

1. "Shimr ibn Zeljawshan", ibn 'Abd al-bar quoted Caliph ibn Khayyat saying : The man who killed Imam is Shimr, Amir of Sa'ad's troops.[3] He wrote : Shimr went mad and sat on Imam's chest with his beard in hand. When he wanted to kill Imam, Imam smiled and said : Do you kill me and you know who I am?

Shimr said : I know you well. your mother is Fatima Zahra, your father is Ali-yye Mortiḍa and your grandfather is Muhammad Muṣtafa. I kill you with no dismay!!

He did so by hitting him twelve times and beheaded him.[4]

2. "Sanan ibn Ens Nakha'ie", He said to Khuli : Behead Al-Husayn. As Khuli wanted to do so, he became lax and trembled. Sanan said to him : "فَتَّ اللّٰهُ عَضُدَکَ!"

"May God weaken you arm, why are you shaking?"

He himself rode off, beheaded Imam and handed Imam's head to Khuli![5]

1- Al-Mufid fi zekri Al-Sebṭ Al-Shahid 123. 2- Al-Malhūf 52.

3- Al-Isti'āb 395.1; Abṣar Al-Ayn 14. 4- Biḥar Al-Anwar 56.45.

5- Kamil Ibn Athir 78.4; Ensab Al-Ashraf 203.3.

3. "Khuli ibn Yazid", he attacked Imam, beheaded him and took his head to Ubaydullah ibn Ziyad and said :

أَوْقِرْ رِكَابِي فِضَّةً وَذَهَباً إِنِّي قَتَلْتُ الْمَلِكَ الْمُحَجَّبا
قَتَلْتُ خَيْرَ النَّاسِ أُمّاً وَأَبا وَخَيْرَهُمْ إِنْ يَنْسُبُونَ نَسَبا[1][2]

Wailing of Angels

When Imam was martyred, heavenly angels descended wailing and they said : O God! This is Al-Husayn, Thy selected man and descendant of Thy Apostle(s). This time God revealed Ḥadrat Qa'em(a)'s (The Upholder) effigy for angels and said : I take revenge of them for Al-Husayn, swearing to Qā'em[3] (the Upholder).

News of Martyrdom

Narrator says : A female slave came out of Imam's tents and a man told her : Ya Amata Allah! Your lord has been killed. The slave says : I ran to my lady at haram and cried. The other women rose up crying as well.[4]

out of tents all ran bold
yet lord of Zeynab couldn't behold

The Last Martyr

Sawyd ibn Maṭa' was left alone among the other Martyrs due to being seriously injured (He seemed to have been there in the first attack as a matter of spears being thrown and had gone unconscious). When he came conscious, he heard people saying :

1- Gild my foot-board with gold and silver
I killed a great king and ruler
of the best man in parents I'm a killer
of the best man in race I'm a slayer

2- Al-Isti'ab 393.1; Kashf Al-Ghamma 51.2; Manaqib ibn Shahr Ashūb 111.4. There are also other narrations in this regard and since they are rare, mention is not made. (Al-Imam Al-Husayn wa Aṣhaba 315). 3- Kāfi 465.1.

4- Al-Malhūf 55.

"Al-Husayn was killed". He felt right to rise. He had no sword but some sort of weapon that helped him to fight with the enemy for some hour. He was killed by 'Urwat ibn Baṭān and Zeyd ibn Reqād and he was the last one among the other companions who was murdered.[1]

Zuljenah

Imam's horse galloped towards the tents while neighing and crying crimsoned with Imam's blood in forehead.[2]

Imam Baqir(a) is quoted saying of horse that said :

"الظَّلِيمَةُ الظَّلِيمَةُ مِنْ أُمَّةٍ قَتَلَت ابْنَ بِنْتِ نَبِيِّهَا"

"Woe unto a cruel Ummat who killed son of the prophet's daughter".

And it moved towards the tents while crying.[3]

And in the district pilgrimage, it is read :

فَلَمَّا رَأَيْنَ النِّساءُ جَوادَکَ مَخْزِیاً وَنَظَرْنَ سَرْجَکَ عَلَیْهِ مَلْوِیاً بَرَزْنَ مَنَ الخُدُورِ ناشِراتَ الشُّعُورِ عَلَی الخُدُودِ لاطِماتِ الوُجُوهُ سافِراتٌ وَبِالعَوِیلِ داعِیاتٍ وَبَعْدَ العِزِّ مُذَلَّلاتٍ وَالِی مَصْرَعِکَ مُبادِراتٍ، وَالشِّمْرُ جالِسٌ عَلَی صَدْرِکَ وَمُولِغٌ سَیفَهُ عَلَی نَحْرِکَ قابِضٌ عَلَی شَیْبَتِکَ بِیَدِهِ ذابِحٌ لَکَ بِمُهَنَّدِهِ.[4]

"As haram women witnessed thy horse in that way with no rider, its saddle reversed and its mane blood-covered, they rushed out of tents while having their hair dishevelled, slapping their faces, unveiling themselves, highly moaning and running towards the murder site. That time Shimr, the cursed one, was on your chest with your beard in his one hand and with the other he was busy beheading you."

The Universe Turns Wild

After Imam was martyred, Kufian troops said, Allah-o Akbar three times! The earth heavily tremored, the west and east

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1- Kamil Ibn Athir 79.4 and Ensab Al-Ashraf 204.3.

2- Al-Futūh 220.5.

3- Maqtal Al-Husayn of Muqarram 283.

4- Bihar Al-Anwar 317.98.

blackened, people faced thunder and quake, sky wept blood and a herald from the sky called : By God, Imam, son of Imam, Imam's brother and Imam's father, Husayn ibn Ali is murdered.(1)

Narrator said : That itme there appeared a heavy haze with darkness and red storm that made everything invisible in the sky. The people guessed torment has been descended unto them and this lasted for hours.(2)

Imam Ṣadiq(a) said to Zarara : O Zarara! the sky wept blood to Al-Husayn, the earth turned black for forty days, the sun eclipsed for forty days, the mountains split apart and fell down and the seas turned tumultuous.(3)

Davud ibn Firqad quoted Imam Ṣadiq(a) saying : When Al-Husayn was martyred, the sky turned blue for a year. He then said : For one year the sky and the earth began to cry for Al-Husayn and also for Yaḥya ibn Zakariya and sky's crimson color shows its weeping.(4)

"Ethbāt al-waṣiyah" of Mas'udi reads : It has been written that the sky wept over Al-Husayn for fourteen days.
It was questioned : What has been the sign of sky's weeping?
It was responded : The sun set and rose through the crimson color.(5)

And Siyuṭi says : When Husayn ibn Ali was killed, the sun cast yellow ray on the walls for seven days and a few stars came into contact with others. The sun eclipsed on Ashura when Imam was martyred and the sky horizon turned red for six months.(6)

Khalād says : After Al-Husayn's martyrdom, people saw red signs on the walls and burildings in the evening and morning when the sun rose and every stone people lifted had fresh blood under!

Abu Qabīl says : When Al-Husayn was killed, the sun eclipsed in such a way that the stars appeared in the sky half day

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1- Zorri'at Al-Nejat 147.
2- Al-Malhūf 53.
3- Biḥar Al-Anwar 206.45.
4- Biḥar Al-Anwar 210.45.
5- Ethbat Al-Wasiyah 167.
6- Tarikh Al-Khulafa' 207.

and we thought that it was time for Resurrection Day.[1]

In Ṣawa'eq, Ibn Ḥajar quoted Tarmazi : Umm-e Salama dreamed the prophet while he sat with dust on his face and head, crying. She asked the reason and the prophet said : Al-Husayn is already killed.[2]

Imam Ṣadiq(a) is quoted saying that : When Husayn ibn Ali was struck with sword and fell down his horse and when people hastened to decapitate him, from Celestial Throne, herald called : O Ummah who are gone astray after the prophet! God will not grant you luck of excellence.[3]

The night Husayn was killed people of Medina heard a caller say :

مَسَحَ الرَّسُولُ جَبِينَهُ فَلَهُ بَرِيقٌ فِي الخُدُود
أَبَواهُ مِنْ عَلْيا قُرَيْشٍ وَجَدُّهُ خَيْرُ الجُدُود[4][5]

From strange far, a horse comes lonely
in its eyes-picture of a man gone-drawn
its mane, born with wave, goes down and up
so beautiful an up, so nice a down
in its deep memory lies an endless fury
beneath its ashes, fire flowers blown
in its soul rooted a love most wounded
wound of a hole, yet s sea deep-prone
in its eyes a man composes a poem
though short and deep yet highly grown
grief as a tulip blown onto its tearful eyes?
or fire rebel in water and mirror shown!
both its saddle reversed, its mane blood drown
here is where Zeynab has to be beaten and brown
its look speaks of greeting and message

1- Brief hisotry of Ibn 'Asaker 149.7. 2- Al-Imam Al-Husayn wa Ashaba 336.

3- Elal Al-Sharaya' 76.2.

4- His forehead the prophet touched
tears rolling down his cheek
among Qurayshites Al-Husayn's parents great
of grandfathers, his is on peak 5- Al-Bada' wa Al-Tarikh 13.6.

as if greeting Zeynab and a message for world glown
my Imam subdued and a man claims
in scenes of today and tomorrow a throne
the disowned horse seems to expect a rider
driving caravan along where it is shown[1]

Date of Martyrdom

Imam Husayn(a) was martyred on Friday, Muharram loth, 61(hegira) after noon prayers and in that time he was fifty six years and a few months old.[2]

Belazari has said that : Imam's martyrdom happened on Saturday coincident with Ashura and also it is said that it had been on Friday.[3]

And ibn Shahr Ashub cited it to be on Saturday 10th of Muharram. He then adds that people say it's been on Friday after noon prayers and some others say it to have happened on Monday.[4]

Imam's Numbered Wounds

It has been narrated that his shirt showed one hundred and some marks of spears and swords strike and Imam Sadiq is quoted saying that :

Imam's body is found to have traces of thirty three injuries by spears and thirty four ones by sword.[5]

After Martyrdom

It is said : After Imam's martyrdom, Kufain troops outpaced each other to loot Imam's clothes. Tabari has quoted Abu Mukhannaf saying : Imam was taken off his dress! His pyjamas

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1- A piece of poem composed by Muhammad Ali Mujahedi (Parvanah).

2- Maqatil Al-Talibiin 78.

3- Ensab Al-Ashraf 187.3.

4- Manaqib ibn Shahr Ashub 77.4.

5- Al-Malhūf 54; Ensāb Al-Ashraf 203.3.

was taken away by Baḥr ibn K'ab Tamimi! (Al-malhūf says he was grounded, with his feet rigid and motionless). His shirt Isaac ibn Ḥayat Ḥadrami took and wore (After that, he became hairless and bald). Aḥbash ibn Marthad or Jabir ibn Yazid put his turban on (he went crazy). Malik ibn Bashir Kandi took away his burnoose of fur. When Bashir's wife knew it, they quarrelled (he also lived in destitution the remaining years of his life). Umar ibn S'ad took his armor! and when he was killed by Mukhtar, he gave the armor to his murderer, Abi Amra. Imam's other armor was taken and worn by Malik ibn Namir (he became frenzy). His fur towel Qays ibn Ash'ath took, who was called after Qays-e Qaṭifa (Khawrazmi has said that he suffered epilepsy, was isolated by his family and was disposed to dunghill where he died and he was eaten up by dogs before dying.

A man, Uswad , from Bani Uwad took his shoes. His sword was seized by a man from Bani Nahshel and after him, Ḥabib ibn Badil took that sword. Al-Malhūf says this sword is different from that of Zulfaqar that is gift of Nabovvat and Immamate.

Ibn Shahr Ashub says : His bow and accessories were taken away by Daḥil ibn Khathima J'afi ibn Shabib Hadrami, Jarir ibn Mas'ud and Thu'albat ibn Uswad Uwsi. Bajdal ibn Salim Kalbi took his ring-according to most Maqatil sources-and he cut his finger with the ring away! This ring is other than the ring belonging to Nabovvat reserves bacause, as Shaykh Seddyq quoted Muhammad ibn Moslim, Imam put it on Ḥadrat Ali ibn Al-Husayn(a)'s finger.

Muhammad ibn Moslim says : I asked Imam saidq(a) about Imam's ring that whom finally took it? And I told Imam that his ring seems to have been stolen by the enemy.

He said : It's not true. Verily Al-Husayn willed to his son, Ali ibn Al-Husayn and put his ring on his son's finger, thus empowering him.[1]

1- Al-Imam Al-Husayn wa Aṣhaba 361.

Ibn Za'eda says : Kufian troops also had his companions, family and the martyrs' dresses off and looted away!

Tents are Being Plundered

Enemy troops outran each other to sack Al-Husayn's tents and they even took women's chador off.

The girls of the House(s) came out of the enclosure crying and wailing because of their loved people having been gone.

Ḥamid ibn Moslim has said that : I saw a woman of Bani Bakr ibn Wā'el with her husband among S'ad's troops. When she witnessed troops attack and plunder Al-Husayn's family and the tents, she took a sword and came up to call her tribe people : O people of Al-e Bakr ibn Wāel! Loot the Apostle(s)'s girls?

"لا حُكْمَ إلاّ للّهِ ، يا لثاراتِ رَسُولِ اللّهِ"

"No command exists but God's, rise up to take revenge for the Apostle(s)".

Her husband seized her back immediately.

The narrator said : S'ad's troops let the women out of the tents and set fire to them. The women ran out while they were robbed of their dress, leaving naked.[1] This time a mean man attakced Umm-e Kolthum and stole her earring! The wicked man also went towards Fatima, daughter of Al-Husayn and took the ankle-ring off her feet while he was crying!

Imam's daughter said to him at her amazement :

what are you crying for?!!

He responded : Why I should not cry while I'm taking away the Apostle(s)'s daughter's properties!

Seeing this kindness, she said : So don't do that!

The man said ; I fear somebody else would take it![2]

Whatever properties in the tents, have been stolen away. Shimr found a piece of gold there and gave it to his daughter for

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1- Al-Malhūf 55

2- Amali of Shaykh Seduq, section 31, hadith 2.

making her own jewel! She took the gold to gold-maker and when it was set into fire, it went away![1]

Hamid ibn Moslim says : By God I saw myself that the troops raided the tents and quarrelled over the women's garments and took them away. Shimr with a group of infantry rushed into Ali ibn Al-Husayn (a) who was bed-sick.

Shimr's fellows told him : You don't kill the sick man?

Hamid ibn Moslim says : I said : Praise be upon God! Are the youngsters[2] killed as well? This is a mere child and sickness is his only suffering. So I urged them on this preventing his murder.[3]

Shimr said : Ibn Ziyad Ordered me to kill Al-Husayn's children, yet Umar ibn Sa'd exaggerated over preventing his murder. Especially when Zeynab, Amir al-Mu'minin's daughter, knew Shimr's purpose, she came and said : He is never killed as long as I survire.

They then refused to murder him.[4]

Fatima, daughter of Al-Husayn, says : I saw a man chasing women with his bayonet, some women took refuge in others! They were robbed off their dresses and jewels! When the man saw me, he paced towards me, but I eluded! He came after me with his spear and I fell on my face becoming unconscious! As I came on, I saw Umm-e Kolthum sitting beside me, crying.[5]

Hamidah, Daughter of Moslim

Hadrat Moslim ibn 'Aqil had a daughter of eleven years of age, named Hamidah and he mother was Umm-e Kolthum, daughter of Ali ibn Abi Ṭalib(a). Some people say her name is to be Ātika and her mother is said to be Ruqiyah, daughter of Ali

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1- Ḥayat Al-Imam Al-Husayn 301.3.

2- Though Imam Sajjad(a) was then 23, Hamid ibn Moslim's comment was due to his murder prevention, knowing that it was a rule in early Islam not to kill children.

3- Irshad-e Shaykh Mufid 112.2.

4- Maqtal Al-Husayn of Muqarram 301.

5- Maqtal Al-Husayn of Muqarram 300.

ibn Abi Ṭalib(a). She lived seventy years and she was martyred when troops attacked the tents on day of Ashūra![1]

Biḥar reads that : A six-year-old infant of Imam Hassan Mujtaba, named Aḥmad ibn al-Hassan, was martyred with Imam Husayn[2] and also his two sisters who shared a mother with him, Umm al-Hassan and Umm Al-Husayn, passed away after Imam's martyrdom when the troops assailed the tents for plundering.[3]

Tents into Fire

This time the enemy acted to burn the tents of the House(s) while women and children were inside the tents. Then they set ablaze while yelling : "اَحرِقُوا بُيُوتَ الظَّالِمِينَ!!"

"Burn down the tent-enclosure of the oppressors!!"

The Apostle(s)'s daughters moved out of the tents runningly while they were chased by flames! Some infants grasped by the aunt's lap to keep themselves safe from flame and enemy, some others ran towards the wilderness of desert and another group of them beseeched those cruel people who were stone-hearted.

Imam Sajjad said with great sorrow during his life, after Imam Husayn's martyrdom, when he recalled bitter memories of Ashura : By God I never look my aunts and sister because I am to burst into tears, remembering the time when they ran from one tent to another and Kufian troops caller cried : Burn out the tents of these tyrants![4]

Ḥamid ibn Moslim says : Umar ibn S'ad neared Imam's tents. The women stood up crying face-to-face with him.
He said to his fellows : Nobody has the right to break in these women's tents and assault the sick young man (Imam Sajjad).
The women asked him to give them back their stolen dresses to cover themselves.

1- Ma'li Al-Sebṭayn 266.1

2- Imam Hassan(a) had no six-year-old child since Karbala event occurred eleven years after that and this child may be older given his true age.

3- wasilat al-darin 297.

4- Ḥayat Al-Imam Al-Husayn 298.3

S'ad responded : Whoever has taken stuff of these women, give them back.
I swear to God that none of them gave back anything.
S'ad stationed some guards by the women's tents and ordered to keep them safe, not letting anybody out.
He then returned to his own camp.[1]

M'ali al-Sebṭayn's author has said : At Ashura night, two infants died because of fear and thirst. And when Zeynab looked for family members and infants, she failed to find those two infants. Later, she found them dead while their hands joined.[2]

Demand of Prize

Sanan ibn ons stopped by S'ad's tent and cried :

أَوْقِرْ رِكَابِي فِضَّةً وَذَهَبا أَنَا قَتَلْتُ المَلِكَ المُحَجَّبا
قَتَلْتُ خَيْرَ النَّاسِ أُمّاً وَأَبا وَخَيْرَهُمْ إِذْ يُنْسَبُونَ نَسَبا
وَخَيْرَهُمْ فِي قَوْمِهِمْ مركبا[3]

Umar ibn S'ad said : I certify that you're crazy!
He later ordered to bring him into the tent and once he entered, S'ad hit him some by crutches and said : O stupid! you speak this way?! I swear by God that if Ziyad hears, he will behead you!![4]

Bewildered women in middle of firing tents
when in water, like stars they're showing
infants from all around the tents
away from deep flames of ills, they're running
other than liver not availbable to the poor
remained not but a thing piercing
finger is gone because of its ring
ears are torn after the ear-ring

1- Irshad-e Shaykh Mufid 1113.2. 2- Wasilat al-darin 297.
3- Load my camel with gold'n gild
a king with power and grandeu I killed
the best of men in parents with no shield
the best of men he is in race build
the man of high rank in his tribe'n guild 4- Ensab Al-Ashraf 205.3.

tribe of a king who is called Royal
every morning, noon and night minarets bearing
fallen in shambles, galloping onto his body
with horseshoes, of horns it is moaning

Severe Tyranny

That time Umar ibn S'ad shouted : "مَنْ يَنْتَدِبُ لِلْحُسَيْنِ؟!"

"Who volunteers to trample Husayn's chest and back under horse hoofs?!"

He did so to fulfill Ziyad's order.

Shimr did it and had his holy body treaded over![1] And there were other ten of troops who are :

1. Issac ibn Ḥawwiya
2. Akhans ibn Marthad
3. Ḥakim ibn Ṭufayl
4. Amru ibn Ṣabiḥ
5. Raj'a ibn Manqaẓ
6. Salem ibn Khathima J'afi
7. Wahid ibn Na'm
8. Ṣaliḥ ibn Wahab
9. Hani ibn Thabit
10. Asid ibn Malik

The above-mentioned attacked - Al-Husayn's body so strongly that his chest was crushed.

They all came to Ziyda, asking for a prize.

Inb Ziyad said : who are you?

Asid ibn Malik, the cursed one, said :

نَحْنُ رَضَضْنَا الصَّدْرَ بَعْدَ الظَّهْرِ بِكُلِّ يَعبُوبٍ شَدِيدِ الاسرِ[2]

Ubaydullah commanded to give them a meagre prize!![3]

Also, it has been said that chest and back of Husayn were

1- Ḥayat Al-Imam Al-Husayn 303.3

2- with strong horses, Husayn's chest crushed
with brisk horses, his back smashed 3- Al-Malhūf 56.

smashed by horses.[1]

Hadith about Camel-driver

When Imam was martyred, the Camel-driver came and found Husayn's body beheaded. He stretched his hand to take Husayn's waist. Al-Husayn took the waist with his right hand, but Camel-owner cut off Husayn's hand. He wanted to untie the waist, Imam took it with his left hand, the Camel-owner cut off that hand too.[2]

The Injured Companions of Imam

A few of Imam's companions were left wounded in the battlefield and the troops didnot kill them.

They were :

1. Sawar ibn Ḥamir Jabiri- Being severely injured, he was taken away from the murder site but he passed away after six months due to serious injuries.

2. Amru ibn Abdullah - He was left in the battlefield due to being wounded. He was carried away and he died after one year.

3. Hassan ibn Al-Hassan- He was Imam Hassan(a)'s son, remained on the ground after fighting with the Kufians in company wiht his uncle, Imam Husayn. When S'ad's fellows came to decapitate people, they saw him left alone with failing health. A man, Asma' ibn Kharaja, who was his mother's relative, stopped his being killed. He took him with himself to Kufa and healed his wounds. From there, he took him to Medina.[3]

Martyr's Mothers at Karbala

Samavi has said that nine people had been martyred at Karbala, mothers of whom were also present there :

1. 'Abdullah ibn Al-Husayn(a)- his mother is Rubāb.

1- Al-Imam Al-Husayn wa Aṣhaba 367. 2- Ethbat Al-Huda 588.2

3- Al-Hayat Al-Imam Al-Husayn 312.3.

2. Awūn ibn Abdullah ibn J'afar(a)- his mother is Zeynab-e Kobra.

3. Qasem ibn al-Hassan(a)- his mother is Ramlah .

4. 'Abdullah ibn al-Hassan(a)- his mother is daughter of shalil Bejeli.

5. 'Abdullah ibn Moslim- his mother is Ruqiyah, daugter of Ali(a).

6. Muhammad ibn Abi Sa'eed ibn 'Aqil.

7. Amru ibn Jenada whose mother ordered him to fight the enemy.

8. 'Abdullah Kalbi - who, according to Tavusi, was urged by his mother to fight.

9. Ali ibn Al-Husayn(a)- his mother is Leili who stood in tent praying and according to sources she witnessed her son's being martyred.(1)

And Tanqiḥ al-Maqāl reads that Munjaḥ was present at Karbala with his mother, Ḥusniya.(2)

The Prophet's Martyred Companions

Those of the prophet's companions who were martyred at Karbala numbered five :

1. Ens ibn al-Ḥarath Kaheli whose martyrdom was cited to be at Karbala by all historians.

2. Ḥabib ibn Mazāhir Asadi as cited by ibn Ḥajar.

3. Moslim ibn 'Awsjah Asadi as cited by Muhammad ibn S'ad in "Ṭabaqāt".

4. Hani ibn 'Urwa Moradi, just being 80, was martyred along with Moslim ibn 'Aqil at Kufa.

5. 'Abdullah ibn Yaqtar Ḥamiri who was at the same age with Imam Husayn(a). He was martyred before Imam at Kufa.(3)

1- Abṣar Al-Ayn 130.

2- Tanqiḥ Al-Maqāl 247.3.

3- Abṣar Al-Ayn 128.

Number of Karbala Martyrs

1. "Seventy two people" as quoted by Balazari : There have been seventy two men who all were martyred with Husayn.[1] Shaykh Mufid cited this number : Imam Husayn with his companions became prepared for fighting in the morning of Ashūra. There were thirty two cavalries and forty infantries.[2] Ibn Athir cited the same number[3] and so did Muhammad ibn Jarir Ṭabari shi'ie in "Dala'l al-Imam",[4] that is true.

2. "Eighty seven people" as said by Mas'udi : The whole people who had been martyred with Husayn at Karbala were eighty seven people.[5]

3. "Sixty one people" : A few narrators say the martyrs numbered sisxty one,[6] but this number may be other than those martyrs of the House(s) and Bani Hashim, that is totally the same citation including Bani Hashim martyrs.

4. "Seventy eight people" as said by sayyid ibn Tavūs : It has been said that Al-Husayn's companions numbered seventy eight[7] and seventy nine with Imam included, that complies with the number said by "Ethbāt al-wasiyya" and that of Bani Hashim martyrs.

5. "Eighty tow people" as mentioned by the late majlisi quoting Muhammad ibn Abi Ṭalib.[8]

6. "One hundred forty five people" : Imam Baqir(a) is quoted saying that Karbala martyrs numbered forty five cavalries and one hundred infantries.[9]

1- Ensāb al-ashrāf 205.3.
2- Irshad-e Shaykh Mufid 95.2.
3- Kamil Ibn Athir 10.4.
4- Dala'l Al-Imama 71.
5- Muravvij al-Zahab 61.3; Al-Bada' wa Al-Tarikh 11.6.
6- Ethbat Al-Wasiyya 126.
7- Al-malhūf 60.
8- Bihar Al-Anwār 4.45.
9- Nafs Al-Mahmūm 236. And "Shafa' Al-Ṣodūr" cited other sayings about number of martyrs for more reference needed (241.1).

Unmartyred Companions

Several Companions of Imam survived being killed by the cold-blooded tyrants who were thirsty for the infallible House(s) bloodshed. They are :

1. Imam Zayn al-abedin(a)- He was sick when he was at Karbala. Shimr wanted to kill him but Zeynab came and stooped his being murdered.[1]

2. Imam Muhammad ibn Ali al-Baqir(a) - He was a mere child of two years and a few months of age.[2]

3. Hassan ibn al-Hassan-His biography is mentioned before. He was injured and was taken to Kufa to be cured.[3]

4. Umar ibn al-Hassan.

5. Zayd ibn al-Hassan

These three people were Imam Hassan(a)'s offsprings among the prisoners.[4]

6. Qāsem ibn 'Abdullah- He is among the other children of 'Abdullah ibn J'afar Ṭayyar.

7. Muhammad ibn 'Aqil[5]

8. 'Uqbat ibn Sam'an - He is male slave of Hadrat Rubāb[6]. The troops seized him and took him to Umar ibn S'ad.
S'ad said to him : Who are you?
'Uqbat ibn Sam'an said : I'm a slave.
He was set free.[7]

9. Mawqa' ibn Thamama Asadi- He was with Imam and he speared the enemy whatever he could. Some people of his tribe assured him of safe conduct and he joined them. Ubaydullah

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1- Al-Montazim ibn Jawzi 341.5.

2- Maqtal Al-Husayn of Muqarram 305. But, according to Aṣah, Hadrat Baqir(a) was born in the year 57 and he just had four Years of age during Karbala event.

3- Irshad-e shaykh Mufid 25.2 4- Maqātil Al-Ṭalibin 119

5- Ḥayat Al-Imam Al-Husayn 314.3.

6- Rubab is daughter of Amr' al-Qays Kalbi, mother of Hadrat Sukayna, daughter of Imam Husayn(a). 7- Ensāb Al-Ashrāf 205.3.

knew it and exiled him to Zara.[1]

10. Moslim ibn Rubāḥ - He served Imam Husayn(a) and when Imam was killed, he was released. He is the very man who narrates some events of Karbala.[2]

11. Dehhak ibn 'Abdullah- It is previously said that he was one of those who survived at Karbala.

Martyrs after Imam

1. Sawyd ibn Abi Maṭa' had gone unconscious and when he came on, he heard about Imam's martyrdom and the children crying. He fought as much as he was martyrd.

2 and 3. S'ad ibn al-Ḥarath and his brother, Abu al-Ḥutūf who were among enemy troops. When Imam was martyred and they heard his children crying, they became penitent, fighting as long as they reached martyrdom.

4. Muhammad ibn Abi S'aeed ibn 'Aqil feartfully rushed to the tent when Imam fell down the ground and the children and family members began to cry. He was martyred by Laqiṭ or Hani.[3]

Moslim ibn Aqil's Infants

Once Imam was martyred, two small boys were held captive[4] and brought to Ubaydullah. He summoned the prison guard and said to him : Take these two to jail, avoid them having food and water be hard on them.

They kept fasting long days and they were given two loaves of bread and one water pot in the nights. One year passed so, one said to the other : O brother! We're here for some time wasting our life and health. Tonight when the guard came over, we

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1- Kāmil ibn Athir 80.4.

2- Ḥayat Al-Imam Al-Husayn 313.3.

3- Absar Al-Ayn 129

4- As it is clearly said these two children stayed with Imam but Qazvini quoted Rawdat Al-Shuhada mentioning that they both came to Kufa with their father, Aqil and they were put into shackles by Ubaydullah. (Riyadh Al-Ahzan 5)

introduce ourselves who we are, he might pity and let us free.

In the night when the old prison guard brought bread and water, the smaller child told him : O Shaykh! Do you know Muhammad(a)?

He replied : How should I not know him?! He is my prophet.

The child said : J'afar ibn Abi Ṭalib is known to you?

He said : How should I not know J'afar?! He is my prophet's brother and cousin.

The child said : We're from your prophet's House(s) and children of Moslim ibn Aqil ibn Abi Ṭalib, held captive with harsh behaviour.

The old guard became seriously distressed and kissed their feet to make up for his unkindness, saying : May my life be sacrificed to you both, the House(s) members.

The jail is opened for you and you can go wherever you like. They were given two pieces of bread and one water pot and shown the way-out and he said : Walk during the nights and hide in the days in order that God might save you.

Both[1] came out of the jail and reached an old woman's house.

They said to woman : We're strangers, we can be your guests tonight and we'll leave your home tomorrow.

The old woman said : My dear boys! Who're you? You're more fragrant than any flower?

They said : We're the prophet's House(s) and escaped from Ziyad's prison.

The woman said : My dear! I've got a vicious groom who supported Ibn Ziyad at Karbala and I fear he might see and get you killed.

The children said : We stay have just tonight and leave tomorrow morning.

1- Muhammad and Ibrahim were their names, the former is older that the latter. (Riyadh Al-Ahzan 6)

The old woman prepared them dinner, after which they went to sleep. The smaller brother told the elder : Let's sleep beside each other tonight bccause I am afraid of death separating us!

It was late in the night when the old woman's groom knocked the door.

The old woman said : Who is it?

He said : Your bridesgroom.

She said : Why are you so late?

He said : Woe you, open the door before I'm dead of exhaustion.

She said : What's the matter?

He said : Two children have fled Ziyad's jail and Amir had ordered 1000 dhms prize to be given to whoever bringing any one of their heads and double that for two heads. I did my best to find them but I failed to!

The old woman said : Fear the Apostle(s) who'll be your adversary in Resurrection Day.

He said : What do you say? The world must be gained.

She said : What is good the world of no other world for?

He said : You support them as if you know where they are. I must take you to Amir.

She said : What does Amir want of me, an old woman living in this part of desert?

He said : Now open the door to me. I want to rest tonight and to look for them in the morning.

The old woman opened the door and he entered. After having supper, he relaxed. At midnight, he heard the two boys talking. He jumped on his feet, looking for them in dark night. When he found them, they asked : who're you?

He said : I'm landlord, who are you?

The smaller brother, awaken earlier, woke his older brother up and said : what I had feared came to us.

They said to him : If we're honest, we're kept safe in life?

He said : Yes.

They said : Safe conduct respected by God and His Apostle(s)?
He said : Yes.
They said : Do you place God and the Apostle(s) as witnesses over your safe conduct?
He said : Yes.
They said : We're from you prophet's House(s) and have fled Ubaydullah's jail.

Being overfilled with joy, he said : You're escaped death and involved in it! praise be upon God who put you in my chains. Then he tied them tightly not to run away.
At dawn, a black slave called Faliḥ was told : Behead these two children and bring their heads to me to be taken to Ibn Ziyad for a prize of 2000 Dhms!

The black slave took the sword and led them forward to the Euphrates to get them martyred. Going a little far from house, one of them said : O black slave! you look like Balal, the prophet's Mu'zzin.
He said : Who are you?! I've been ordered to decapitate you.
They said : We're of the prophet's House(s) and we fled the prison out of fear. The old woman hosted us and now his groom wants to kill us.

The black slave kissed their hands and feet and said : I sacrifice myself to your life! He then put away his sword, jumped into the Euphrates and went away.
He responded his lord as such : I'll obey you as long as you obey God, otherwise I'll disobey you.

The old woman's groom asked for his son and said to him : I prepare you of everything comfortable, legal or illegal, in return you can behead the boys. Bring me their heads so that I could take them to Ziyad for prize. His son took his sword and led the boys to the Euphrates.
One of the boys said : O young man? I fear hellish suffering for you.
He said : who're you?

They said : We're of the prophet's House(s) and your father wants to murder us.

The young man, knowing that, did as the black slave did.

His father shouted at him : You also disobeyed me?

He said : God's order precedes yours.

The man said : Nobody can kill them but me. He unsheaved the sword and once the children noticed his sword, they burst into tears, saying : O man! Sell us in the market and avoid having the Apostle(s) be your foe in Resurrection Day.

He said : I take your heads to Ibn Ziyad and get a prize.

They said : You ignore our kinship to the Apostle(s)?

He said : You have no relation with him!

They said : O man! Take us to Ubaydulah so he can rule for us.

He said : I should become sincere to him by shedding your blood.

They said : O man! Have mercy on our childhood!

He said : God has endowed me with no mercy.

They said : Let us do units of prayers.

He said : Do it but it is of no use to you.

They performed four Rak'at of prayers, looking up the sky and crying : يا حيّ يا حكيم يا احكم الحاكمين

"Rule between us as it is right".[1]

Then, the man beheaded the older brother and wrapped his head in a cloth; the small brother rolled himself in his elder brother and said : I want to meet the Apostle(s) when I am covered with my brother's blood.

The man said : Never mind, I'll let you join him!

He killed him too and put his head in the same cloth. He threw their bodies into the Euphrates and took their heads to Ibn Ziyad.

Inb Ziyad, sitting on his throne, held a reedstick. He submitted the heads. Once seeing them, he moved up and down

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1- Montakhab is quoted saying : When the man wanted to kill them, his wife stepped forward and said : Avoid killing them and ask God what you're asked of Ubaydullah. God may multiply your gifts instead of Ubaydullah's prize but this fell ineffective. (Riyadh Al-Ahzan 6)

three times and said : Woe you! where on earth did you get them?!
He said : A relative old woman hosted them.
He said : You received the guests this way? Then asking that : what did they say when being killed?
The man told him the whole story.
Ibn Ziyad asked : Why didn't you bring them alive to get a prize of 4000 Dhms?
He said : I couldn't restrain except approaching you with their blood.
Ibn Ziyad said : What did they finally say ?
He said : They stretched up their hands to the sky and said :

يا حيّ يا حكيم يا احكم الحاكمين !

"Rule between us as it is right."

Ibn Ziyad said : God verily ruled between you and them.
He then turned to the people and said : Is there anyone to finish this malicious man's life?
A man from Damascus stood up and said : me![1]
Ubaydullah said : Take him where he beheaded the boys and decapitate him but let not his blood mix with their blood. Bring his lead to me.
The man was ordered to do so and brought his head for Ibn Ziyad.

It has been written : His head hanging on a spear was shown to people in alleys. Children targetted it with stones, saying : This is the murdere of the Apostle(s)'s House.[2]

Enemy Casualties

There had been a heavy toll of enemy losses and casualties. Imam's companions, though few, inflicted heavy damages on them

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1- Montakhab says this man's name. "Nadir" and some others say his name is Maqātil and among Ahl-e bayt friends. (Riyadh Al-Aḥzān 8)

2- Amali of Shaykh Sedūq, section 19, hadith 2

in such a way that some historians said : Every house in Kufa reflected calls of elegy and moaning. A few sources of Maqatil cite S'ad's murdered people as eight thousand and eighty.(1)

Of course, this seems not exaggerated by knowing Imam's extreme valor as well as his companions'. A good example is that Imam himself has killed one thousand and nine hundred fifty men.(2) Also, Hadrat Abbas ibn Ali(a) attacked alone the Euphrates sided by four thousand guards. They were dispersed and a large number of them were gone to hell.(3) The murdered people number eighty before entering the Euphrates according to sources.(4) The enemy troops stood mystified when facing Hadrat Ali Akbar(a) who, thought being thirsty, Killed one hundred twenty men,(5) that is reported to accound two hundred according to other sources.(6) The other endeared people of the House(s) and Imam's devoted companions behaved bravely.

Imam's Age in time of Martyrdom

It is said that Imam was fifty eight on the day of martyrdom. Seven years he stayed with the Apostle(s), thirty years with his father, Amir al-Mu'minin(a), ten years with his brother, Imam Hassan(a) and his period of caliphacy counted eleven years after his brother.(7)

1- Ḥayat Al-Imam Al-Husayn 315.3. 2- Manaqib ibn Shahr Ashūb 110.4

3- Maqtal Al-Husayn of Muqarram 268. 4- Biḥar Al-Anwar 41.45

5- Nafs Al-Mahmūm 309 6- Maqtal Al-Husayn of Muqarram 259.

7- Irshad-e shaykh Mufid 133.2; Ensāb al-eshrāf 219.3 and the sources that come hereunder :

Mas'udi says : When Al-Husayn was killed, he was fifty five years old (Muravvij al-zahab 62.3) Ṭabari shi'ie says : Imam Husayn was fifty seven years old when he ws martyred (Dala'el Al-Imam 70)

Ibn Jawzi says : Al-Husayn was martyred on Friday of Muharram in year of 61 (hegira) when he had fifty six years and five months of age (Ṣiffat Al-Ṣafval 387.1)

And Abulfaraj Esfahani says his age was fifty six years and a few months. (Maqatil Al-Ṭalibiin 78).

Holy Head of Imam(a)

Umar ibn S'ad dispatched holy head of Imam by Khūil ibn Yazid Aṣbaḥi and Hamid ibn Moslim Azdi to Ubaydullah ibn Ziyad on the day of Ashūra.[1] Khūli brought Husayn's head to Kufa at the palace. Finding the palace closed, he went home and put holy head of Husayn under a wash-tub!

Hisham says : My father quoted Nawār, daughter of Malik (Khūli's wife) saying : Nightly I saw Khūli bringing something home and hid it under the wash-basin, I asked him what it was. He said : I brought you something that makes you needless of everything! This is now Al-Husayn's head here at home.
Nawār said : I said to him : Woe you! other people bring home gold and coins but you have head of the prophet's daughter's son?! By God I never live with you under the same roof.

I left bed and went to the courtyard. I swear to God I saw a light joining the wash-tub like a pillar from the sky. I also noticed white gulls flying around that wash-tub till morning. At the crack of morning Khūli took Al-Husayn's head to Ubaydullh ibn Ziyad.

The pious woman said to Khuli
to knees whom you brought?!
in dark night like bandits
jewel and gold you brought
you smell such good tonight
pure musk you've brought?!
such strongly you knocked the door
you've come from battle I thought!
he knew he brought a head
he said : Oh! a beheaded guest I brought
when knowing the head, he said : O strange!
a greatly magnificent head you got
I die this midnight that from
where prophet's tribal head you shot?!

1- Al-Malhūf 60

you're gone and a referee's brought?!
this is the fire flower from Mount Sinai
with soil and ashes you've brought
the composer! saying this funerary elegy
angels roaring thru you sought[1]

Sharing Holy Heads

Umar ibn S'ad ordered to behead other Imam's companions! And to wash them and he dispatehed these seventy two heads with Shimr ibn Zelijawshan, Qays ibn Ash'ath and Amru ibn Ḥajjāj to Kufa.[2]

And it is said that people in the tribes shared those heads :

1. Kanda tribe had thirteen heads! Qays ibn Ash'ath stood as the chief of tribe.
2. Hawazen tribe, headed by Shimr, had 12!
3. Tamim - 17!
4. Bani Aṣad-16!
5. Maẕḥaj - 7!
6. Other people- 13![3]

Departure from Karbala

S'ad stayed two more days at Karbala after Imam's martyrdom and moved to Kufa, taking the girls, sisters and children of Imam with him. This happened while Ali ibn Al-Husayn was still sick.[4]

Elsewhere it is said that : S'ad, the cursed one, stayed at Karbala on the day of Ashūra, that is 11th, till sunset and recovered his murdered people, performed prayers for them and buried them! Holy body of Imam and his companions' were left on the ground! He then commanded Hamid ibn Bakir Aḥmari to

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1- The poem is composed by Abdulali Negaranda.

2- Irshad-e Shaykh Mufid 113.2. 3- Al-Malhūf 60

4- Kāmil Ibn Athir 81.4

call the troops to move forward.[1]

Number of Prisoners

Althought I have covered Maqtal books and other sources, I failed to exactly find accurate toll of Bani Hashim and non-Bani Hashim's women and children who had come to Karbala with Al-Husayn and been held captive and taken to Kufa after Husayn's martyrdom. A number of these captives have far and wide been gathered and given here :

Bani Hashim Male Captives

1. Imam Ali ibn Al-Husayn Zeyn al-Ābedin(a)
2. Imam Muhammad ibn Ali ibn Al-Husayn(a)[2]
3. Hassan ibn Al-Husayn(a)[3]
4. Muhammad al-Aṣghar ibn Ali ibn Abi Ṭalib as said.[4]
5. Umar ibn al-Hassan ibn Ali ibn Abi Ṭalib[5]
6. Zayd ibn al-Hassan ibn Ali ibn Abi Ṭalib[6]
7. Son of Moslim ibn 'Agil
8. Another son of Moslim ibn 'Aqil[7]

Bani Hashim Female Captives

1. Hadrat Zeynab Kobra, daughter of Ali(a) - She was at Karbala and from there, she went to Damascus with other prisoners.[8]

2. Umm-e Kolthum- Zeynab Ṣughrā- She came to Karbala

1- Nafs Al-Mahmūm 385; but Kamil Ibn Athir 81.4 says S'ad stayed just two days at Karbala after Al-Husayn's martyrdom and departed to Kufa.

2- Al-'aqd al-Farid 171.4. 3- Manāqib ibn Shahr Ashūb 113.4

4- ibid.

5- Maqātil Al-Ṭalibiin 119 and in Bihar Al-Anwar 143.45, it is recorded Amru ibn Al-Hassan. 6- Maqātil Al-Ṭalibiin 119

7- Amāli of Shaykh Seddūq, section 19, hadith 2. This hadith says no names but the late Muqarram said in "Al-Shahid Moslim ibn Aqil 189" quoting Riyadh Al-Ahzan that they are Ibrahim and Muhammad. 8- Tanqiḥ Al-Maqāl 79.3

with her brother, Husayn(a). She went to Damascus with Hadrat Sajjad(a) and from there she moved to Medina.[1]

3. Fatima, daughter of Ali(a)[2]

4. Fatima, daughter of Imam Husayn(a)[3]

5. Sukayna, daughter of Imam Husayn(a)[4]

6. Rubāb, daughter of Amra' al-Qays, wife of Imam Husayn(a).[5]

7. Ruqiya, Imam's four-year-old girl[6]

8. Ruqiya, Moslim ibn 'Aqil's wife

9. Moslim's daughter[7]

10. Khūṣa', known as "Umm al-Thaghar", that is Aqil's wife and mother of J'afar ibn Aqil, being at Karbala with her child.[8]

11. Umm-e Kolthum Ṣughrā, daughter of Abdullah ibn J'afar and Zeynab Kobra, who came to Karbala with her husband, Qasem ibn Muhammad ibn J'afar and her husband was martyred.[9]

12. Ramla, mother of Qasem who is son of Imam Hassan Mojtabā(a)[10]

13. Shahrbanū is mother of an infant who came out of the tents and was martyred by Hani ibn Thabit[11] and this lady is other than mother of Hadrat Sajjad(a).

14. Leili, daughter of Mas'ud ibn Khalid Tamimi, who is mother of 'Abdullah Aṣghar and was martyred at Karbala.[12] The lady is among the wives of Amir al-Mu'minin(a) and she is different from Leili, the mother of Hadrat Ali Akbar.

15. Fatima, daughter of Imam Hassan Mojtaba(a) and mother of Hadrat Baqir(a) who came to Karbala with Imam Zeyn

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1- Tanqih Al-Maqāl 73.3.
2- Riyahayn Al-Shari'a 307.3.
3- al-'aqd al-Farid 171.4.
4- Māqātil Al-Ṭalibiin 119.
5- Kāmil Ibn Athir 88.4.
6- Nafs Al-Mahmūm 456.
7- Riyahayn Al-Shari'a 255.4.
8- Riyahayn Al-Shari'a 317.3.
9- Tanqih Al-Maqāl 24.2
10- Aḥsar Al-Ayn 130
11- Riyahayn Al-Shari'a 309.3
12- Riyahayn Al-Shari'a 308.3

al-Ābedin(a) and went to Damascus in caravan of Captives.[1]

Non-Bani Hashim Female Captives

1. Ḥusniya, maiden of Hadrat Zeyn al-Ābedin(a)- came to Karbala with her son, Munajjaḥ, who was martyred there.[2]

2. Wif of 'Abdullah ibn 'Amir Kalbi - She came to Karbala with her husband and persuaded him to defend Ahl-e Bayt. Abdullah tried to send her back but she rejected. Imam sent her back to the tents.[3]

3. Fakiha, mother of Qarib ibn 'Abdullah ibn Ariqat- She came to Karbala with Qarib. Fakiha served Rubāb, wife of Imam Husayn. She appeared at Karbala from Mecca and was martyred in the first attack.[4]

4. Baḥriyya, daughter of Mas'ud Khazraji, came to Karbala with her husband, Jenādat ibn K'ab and her son, Aru ibn Jenāda. Her husband and son were martyrs of Karbala.[5]

5. Female slave of Moslim ibn 'Awsjah Asadi, after martyrdom of Moslim, cried : "Yabna 'Awsjeta'l ya Sayyada."[6] Some people say she is Umm Khalaf, wife of Moslim ibn 'Awsja.[7]

6. Fidda, maiden, was present at Karbala as to a few narrations.[8]

This number of captives - Bani Hashim or non-Bani Hashim- I found in the mentioned sources. It my exceed this number, yet no authors of Maqātil opposed to it. This certifies that Bani Hashim numbered eight people whereas Ibn 'Abdar has said Just Bani Hashim had twelve youngsters as prisoners.[9]

It is noteworthy to say that I found no one named as Bani

1- Riyaḥayn Al-Shari'a 15.3

2- Tanqiḥ Al-Maqāl 247.3; Riyaḥayn Al-Shari'a 318.3

3- Tanqiḥ Al-Maqāl 201.2.

4- Tanqiḥ Al-Maqāl 18.2.

5- Tanqiḥ Al-Maqāl 327.2.

6- Nafs al-Mahmūm 265.

7- Riyaḥayn Al-Shari'a 305.3

8- Kāfi 465.1

9- Al-'Aqd al-Farid 171.4.

Hashim men among captives but a man, Marqa' ibn Thamama Asadi, who were short of spears after long battle, was seized and taken to Umar ibn S'ad. His relatives in the troops mediated not to get him killed. He was then brought to Kufa and exiled to "Zara" by Ubaydullah.(1)

It is also said that when the prisoners were brought to Kufa, non-Bani Hashim women and their relatives stopped by Ubaydullah in Kufa, asking for their freedom. He ordered them to be freed and sent the other prisoners of Bani Hashim to Damacus.(2)

Caravan of Captives

Umar ibn S'ad joined Al-Husayn's survivors to depart. Camels were saddled with Gelims, and the women rode on them. The survivors left the land of Karbala, being filled with much grief, sorrow and memory of their loved ones.

They had Imam's childern, other Ahl-e Bayt survirors and companions' families ride unlittered camels while having no hijab. They disrespected the House(s) and God by holding them like alien captives. There is a poem on this that says :

يُصَلُّى عَلَى المَبْعُوثِ مِنْ آلِ هاشِمٍ
وَيُغْزَىٰ بَنُوهُ إِنَّ ذا لَعَجِيبُ(3)

And another one that reads :

أَتَرْجُوا أُمَّةٌ قَتَلَتْ حُسَيْناً
شَفاعَةَ جَدِّهِ يَوْمَ الحِسابِ(4)(5)

Of course, Dinwari says : The girls and women were placed in roofed camel-litters.(6) (I wish this could be true)

1- Kāmil Ibn Athir 80.4.
2- Abṣar Al-Ayn 133
3- They praise prophet of Hashemite
strange! They kill his descendants
4- Could Ummah who killed Al-Husayn
hope his grandfather's intercession in Resurrection Day
5- Al-Malhūf 60.
6- Nafs Al-Mahmūm, translation of sh'arani 275.

Zeynab (a) in Murder Site

On moving of caravan, ladies told Umar ibn S'ad : For God's sake, let us pass by our dead. When the captives saw those torn-into-pieces bodies under horses hoofs. They yelled, hurting thier faces.[1]

Some people have said that : The Umayyids left Imam Husayn and his companions behind and they deliberately passed the women through Muhammad's progeny martyrs. When Umm-e Kolthum noticed her brother left on the ground naked and covered with blood, she fell herself down the camel and hugged her brother.[2]

Qarrat ibn Qays Tamimi says : I was looking at the women while going throught the mudered and they cried hurting their faces. If I forget everything, I'll remember exact words of Zeynab when Al-Husayn was in trouble.[3] I swear that Zeynab's words and her restlessnesses forced anyone to Weep.[4]

Zeynab's Orations

Oration 1

Zeynab reached her hands underneath that holy body and stretched them up in the sky and said :

"اِلٰهِي تَقَبَّلْ مِنّا هٰذَا القُرْبانَ".

"O God! May this sacrifice come acceptable to Thee!"[5]

Oration 2

So much complained Bed'at al-Batūl
she turned towards Medina ya Ayyaḥ al-Rasūl;

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1- Maqtal Al-Husayn of Muqarram 306.

2- Tazallum al-Zahra 225; Riyadh Al-Ahzan 24.

3- Nafs Al-Mahmūm 386. 4- Kamil Ibn Athir 81.4; Al-Malhūf 56.

5- Maqtal Al-Husayn of Muqarram 307.

يا مُحَمَّداهُ! صَلّىٰ عَلَيْكَ مَلائِكَةُ السَّماءِ ! هٰذا الْحُسَيْنُ بِالْعَراءِ، مُرَمَّلٌ بِالدِّماءِ، مُقَطَّعُ الاَعضاءِ ، وَبناتُكَ سَبايا وَذُرِّيَّتُكَ مُقَتَّلَةٌ ، تسفى عَلَيْهَا الصَّبا. فَابْكَتْ كُلَّ عَدُوٍّ وَصَدِيقٍ.[1]

"O the Apostle(s)! O thou who art praiseth by angels, this is thy Husayn who is torn into pieces, beheaded. This is Husayn whose body left in the desert while being blown with winds and dust. So every friend or foe weeps over him."

Oration 3

Turned to Baqi'a to Zahra she spoke
Sea gull and air bird heart broke
O companion of the broken- hearted, look our state
We art kinless, forlorn and with no mate

Afterwards, she addressed her mother :

O mother! O daughter of the selected man! Look desert of Karbala and see your son whose head hanging over the enemy's spear and whose body rolling in blood and soil! This is your beloved that is left on the desert alone! See your Girls with burnt tents and who're on unlittered camels and that are being held captives. We're your descendants, being in trouble as strangers.

Oration 4

She then turned to corpse of the martyrs lord while keeping blood-shedding eyes and said :

بِاَبِي مَنْ اَضْحى عَسْكَرُهُ فِي يَوْمِ الاِثْنَيْنِ نَهْبا، بِاَبِي مَنْ فِسْطاطُهُ مُقَطَّعُ العُرىٰ، بِاَبِي مَنْ لا غائِبٌ فَيُرْتَجى وَلا جَرِيحٌ فَيُداوىٰ، بِاَبِي مَنْ نَفْسِي لَهُ الفِداء، بِاَبِي الْمَهْمُومُ حَتّىٰ قَضىٰ، بِاَبِي الْعَطْشانُ حَتّىٰ مَضىٰ، بِاَبِي مَنْ شَيْبَتُهُ تَقْطِرُ بِالدِّماء، بِاَبِي مَنْ جَدُّهُ رَسُولُ اِلهِ السَّماء، بِاَبِي مَنْ هُوَ سِبْطُ نَبِيِّ الهُدىٰ، بِاَبِي مُحَمَّدٌ الْمُصْطَفىٰ، بِاَبِي خَدِيجَةُ الكُبْرىٰ، بِاَبِي عَلِيٌّ الْمُرْتَضىٰ، بِاَبِي فاطِمَةُ الزَّهراء سَيِّدَةُ النِّساءِ، بِاَبِي مَنْ رُدَّتْ لَهُ الشَّمْسُ وَصَلّىٰ[2]

"May I be sacrificed to one whose army was plundered on Monday, to one whose tent rope is cut off, to one who is neither absent so to hope his return and nor

1- Kamil Ibn Athir 81.4. 2- Al-Malhūf 56

injured to hope his recovery, to one whom my life be devoted, to one who was martyred with grieved heart and thirsty lips, to one whose beard bleeds, to one whose grandfather is the Apostle(s) and he is son of the prophet, Muhammad Mustafa, Khadija Kobra, Aliyya Mortida and Fatima Zahra, the Sayyidess of women and may I be sacrificed to one for whom the sun returned for performing his prayers."

Oration 5

She addressed companions of the prophet and said :

يا حُزْناهُ ! يا كُرْباهُ! اَلْيَوْمَ ماتَ جَدّي رَسُولُ اللّهِ، يا اَصْحابَ مُحَمَّداهُ! هؤُلاءِ ذُرِّيَّةُ الْمُصْطَفى يُساقُونَ سَوْقَ السَّبايا.(1)

"Today my grandfather, the Apostle(s), has passed away; O companions of the prophet! These are descendants of the Apostle(s) that are taken like captives."

The enemy troops burst into fears hearing Zeynab's words and desert animals and sea fish turned relentless.

The narrrator says : Most people noticed horses shedding tears in a way that threir hoofs were soaked!(2)

To your body ulcers when I referred
a lot of stars I let my eyelid shed
for going to Kufa I had a doubt
to book of your body a blessing I bid
from my shivering flood of tears
foundation of palace I ruined
your doves from different homes
to another home I reckoned
one night when one of them lost midway
on chest, dress of patience I tattered
on golden wash-tub, on your lips struck a reed

1- Bihar Al-Anwar 59.45. 2- Muharraq al-Qulūb Naraqi, section 15

Yazid and amazingly I gazed
beating my chest at Rubāb I stared
as of baby thirst I remembered
by droplets of my tears on this journey
the whole granite stone I ever melted[1]

Sakayna and Imam's Body

That time Sukayna, Imam's daughter, embraced illuminating stiff of his father and let her face meet his, very much weeping with burned heart in such a way that all people there also cried. She wept so much that she felt unconscious.

Hadrat Sukayna herself said that she heard her father saying :

شِيعَتِي مَا إِنْ شَرِبْتُمْ عَذْبَ مَاءٍ فَاذْكُرُونِي
أَوْ سَمِعْتُمْ بِغَرِيبٍ أَوْ شَهِيدٍ فَانْدِبُونِي[2]

Nobody could part her from her father's body until a group of troops came and forcibly split her from his body.[3]

Imam Zayn al-Ābedin said : After we suffered those ruthlessnesses' on the day of Ashūra resulting in my father and his companions death and his haram being sent on camels to Kufa, I saw the dead left unburied. This bothered me a lot and I was almost to die. My aunt observed me having a pain and said to me: O survivor of my grandfather, father and my brothers! Why are you so restless and exposed to danger?!

I said : How I should not be restless When I see my relatives remaining on the ground covered with blood while they're robbed of their dresses. Neither they are shrouded in burial clothes, nor are they buried! Not a being nears them! They seem as if they are Daylam and Khazar families!

1- piece of poetry composed by Husayn Akhawan Kāshāni (Tā'eb)

2- O my shiites! When you drink
Remembeer I'm thirsty
Heaving a stronger's or matyr's name
perform me an elegy

3- Al-Malhūf 56; Maqtal Al-Husayn of Muqarram, 308.

My aunt said : These should not grieve you because this is a pledge made between the Apostle(s) and your grandfather and father. God has asked a crowd of this Ummah a promise, earthly rebels don't know them, but heavenly angels know them. They recover the sporadic bones and bury them with blood-filled bodies. They mark your father's grave here at Karbala so everlatingly and famously that infidels and enemies can never wipe it out as much as they attempt.[1]

Holy Bodies of Martyrs

As earlier said, Imam Husayn prepared a tent on Ashura and ordered to transfer each of Ahl-e Bayt or companion to the tent once he is martyred. The only body not transfered was Hadrat Abbas's , Qamar Bani Hāshim, (Prehaps due to serious wounds or being smashed or lonliness of Husayn).

It has been written : Whenever a body was brought to the tent of martyrs, Imam said : These are the murdered people like the prophets and their progeny; and Ali(a) in describing martyrs of Karbala said : These are the great martyrs in the world and the hereafter, and nobody has surpassed them till now.

Observations of a Man of Bani Asad

A man of Bani Asad says : After caravan of Karbala left, I came to battlefield. There seemed a strange scene and the holy bodies of the House(s) and those of Imam's companions, while blood-filled, had been left on the ground, dusty. Very painful scene I saw. Their bodies cast light out on the sky and breeze blown over them smelled fragrant. This time I saw a lion beside Husay's stiff weltering itself with blood and I had nevre seen a lion groaning like that. What added to my amazement was that when, in the night, I witnessed battlefield beside every body there flickered a light like that of a candle with the people nearby

1- Kāmil al-Ziyārāt 261.

wailing and moaning.[1]

قَدْ غَيَّرَ الطَّعْنُ مِنْهُمْ جارِحَةٍ إلاَّ المَكارِمَ فِي أَمْنٍ مِنَ الغِيَرِ[2]

Among them, body of sayyid of Heaven's youth seemed to every stone-hearted as painful, yet it produced divine light and smelled perfumic fragrance.[3]

Burial of Holy Bodies

Some sources say : A group of people of Bani Asad came to bury holy body of Imam and his companions but since the bodies wer headless, naked and tattered because of sword strikes, they were unidentifiable at Bani Asad amazement. This time Imam Sajjad(a) came up and introduced them one by one to Bani Asad. He himself buried holy body of his great father while seriously weeping and said :

طُوبى لِاَرْضٍ تَضَمَّنَتْ جَسَدَکَ الطّاهِرَ، فَاِنَّ الدُّنْيا بَعْدَکَ مُظْلِمَةٌ وَالآخِرَةَ بِنُورِکَ مُشْرِقَةٌ، اَمّا اللَّيْلُ فَمُسَهَّدٌ وَالْحُزْنُ فَسَرْمَدٌ، اَوْ يَخْتارَ اللّٰهُ لاِهْلِ بَيْتِکَ دارَکَ الَّتِي اَنْتَ بِها مُقِيمٌ وَعَلَيْکَ مِنِّي السَّلامُ يَابْنَ رَسُولِ اللّٰهِ وَ رَحْمَةُ اللّٰهِ وَ بَرَکاتُهُ.

"Bravo to the earth that has embraced thy pure body. The world, after you, remains dark and the other world becomes luminous with your light. I no longer sleep at nights and my sorrows never end until God joins you with thy family. Peace be upon thee, descendant of the Apostle(s) and may God bless thee."

He then wrote on the grave :

"هٰذا قَبْرُ الحُسَيْنِ بْنِ عَلِيِّ بْنِ اَبِي طالِبِ الَّذِي قَتَلُوهُ عَطْشاناً غَرِيباً".

Hadrat Ali ibn Al-Husayn (Ali Akbar)'s body was buried down Imam Husayn's. The House martyrs were buried close to Imam Husayn's in one place as ordered by Imam Sajjad(a)[4] and Bani

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1- Madinat Al-Ma'ajiz 70.4.

2- Bodies changed by ulcers of swords and spears
yet their greatness and graciousness remained safe.

3- Maqtal Al-Husayn of Muqarram 318.

4- They seemed to be seventeen people including brothers, children of Imam and his cousins who were buried down Imam's grave. (Irshad-e shaykh Mufid 126.2)

Asad joined Imam sajjad(a) to bury Qamar Bani Hashim's body near 'Alqama brook. They buried holy body of Abbas ibn Ali(a) where he had been martyred. This time Imam Sajjad(a) said while weeping strongly :

عَلَى الدُّنْيا بَعْدَكَ العَفا يا قَمَرَ بَني هاشِم وَعَلَيْكَ مِنِّي السَّلامُ مِنْ شَهيدٍ مُحْتَسِبٍ وَ رَحْمَةُ اللّهِ وَبَرَكاتُهُ.

"After thee- O moon of Bani Hashim - may dust pour over the world, I praise thee and ask divine blessing for thee."(1)(2)

Then Bani Asad buried companions in the same place and buried Ḥabib ibn Maẓahir where it is now (near Imam's) as he was highly ranked in his own tribe since he was of Bani Asad and the chief of them.(3)

Kāmil Bahāie reads : Hurr ibn Yazid was buried where he had been murdered and it says : Bani Asad showed a pride against other Arab tribes as : We've performed prayers for

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1- Hayat Al-Imam Al-Husayn 324.3

2- A few historians attributed Imam's burial to others, for example they said Bani Asad buried him or Zahir, the slave or a group of Jews or ... . All seem void because custodian of every Imam's burial is the Imam after him, that is narrated in Kāfi and other sources of hadith.

Imam Baqir(a) is quoted saying : Hadrat Ali ibn Al-Husayn(a) secretly appeared, performed prayers for him and buried him. (Jala' Al-Ayun shabbar 216.2)

Imam Reza(a) says when Ali ibn Ḥamza said to him : We have narrated your forefathers that the Imam coming after an Imam is custodian of his affairs.

Hadrat Reza said : Tell me whether Husayn ibn Ali(a) was Imam or not?

Ali ibn Ḥamza said : He was an Imam.

Imam Reza said : Who was his custodian and buried him?

He said : Hadrat Ali ibn Al-Husayn(a).

Imam Reza said : Where was Ali ibn Al-Husayn that time? Wasn't he imprisoned by Ubaydullah?!

He said : Ali ibn Al-Husayn secretly came to bury holy body of Imam and went back.

Imam Reza said : The very man who empowered Ali ibn Al-Husayn(a) to come to Karbala to bury his father's body, authorized then Imam to come to Baqdad to take charge of his father's affair and to go back, only with a difference that he was not jailed like Ali ibn Al-Husayn (Bihar Al-Anwar 270.48).

3- Al-Imam Al-Husayn wa Ashaba 375

Al-Husayn(a) and his companions and buried them.[1]

Bodies Were Buried During the Day or Night?

A few authors of Maqātil concede that the burial happened on the 12th and some others say it on 13th, yet it seems that truest to say, the holy
bodies had been buried on the night of 12th.[2]

1- Nafs Al-Mahmūm 388.

2- Al-Imam Al-Husayn wa Ashaba 380 and 382.

Chapter VI

In Kufa

Captives Arrive in Kufa

Moslim Jaṣṣās; the gatch- plasterer narrates that :

Ubaydullah ibn Ziyad summoned me in order to repair Dār Al-Emāra the palace, I was busy with gatch-plastering when suddenly I heard a crying and moaning from a distance.

I asked a servant along with us : "Do you know what made Kūfa full of groaning and cursing?"

"The head of a foreigner who had revolted against Yazīd is being brought right now," he replied.

I asked of his name, he replied : "Husayn ibn Alī."

Moslim says : I hesitated for a while, then just the moment that servant left me on business, I was so sad and grieved that I pounded my face till I thought my eyes went blind and impaired. I, abandoing gatch-plastering, washed my hands and walked out of Dārol Emāra from the back of the palace; until, I neared Kunāsi.[1] I stopped there and saw the people waiting for captives and casualties.

Suddenly I saw Imām Sajjād riding a camel with no saddle, in the view of the fact thal his neck was fastened with chains, a stream of blood flew out of his neck-vein and he uttered these lines cryingly :

يا أُمَّةَ السُّوءِ ! لا سَقْياً لَرَبْعِكُمُ!
يـا أُمَّـةً لَمْ تُـراعِ جَـدَّنا فِـينا!

لَـوْ أَنَّـنا وَ رَسُـولُ اللّـهِ يَجْـمَعُنا
يَوْمُ القِيامَةِ مـا كُـنْتُمْ تَـقُولُونا؟!

تُسَـيِّرُونا عَـلَى الأَقْـتابِ عـارِيَةً
كَـأَنَّنا لَمْ نُشَـيِّدْ فِـيكُمُ دِيـنا!

بَنِي أُمَيَّةَ مـا هٰـذَا الوُقُـوفُ عَـلَى
تِلْكَ المَصائِبِ لَمْ تُصْغُوا لِداعِـينا!

تُـصَفِّقُونَ عَـلَيْنا كَـفُّكُمْ فَـرَحاً!
وَأَنْتُمْ فِي فِـجاجِ الأَرْضِ تَسْـبُونا!

أَلَيْسَ جَدِّي رَسُولَ اللّـهِ وَيْـلَكُمُ
أَهْدَى البَرِيَّةَ مِنْ سُبُلِ المُـضِلِّينا؟!

1- place where rubbish is dumped.

يا وَقْعَةَ الطَّفِّ قَدْ أَوْرَثْتِنِي حُزْناً وَاللّٰهُ يَهْتِكُ أَسْتارَ المُسِيئِينا[1]

Moslim said : I saw people of Kūfa giving bread and date and nuts to the hungry children on the saddles. Observing this rough act Umm-e Kolthūm shouted : O you people of Kūfa : don't you know that we, the House(s), are not allowed to accept alms. Then she snatched bread and dates from the hands and mouths of children. People shed tears for their own negligence and profanity.

Again Umm-e Kūlthūm, with her head out of the saddle browbeated, "O, people of Kūfa! you men kill us and your women cry for us. God is our judge and will Judge us in the Judgement Day."

Moslim says, "In the meantime, the sound of moaning raised and I saw the holy heads of Karbalā martyrs, before which was the holy head of Imām Husayn, approaching us."

Imām's blessed head was like a moon, as bright and shining as Venuse is, the most similar one to the God's messenger(s). His

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1- O you people of wrong doers
where is your adherence
O people of no respect
I wonder what would be your fate
may no rain fall in your Lands!
why do you treat us with heavy-hands!
one day in the Hereafter!
we'll be mustered together!
then what would you utter!
to the prophet, our forefather!
you put us on camels with no saddle!
you made us wander in the rabble!
we are who secured your religion!
you are who captured us in this region!
captively, you spread us on far lands!
happily, you clapped with your hands!
do you remember who kept you away!
from those people who go astray!
I am warning you, he is God's messenger!
woe be to you he is our ancestor!

beard was tinged with black and his face was as luminous as a full moon. A breeze stirred his holy beard to and fro.

Meanwhile, Zeynab, at the sight of Imam's luminous head, knocked her forehead so severely on the saddle that a stream of blood flew behind her veil.

Then she pointed to that luminous head and said :

يـا هِـلالاً لَمّـا اسْـتَتَمَّ كَـمالا ... غـالَهُ خَسْـفُهُ فَـأَبْدىٰ غُـرُوبا!

مـا تَـوَهَّمْتُ يـا شَـقِيقَ فُـؤادِي ... كـان هٰـذا مُـقَدَّراً مَكْـتُوبا!

يا أَخِي! فـاطِمَةَ الصَّـغِيرَةَ كَـلِّمْها ... فَـقَدْ كـادَ قَـلْبُها أَنْ يَـذُوبا!

يا أَخِـي! قَـلْبُكَ الشَّـفِيقُ عَـلَيْنا ... مالَهُ قَـدْ قَـسىٰ وَ صارَ صَـلِيبا!

يا أَخِي! لَوْ تَرىٰ عَلِيّاً لَدَى الأَسْرِ ... مَـعَ اليَـتِيمِ لا يُـطِيقُ جَـوابـا!

كُـلَّما أَوْجَـعُوهُ بِـالضَّرْبِ نـادا ... كَ بِـذُلٍّ يَـفِيضُ دَمْـعاً سَكُـوبا!

يـا أَخِـي! ضُـمَّهُ إِلَـيْكَ وَ قَـرِّبْهُ ... وَسَكِّـنْ فُـؤادَهُ المَـرْعُوبا!

مـا أَذَلَّ اليَـتِيمَ حِـينَ يُـنادِي ... بِـأَبِيهِ وَلا يَـراهُ مُجِـيبا![1] [2]

The First Head Hung on Spear

Ibn 'Atham Kūfī narrates that Umar ibn Sa'd mounted the House onto unsaddled camels and rode them toward Kūfa as if they were captives. As soon as they reached Kūfa Ubaydullah ordered to bring out the holy head of Imām Husayn and to carry

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1- O, my crescent when you grew full moon and brighter
eclipse overcasted, O my moon was setted
O, I never imagined my dear
to experience a day so ill-fated
O, my brother speak with you little daughter
she is so grievd and blown-hearted
O, my brother where is your love and honor
O you were so gracioss, kind and devoted
Where are you to see your son, Ali, in capture
He can't fadel your orphan he is being tortured
whipping him, lashing him he just shed tears
Husayn was the only word he uttered
O, my brother embrace him in tender
gratify him he is too offended
can you imagine how unfair for an orplan who can't bear
to call her father yet no answer is heard 2- Tazzalum Zahrā 249.

it along with captives toward Kūfa. So, they moved the holy head of Imām Husayn, forging a head, as well as other heads, hung on spears, toward Kūfa. Afterwards, they moved the holy heads round the city.

Aṣim quoted from Zurr,[1] The first head to be hung on spear in Islam was Imām Husayn's, and till that day no one had ever seen such a crowd of weeping and moaning men and women.

Jazary says, one narration reads : the first head in Islam hung on spear is Imām Husayn's; Yet the correct quotation is that the first head pierced on lance was the head of Amrū ibn Ḥamaq Khazā'y.[2][3]

Unsaddled Camels

Someone narrates that : Sitting in the bazzar of Kūfa, I was not aware of Husayn's martyrdom; however, I noticed people in a great astonishment and confusion; Yet, I didn't know why, meanwhile, I heard the voice of praise and Takbir (Glorification), I stood up to see what had happened. Suddenly, I saw several heads hung on spears and noticed women and little girls who hung their heads on shame on the back of unsaddled camels. I saw a chained youth, riding a camel, who was bare-headed and his foot

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1- Aṣim ibn Abi Al-Najwad is one of the readers of Quran whose reading is preferred to others and according to which the recently written Qurāns are written He is the student of Zurra ibn Hubaysh. Zorra ibn Hubaysh is one of the greatest followers and companions of Abdullah ibn Mas'ūd. He knew Quran very well since he learned it from Amir Al-Mu'minin. He passed away in 83 at the age of 120 (the translation of Nafsu Al-Mahmūm 293, Al'isti'ab 563.2).

2- Amru ibn Ḥamaq, a Companion of the Apostle, who after Ḥudaibya peace had the favor of being in the presence of the prophet, had learnt Hadith from him. The author of isti'ab says, 'After dwelling in Shām, he moved to Kūfa and there, such as group of Jabīr ibn Nafir and Rifā'a ib Shadād and others quoted Hadith from him. He was not only a shiite but also according to Mufīd narration, a chosen, companion of Imām Ali who accompanied him in Jamal and Siffayn war. He helped Hajr ibn Uday fight Umawiyān. Afterwards, Mu'āwiya chased him till he was killed in a cave near Musiland. His head was hung on spear (Al-Isti'āb 1173.3).

3- Nafs Al-Mahmūm 402.

was bleeding.

I observed a man among those carrying holy heads, bringing a brighter head hung on spear. there was no sign of his being killed. That man cried :

أَنا صاحِبُ الرُّمْحِ الطَّويل! أَنا صاحِبُ السَّيْفِ الصَّقيل!

أَنا قاتِلُ دِينِ الأَصيل![1]

A lady among captives cried out : Woe betide you. You ought to say :

وَمَنْ ناغاهُ فِي الْمَهْدِ جِبْرَئِيلُ وَمَنْ بَعْضُ خُدّامِهِ مِيكائِيلُ وَ إِسْرافِيلُ وَ عِزْرائِيلُ وَمَنْ عُتَقاؤُهُ صلْصائِيلُ وَمَن اهْتَزَّ لِقَتْلِهِ عَرْشُ رَبِّ الجَلِيلِ، وَ قُلْ ياوَيْلَكَ أَنا قاتِلُ مُحَمَّدٍ الْمُصْطَفى وَ عَلِيٍّ الْمُرْتَضى وَ فاطِمة الزَّهْراءِ وَالحَسَنِ المُزَكى وَأَئِمَّةِ الهُدىٰ وَمَلائِكَةِ السَّماءِ وَالأَنْبياءِ وَالأَوْصِياءِ.

This is he who Gabriel lullubied for him in cradle, Michael and Isrāfiel and I'zrā,īl are among his servants, he is who set Ṣelṣā'īl free and the Great God's throne trembled in his slay. Woe to you, say I am the killer of Muhammad Mustafā, Ali Mortidā and Fātima Zahrā, Hassan Muzakkā, A'mmi Hudā and the angles of Heaven and the killer of Apostles and successors.

The narrator says : I asked her name.

I am zeynab, daughtr of Ali ibn Abī Tālib. And these captives are the daughters of Ali and the prophet (s), she replied.[2]

This time Karbalā equivocally hymned on spears
its hymn was repeated by seventy two canes on spears
the strict canes were decorated by seventy two flowers
count the tulip heads one by one on spears!
move more gently over spears
O, moon, don't shine over this bloody reed-brake
Or step more gently on spears
O, Heavenes! do you remember the sun tell the stars
our visit this time would be on spears
in the way back, caravan is red and trouble is hiding

1- Long lance I am the owner
I am the holder of polished cutloss
I am the killer of a real pious

2- Al-dama' Al-Sākiba 46.5.

the eyes of caravan leader are openly kept on spears
it is the voice of Quran or is it speaking to God
face to face, unveiled, in public on spears
his sister knocked her head on saddle
be darker than dim shām on spears
O, leader of Caravan, ride ror a while in lanes
may the shodow of walls fell on spears
O, brother, Zeynab said, "the path of religion is straight now'
although your path is not smooth on spears
this is the scene of climax and ascension, rising and brightness
O, have an excursion, a manifesting excursion on spears
as a mirror, our eyes filled with wonder
as it saw a beauty, so many faces on spears.[1]

A Divination from Imam Ali (a)

Zeynab(a) stated that by the time that ibn Muljam stroke my father's head and in the view of the fact that I noticed the signs of martyrdom on his face, I said, "O, father!"
Umm-e Eiman qoted a hadith from the Apostle; however, I'd like to hear it again from you. My father told me : 'Ya Bunayya! al-hadith kama haddathatki Umm-e Eiman", O, daughter! Hadith is the same as the one Umm-e Eiman has narrated. It is as though I see you and other ladies of the House captives in the land of the enemy and terrified. In that case, you should be patient over this tragedy. Swear by He who caused the grain to germinate and He who made the foetus, on that day, God's friends on earth are save you, shiites, and your friends.[2]

The Fiery Speech in Kufa

Hadrat Zeynab Sermon(a)

1- By Muhammad Ali Mujāhidi (Parāvanch)

2- Biḥār Al-Anwār 183.45.

In Kufa

When Kūfa women, observing the state and condition of Imām Husayn caravan, wept and moaned and when Kūfa men cried too, Zeynab browbeated : "Keep silent", and by this remark not only that massive crowd calmed down but also the bells of camels got noisless.

Then, after praising and eulogizing God and his Messenger, Zeynab, addressing them, said :

أَمّا بَعْدُ يا أَهْلَ الكُوفَةِ، يا أَهْلَ الخَتْلِ وَالغَدْرِ وَالخَذْلِ، أَلا فَلا رَقَأَتِ العَبْرَةُ وَلا هَدَأَتِ الزَّفْرَةُ، إِنَّما مَثَلُكُمْ كَمَثَلِ الَّتِي نَقَضَتْ غَزْلَها مِنْ بَعْدِ قُوَّةٍ أَنْكاثاً تَتَّخِذُونَ أَيْمانَكُمْ دَخَلاً بَيْنَكُمْ، هَلْ فِيكُمْ إِلاَّ الصَّلَفَ وَالعُجبَ وَالشَّنَفَ وَالكَذِبَ وَمَلَقَ الاِماءِ وَ غَمْزَ الاَعْداءِ، أَوْ كَمَرْعىً عَلى دِمْنَةٍ أَوْ كَفِضَّةٍ عَلى مَلْحُودَةٍ ، أَلا بِئْسَ ما قَدَّمَتْ لَكُمْ أَنْفُسَكُمْ أَنْ سَخِطَ اللّهُ عَلَيْكُمْ وَفِي العَذابِ أَنْتُمْ خالِدُونَ.

أَتَبْكُونَ أَخِي؟ أَجَلْ وَاللّهِ فَابْكُوا فَإِنَّكُمْ أَحْرِياءُ بِالبُكاءِ فَابْكُوا كَثِيراً وَاضْحَكُوا قَلِيلاً، فَقَدْ بُلِيتُمْ بِعارِها وَمُنِيتُمْ بِشِنارِها وَلَنْ تَرْحَضُوها أَبَداً وَأَنّى تَرْحَضُونَ قَتْلَ سَلِيلِ خاتِمِ النُّبُوَّةِ وَمَعْدِنِ الرِّسالَةِ وَ سَيِّدِ شَبابِ أَهْلِ الجَنَّةِ وَ مَلاذِ حَرْبِكُمْ وَمَعاذِ حِزْبِكُمْ وَ مَقَرِّ سِلْمِكُمْ وَآسِي كَلْمِكُمْ وَ مَفْزَعِ نازِلَتِكُمْ وَالمَرْجِعُ إِلَيْهِ عِنْدَ مُقاتَلَتِكُمْ وَ مَدَرَةِ حُجَجِكُمْ، أَلا ساءَ ما قَدَّمَتْ لَكُمْ أَنْفُسُكُمْ وَساءَ ما تَزِرُونَ لِيَوْمِ بَعْثِكُمْ.

فَتَعْساً تَعْساً، وَنَكْساً نَكْساً، لَقَدْ خابَ السَّعْيُ وَ تَبَّتِ الاَيْدِي وَ خَسِرَتِ الصَّفْقَةُ وَبُؤْتُمْ بِغَضَبٍ مِنَ اللّهِ وَ ضُرِبَتْ عَلَيْكُمُ الذِّلَّةُ وَالمَسْكَنَةُ.

أَتَدْرُونَ وَيْلَكُمْ أَيَّ كَبِدٍ لِمُحَمَّدٍ (ص) فَرَيْتُمْ؟ وَ أَيَّ عَهْدٍ نَكَثْتُمْ؟ وَ أَيَّ كَرِيمَةٍ لَهُ أَبْرَزْتُمْ؟ وَ أَيَّ حُرْمَةٍ لَهُ هَتَكْتُمْ؟ وَ أَيَّ دَمٍ لَهُ سَفَكْتُمْ؟ لَقَدْ جِئْتُمْ شَيْئاً إِدّاً تَكادُ السَّمٰواتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الاَرْضُ وَتَخِرُّ الجِبالُ هَدّاً.

لَقَدْ جِئْتُمْ بِها شَوْهاءَ صَلْعاءَ عَنْقاءَ سَوْداءَ فَقْماءَ خَرْقاءَ طَلاعَ الاَرْضِ أَوْ مِلْءَ السَّماءِ، أَفَعَجِبْتُمْ أَنْ تُمْطِرَ السَّماءُ دَماً، وَلَعَذابُ الآخِرَةِ أَخْزى وَهُمْ لا يُنْصَرُونَ، فَلا يَسْتَخِفَّنَّكُمُ المَهْلُ، فَإِنَّهُ عَزَّوَجَلَّ لا يَحْفِزُهُ البِدارُ وَلا يَخْشى عَلَيْهِ فَوْتُ الثّارِ، كَلاّ إِنَّ رَبَّكَ لَنا وَلَهُمْ بِالْمِرْصادِ.

"Now then O, people of Kufa! people of fraud, deception and artifice, I wish you never stop crying and moaning. Your parable is like the parable of a woman who splits the woof which she had twisted. You corrupted under the pretence of your swear. There is nothing inside you; save, boasting, self-conceit, bragging and falsehood. You modeled yourself upon flatterer servants and ogling foes. You are like a meadow which grows on dug or as a silver which decorates graves.

O, people of Kūfa! Evil is that which your souls have

sent before for you, Allah became displeased with you and in chastisement shall you abide. Do you cry over my brother? You should cry, since, you deserve crying, cry more and laugh less. This savage slaughter will bring shame on you. You are so indulged in this stain that you could never remove it. It will be with you forever.

How Could you remove this plon on your escutcheon? while you have killed the dear child of the Messenger of God, the master of the youth of Paradise, who was your shelter in wartime and the source of conciliation in peace time. He was your hope in difficulty, your reference in quarrels. Evil is what your souls have sent in advance for you, and now surely evil is what you bear for your Ressurrction Day.

I wish you destruction and annihilation. Your efforts were in vain. Perdition overtakes both hands of you. Your trade is in loss. You become deserving of wrath from Allah and humiliation and abasement is made to cleave to you.

Woe betide you! Do you know what dear child of Muhammad (s) you have cut off? What an oath you have violated? Which House you caused to wander and whose blood you have shed?

Certainly you have made an abominable assertion. The meavens may almost berent threat and the earth cleave asunder and the mountains fall down in pieces. What a calamity! A very harsh, doleful, intolevable, inauspicious, oppressive and confusing calamity! There is no means of escape from it and it is as great as the earth and heavens are. Does it surprise you if it rains blood. Certainly the chastisement of Hereafter is much more abasing and they shall not be helped.

Don't hold this respite in light estimation and the

Glorious God is superior to precipitation in his works and to be afraid of violating a purified blood. He is the one who takes revenge and surely He is the watching."

Then Zeynab recited these lines :

مـــاذا تَـقُولُونَ إِذْ قـالَ النَّـبِيُّ لَكُـمْ مـــاذا صَـنَعْتُمْ وَاَنْـتُمْ آخِـرُ الاُمَـمِ
بِـــاَهْلِ بَـــيْتِي وَ اَوْلادِي وَتَكْـرُمَتِي مِنْهُمْ أُسارىٰ وَمِـنْهُمْ ضُرِّجُـوا بِـدَمِ
ماكانَ ذاكَ جَزائِي إِذْ نَصَحْتُ لَكُـمْ اَنْ تَخْـلِفُونِي بِسُـوءٍ فِي ذَوِي رَحِمِـي
إِنِّي لَاَخْشٰى عَـلَيْكُمْ اَنْ يَحِـلَّ بِكُـمْ مِثْلُ العَذابِ الَّذِي اَودىٰ عَلٰى إِرَمِ[1]

After the sermon of Zeynab, I saw people of Kūfa bitting their hands in bewilderment, observed an old man nearby, so cring such that his white beard wetted with tearts and he, holding his hands up, prayed :

May my parents be sacrificed to you. Your elders are the best olds, your ladies are the best women and your children are the best too. your lineage is noble and your blessing is a great blessing.

Then he hummed these lines :

كُـهُولُكُمُ خَـيْرُ الكُـهُولِ وَنَسْـلُكُم إِذا عُدَّ نَسْلٌ لا يَبُورُ وَلا يَخْـزىٰ[2]

Imām Zayn al-Abidīn turned towards Zeynab(a) saying : Dear aunt, please calm down. The survivors should learn a lesson from the dead. Praise God that you are, without a teacher, a learned and without learning wise. Weeping or moaning will not relive our deads. Then he dismounted from his seat and erected a tent and led the House off their seats and into the tent.[3]

O, Zeynab you are the head band of Umm al-Kitāb
you have the tongue of Abū Torāb in your mouth

1- what would you answer
when your asked by God's Messenger
O,last Ummat! Am I not the prophet of thy God
do you think I deserve this reward?
to have my decendant captured or soak in blood
I'm afraid you'll be died
by the punishment the Eram tribe was Chastised

2- your olds are the best, Had you lineage been counted, it would never have humiliation.

3- Ali iḥtijāj 109.2.

your expression is full of storm of wrath
noah stands over your flood
your speech is the majesty of the lion of God
Dhul Faqār Murtidā is in your tongue
O, sister of guardian, verily your speech did as Alī's sword
O, You saved your life just by saying 'be silent'
O, you are the soul of the verse 'do not despair'
when your melody of wrath was heard by the bells,
the bells kept silent O, sweatheart of Ali
relate the story of the old pain of Ali
tell us about that date-palm which fell down
its pure blood watered the religion palm
he, by the language of sigh, told his heart secrets
he, to the well, expressed his heartache
O, narrate the story of that nail, the tail of that wall and door
speade of her spring and fall of her traceless tomb
O, tell us about Mujtabā, the son of Ali
describe the sufferings of this successor the son of successor
O, tell us about that basin full of blood
his blood coloured heavens in red
O, Zeynab! the flaming candle
O, the memory of blazing tents
speak of Karbalā's suffering
narrate the story of braves and cowards
tell about the completely burnt palms
about the dried water-skins
about the weeping, moaning and tearing
about the Euphrates and the instability of water
about the river and tearing of water
describe the inaupicious palace of Yazīd
the reciting of holy Quran
speak of that bloody, dusty and tulipish head
of that bloody mouth flower

of those lips full of blood by that bamboo cane
what hath done these sufferings to your heavy-heart
these grieving and mourning
O, Fatimā! If you were the wife of Ali
of nobility, a mother for Mustafā
Zeynab was more than a sister
She was a mother to her brother
who hath trained such a daughter, but you
when did a shell form a pearl like you.[1]

The Sermon of Fatima(a) the Minor [2]

It has been written that Fatimā, the minor(a), delivered this sermon, addressing the people of Kūfa :

اَلْحَمْدُ اللّٰهِ عَدَدَ الرَّمْلِ وَالْحَصٰى وَزِنَةَ الْعَرْشِ اِلَى الثَّرٰى، اَحْمَدُهُ وَاُؤْمِنُ بِهِ وَاَتَوَكَّلُ عَلَيْهِ، وَاَشْهَدُ اَنْ لا اِلٰهَ اِلاَّ اللّٰه وَحْدَهُ لا شَرِيکَ لَهُ، وَاَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ، وَاَنَّ اَوْلادَهُ ذُبِحُوا بِشَطِّ الْفُراتِ مِنْ غَيْرِ ذَحلٍ وَلا تِراتٍ.

اَللّٰهُمَّ اِنِّي اَعُوذُ بِکَ اَنْ اَفْتَرِيَ عَلَيْکَ الكَذِبَ، وَاَنْ اَقُولَ خِلافَ ما اَنْزَلْتَ عَلَيْهِ مِنْ اَخْذِ الْعُهُودِ لِوَصِيِّهِ عَلِيِّ بْنِ اَبِي طالِبٍ (ع) الْمَسْلُوبِ حَقَّهُ الْمَقْتُولِ مِنْ غَيْرِ ذَنْبٍ ، كَما قُتِلَ وَلَدُهُ بِالاَمْسِ فِي بَيْتٍ مِنْ بُيُوتِ اللّٰهِ، وَبِها مَعْشَرٌ مُسْلِمَةٌ بِاَلْسِنَتِهِمْ، تَعْساً لِرُؤُسِهِمْ! ما دَفَعَتْ عَنْهُ ضَيْماً فِي حَياتِهِ وَلا عِنْدَ مَماتِهِ، حَتّٰى قَبَضْتَهُ اِلَيْکَ مَحْمُودَ النَّقِيبَةِ، طَيِّبَ الضَّرِيبَةِ، مَعْرُوفَ الْمَناقِبِ، مَشْهُورَ الْمَذاهِبِ، لَمْ تَاْخُذْهُ فِيکَ لَوْمَةُ لائِمٍ

1- written by Muhammad Ali Mujāhidi (Parvānah). (Sayri dar Malakūt 396-400).

2- Describing Fatimā ,the minor, in this narration, one can understand that Imām Husayn had another daughter named the same, but older than her; otherwise, this description is out of place. Some doubted that this Fātima is the only daughter of Imām Husayn and is described as the minor regarding another Fatimā who may be the daughter of Imām Ali, but this is considered improbable. We read in lines ascribed to Zeynab that

يا اَخِي فاطِمَةَ الصَّغِيرَةَ كَلِّمْها　　فَقَدْ كادَ قَلْبُها اَنْ يَذُوبا

O, brother! speak to your little Fātima
her heart is going to be melted

in which Fatimā is described as the little one, although it is propable that this is due to her age not to a comparison with another Fātima who is older. What more indicates that this Fātima is Imām Husayn's daughter not Imām Ali's, is that in her sermon which was addressed to the people of Kūfa, she has said. "as you killed our grandfather yesterday", Kamā Qatiltum Jaddina Bil'ams", here our "grandfather" "Jaddina" is intended to be Ali (a) Amir Al-Mu'minin(a).

وَلا عَذْلُ عاذِلٍ، هَدَيْتَهُ يا رَبُّ لِلإسْلامِ صَغِيراً، وَحَمَدْتَ مَناقِبَهُ كَبِيراً، وَلَمْ يَزَلْ ناصِحاً لَكَ وَ لِرَسُولِكَ صَلَواتُكَ عَلَيْهِ وَ آلِهِ حَتّٰى قَبَضْتَهُ إلَيْكَ زاهِداً فِي الدُّنْيا غَيْرَ حَرِيصٍ عَلَيْها، راغِباً فِي الآخِرَةِ مُجاهِداً لَكَ فِي سَبِيلِكَ، رَضِيْتَهُ وَهَدَيْتَهُ إلى طَرِيقٍ مُسْتَقِيمٍ.

أَمّا بَعْدُ يا أَهْلَ الكُوفَةِ ، يا أَهْلَ المَكْرِ وَالغَدْرِ وَالخُيَلاءِ، إنّا أَهْلُ بَيْتٍ بَتَلانَا اللّٰهُ بِكُمْ، وَابْتَلاكُمْ بِنا، فَجَعَلَ بَلاءَنا حَسَناً، وَجَعَلَ عِلْمَهُ عِنْدَنا وَفَهْمَهُ لَدَيْنا، فَنَحْنُ عَيْبَةُ عِلْمِهِ وَ وِعاءُ فَهْمِهِ وَ حِكْمَتِهِ، وَ حُجَّتُهُ فِي الأَرْضِ فِي بِلادِهِ لِعِبادِهِ، أَكْرَمَنا اللّٰهُ بِكَرامَتِهِ، وَفَضَّلَنا بِنَبِيِّهِ (ص) عَلى كَثِيرٍ مِنْ خَلْقِهِ تَفْضِيلاً، فَكَذَّبْتُمُونا وَ كَفَرْتُمُونا وَرَأَيْتُمْ قِتالَنا حَلالاً وَأَموالَنا نَهْباً، كَأَنّا أَوْلادُ التُّرْكِ أَوْ كابُل، كَما قَتَلْتُمْ جَدَّنا بِالأَمْسِ، وَسُيُوفُكُمْ تَقْطُرُ مِنْ دِمائِنا أَهْلَ البَيْتِ لِحِقْدٍ مُتَقَدِّمٍ، قَرَّتْ بِذٰلِكَ عُيُونُكُمْ وَفَرِحَتْ بِهِ تَدْعُوَتُكُمْ أَنْفُسُكُمْ إلى الجَذَلِ بِما أَصَبْتُمْ مِنْ دِمائِنا وَنالَتْ أَيْدِيكُمْ مِنْ أَمْوالِنا، فَإِنَّ ما أَصابَنا مِنَ المَصائِبِ الجَلِيلَةِ وَالرَّزايا العَظِيمَةِ فِي كِتابٍ مِنْ قَبْلِ أَنْ نَبْرَأَها إنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيرٌ لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ وَلا تَفْرَحُوا بِما آتاكُمْ وَاللّٰهُ لا يُحِبُّ كُلَّ مُخْتالٍ فَخُورٍ.

تَبّاً لَكُمْ فَانْظُرُوا اللَّعْنَةَ وَالعَذابَ، فَكَأَنْ قَد حَلَّ بِكُمْ، وَتَواتَرَتْ مِنَ السَّماءِ نَقِماتٌ فَيَسْحَتَكُمْ بِما كَسَبْتُمْ وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ، ثُمَّ تُخَلَّدُونَ فِي العَذابِ الأَلِيمِ يَوْمَ القِيامَةِ بِما ظَلَمْتُمُونا، أَلا لَعْنَةُ اللّٰهِ عَلَى الظّالِمِينَ، وَيْلَكُمْ أَتَدْرُونَ أَيَّةُ يَدٍ طاعَنَتْنا مِنْكُمْ، أَوْ أَيَّةُ نَفْسٍ نَزَعَتْ إلى قِتالِنا، أَمْ بِأَيَةِ رِجْلٍ مَشَيْتُمْ إلَيْنا تَبْغُونَ مُحارَبَتَنا، قَسَتْ قُلُوبُكُمْ وَ غَلُظَتْ أَكْبادُكُمْ وَ طُبِعَ عَلى أَفْئِدَتِكُمْ وَ خُتِمَ عَلى سَمْعِكُمْ وَبَصَرِكُمْ، وَ سَوَّلَ لَكُمُ الشَّيْطانُ وَأَمْلى لَكُمْ وَجَعَلَ عَلى بَصَرِكُمْ غِشاوَةً فَأَنْتُمْ لا تَهْتَدُونَ.

تَبّاً لَكُمْ يا أَهْلَ الكُوفَةِ، كَمْ تِراتٍ لِرَسُولِ اللّٰهِ (ص) قِبَلَكُمْ، وَذُحُولِهِ لَدَيْكُم، ثُمَّ غَدَرْتُمْ بِأَخِيهِ عَلِيِّ بْنِ أَبِي طالِبٍ (ع) جَدِّي، وَبَنِيهِ عِتْرَةِ النَّبِيِّ الطَّيِّبِينَ الأَخْيارِ وَافْتَخَرَ بِذٰلِكَ مُفْتَخِرٌ فَقالَ :

نَحْنُ قَتَلْنا عَلِيّاً وَبَنِي عَلِي ... بِسُيُوفٍ هِنْدِيَّةٍ وَرِماحِ
وَسَبَيْنا نِساءَهُمْ سَبْيَ تُرْكٍ ... وَنَطَحْناهُمْ فَأَيُّ نِطاحِ

فقالت : بِفِيكَ أَيُّها القائِلُ الكَثْكَثُ وَلَكَ الأَثلَبُ، افْتَخَرْتَ بِقَتْلِ قَوْمٍ زَكّاهُمُ اللّٰهُ وَطَهَّرَهُمْ، وَأَذْهَبَ عَنْهُمُ الرِّجْسَ، فَاكْظِمْ وَاقْعِ كَما أَقْعى أَبُوكَ، وَإِنَّما لِكُلِّ امْرِىءٍ ما قَدَّمَتْ يَداهُ، حَسَدْتُمُونا وَيْلاً لَكُمْ عَلى ما فَضَّلَنَا اللّٰهُ.

فَما ذَنْبُنا إنْ جاشَ دَهْراً بُحُورُنا ... وَبَحْرُكَ ساجٍ لا يُوارِي الدَّعا مِصا

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَنْ يَشاءُ، وَمَنْ لَمْ يَجْعَلِ اللّٰهُ لَهُ نُوراً فَما لَهُ مِنْ نُورٍ.

I praise Allah in the number of sands and pebbles and I praise Him as much as the throne to ground weight, and believe in Him and rely on Him. I stand witness that there is no God but Allah, He is one and no associate has He. And Muhammad is his servant and Apostle whose sons were beheaded while thirsty near the Euphrates and innocent of killing anyone to be revenged. I seek refuge in thee from forging a lie against thee or saying something against what Thou

have revealed. Thy prophet takes an oath from Thee for his successor; Ali ibn Abītālib. He is the one whose right was usurped, who was innocently killed as his sons were killed yesterday in one of the God's House where there was an assembly of superficial moslems I wish their destruction.

O, Lord! Those people assist him neither in his lifetime nor in his departure, till Thou take him to Thy glory. He had a virtuous behavior, pure and graceful nature. His virtues were celebrated. He was on the right path. He was afraid of noone's reproah nor scarced by anyone's blame.

Thou not only guided him to Islam in his early childhood, but also granted him high virtues in his youth and have praised his merits. He was sincere to Thee and Thy prophet till Thou took him to Thy glory. He neither liked this world nor was greedy for it; yet, loved the future life. He strived hard in Thy way till Thy were well-pleased with him and Thou picked him and directed him to right path.

O, People of Kufa! People of deception, inconstancy and egotism!

We are the House by whom God tried you and tried us by means of you and we, successfully, came out of this trial. God confered upon us His knowledge and wisdom and we preserved this treasure. We are his proof for His servants on the earth. He honored us by His honor. He prefered us over His creatures by the virtue of our prophet Muhammad (s). But you either denied us or disbelieved in us. You considerd our slaying as well as plundering our properties lawful; as if, we were Tartars. Yesterday you killed our forefather and today our (House) blood is trickling from your swords because of a deep rancour you have, your eyes

are cool now and your hearts are delightful. You caluminiated God. You planned a plan but Allah is the best planner, beware! Don't be glad over shedding our blood, or plundering our properties. Whatever misfortune befalls us, it is in a book before we bring it into existence; surely that is easy to Allah so that you may not grieve for what has escaped, nor be exultant at what he has given you, and Allah does not love any arrogant boaster.

Perdition overtakes you! Wait for God's punishment, it will be due to you. I see that retribution will be sent down on you because of what you have earned and you will do evil to each other in this world. Then you will abide in a severe chastisement in the Resurrection Day because you have oppresed us and verily the curse of Allah is on the unjust.

Woe betide you! Do you know by which hand you oppressed us, by what figure shed our blood, by which foot stepped to campaign against us.

Your hearts are as hard as stone, your eyes are full of disgust, wrath and hatred. A seal has been setted upon your ears and hearts and a covering has been put upon your eyes. Satan has made it a clear matter to you and he gives you respite and he put a covering on your eyes and you do not go aright.

Perdition overtakes you, people of Kūfa! you disgusted and hated God's Apostle. You wanted to take revenge. Then you perjured the brother of the Messenger of God, Ali, son of Abī Talib, as well as his son, the House who were purified. One among you has said proudly

We are who slew Ali and his son
by spears and Indian swords
we captivated their haram as if they were turkeys

we fought them till they were killed

Alas! Are you smug of killing a group whom God purified and kept away from uncleanness. Shame on you! Rub yourself on ground as your damned fathers did, and verily everyman shall have what his two hands have sent in advance. Woe to you! You envised us, owning to the fact that God has made us excel over you

We are an ocean full of water
your ocean is completely dried
not even a single seashell one could find

This is Allah's grace, he gives it to whom He pleases and to whomsoever Allah does not give light, he has no light.

It has been said that people of Kūfa, hearing this fiery speech, burst into tears and said : O daughter of purified ones. Stop this, please. You have caused our hearts to burn, and our chests to flame.

You set a fire inside us. Fātimā, meantime, ended her speech.

The Sermon of Umm-e Kulthum (a)[1]

At that vey day, Umm-e Kolthūm,Imām Ali's daughter, delivered this eloquent speech, moaning behind the curtains :

يا اَهْلَ الكُوفَةِ! سَوْءاً لَكُمْ مالَكُمْ خَذَلْتُمْ حُسَيْناً وَقَتَلْتُمُوهُ وَانْتَهَبْتُمْ اَمْوالَهُ وَوَرِثْتُمُوهُ، وَسَبَيْتُم نِساءَهُ وَنَكَبْتُموهُ؟! فَتَبّاً لَكُمْ وَسُحْقاً.

وَيْلَكُمْ اَتَدْرُونَ اَيَّ دَواهٍ دَهَتْكُم؟ وَاَيَّ وِزْرٍ عَلى ظُهُورِكُمْ حَمَلْتُم؟ وَاَيَّ دِماءٍ سَفَكْتُمُوها؟ وَاَيَّ كَريمَةٍ

1- Here, what is meant by Ummi kulthum is not the learned Zeynab or Hadrat Zahra's daughter, although she too had this nickname and was called by it, what we have in mind here is Umm-e Kulthūm the name of Imām Ali's daughter from another wife. Muravvij al-Zahab 63.3 read that among Imām Ali's daughters there 2were two named Zeynab and two Umma Kulthūm and according to the narration of Qamqām-e Zakhkhār 525 Muhammad ibn Talha believed that Imām Ail had two daughters named Umm-e Kulthūm.

اهْتَضَمْتُمُوها؟ وَاَيَّ صَبِيَّةٍ سَلَبْتُمُوها؟ وَاَيَّ اَمْوالٍ نَهَبْتُمُوها؟ قَتَلْتُمْ خَيْرَ رِجالاتٍ بَعْدَ النَّبِيِّ وَنُزِعَتِ الرَّحْمَةُ مِنْ قُلُوبِكُمْ، اَلا اِنَّ حِزْبَ اللّهِ هُمُ الغالِبُونَ وَحِزْبَ الشَّيْطانِ هُمُ الخاسِرُونَ.

O, you people of Kufa! Evil touch you! Why did you leave Husayn with no assistance? Why did you slay him? why did you ransack his properties, as though, it was your own inheritance. Having held his haram captive, you hurt and harmed them. Perdition overtakes you! Woe betide you! Do you know what you have done to yourselves? What evil burdens have you borne on your backs? what pure blood have you shed? What great ladies have you led to grieve? What girls have you ransacked? what properties have you plundered?

You have killed the best of men after the Apostle; say, you have no affection and love. Now, surely the Party of Allah are they that shall be triumphant and Satan's party are the losers.

Then she utterred these lines

قَـتَلْتُمْ اَخِـي صَـبْراً فَـوَيْلٌ لِاُمِّكُـمُ ... سَـتُجْزَوْنَ نـاراً حَـرُّها يَـتَوَقَّدُ

سَـفَكْتُمْ دِمـاءً حَـرَّمَ اللّـهُ سَـفْكَها ... وَحَـرَّمَها القُـرْآنُ ثُمَّ مُحَـمَّدُ

اَلا فَـابْشِرُوا بِـالنّارِ اِنَّكُـمْ غَـداً ... لَـفِي سَـقَرٍ حَـقّاً يَـقِيناً تَخْلُدُوا

وَاِنِّي لَاَبْكِي فِي حَـياتِي عَـلى اَخِـي ... عَلى خَـيْرِ مَـنْ بَـعْدِ النَّـبِيِّ سَـيُولَدُ

بِـدَمْعٍ غَـزِيرٍ مُسْـتَهِلٍّ مُكَـفْكَفٍ ... عَلَى الخَدِّ مِنِّي دائِماً لَـيْسَ يَجْمُدُ[1]

The narrator says that after that day no one saw such a crowd of

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1- You killed my brother cruelly
may your mother sit mourning for you
your punishment would be the kindled fire
you have shed the blood which was forbidden
by the God, Quran and Muhammad
now, I amounce you the fire of the hell
you, most surely, will abide there in
I cry while I'm alive over my brother
who was the best man after the Messenger of God.
I shed bitter tears and they will roll down my cheek forever.

crying men and women.[1]

The Historical Speech of Imam Sajjad(a)

Meantime, stepping out of haram, Imām Sajjād by a hint appealed for silence,breath was held in chests and silence reigned. Then he delivered his historical sermon as follows : After praising and eulogizing God, he commemorated the Apostle and addressing the people he said :

أَيُّها النّاسُ! مَنْ عَرَفَنِي، وَمَنْ لَمْ يَعْرِفْنِي فَأَنا عَلِيُّ بْنُ الحُسَيْنِ المَذْبُوحِ بِشَطِّ الفُراتِ مِنْ غَيْرِ ذَحْلٍ وَلا تِراتٍ، أَنَا ابْنُ مَنِ انْتُهِكَ حَرِيمُهُ وَسُلِبَ نَعِيمُهُ وَانْتُهِبَ مالُهُ وَسُبِيَ عِيالُهُ، أَنَا ابْنُ مَنْ قُتِلَ صَبْراً، فَكَفى بِذلِكَ فَخْراً. أَيُّها النّاسُ! ناشَدْتُكُمْ بِاللّهِ هَلْ تَعْلَمُونَ أَنَّكُمْ كَتَبْتُمْ إِلى أَبِي وَخَدَعْتُمُوهُ، وَأَعْطَيْتُمُوهُ مِنْ أَنْفُسِكُمُ العَهْدَ وَالمِيثاقَ وَالبَيْعَةَ ثُمَّ قاتَلْتُمُوهُ وَخَذَلْتُمُوهُ؟ فَتَبّاً لَكُمْ ما قَدَّمْتُمْ لِأَنْفُسِكُمْ وَ سَوْءَ لِرَأْيِكُمْ، بِأَيَّةِ عَيْنٍ تَنْظُرُونَ إِلى رَسُولِ اللّهِ(ص) يَقُولُ لَكُمْ : قَتَلْتُمْ عِتْرَتِي وَانْتَهَكْتُمْ حُرْمَتِي فَلَسْتُمْ مِنْ أُمَّتِي.

O, people! Whoever recognizes me, knows who I am, and whoever doesn't, knows that I am Ali, son of Husayn, whom you killed thirsty and innocent near the Euphrates river! I am son of whom- you assaulted, plundered and captured his House. I am son of a man whom you killed cruelly- but this honor is enough for us.

O, people! By God, do you remember writting letters to my father and yet betrayed him, do you remember swearing an oath of allegiance to him and his deputy, but you not only left him alone on that tragedy, but also campaigned against him.

Perdition overtakes you! What an evil provision you have sent for yourselves and how awfully you have voted!

Just tell me by which eye you are going to look at the Messenger of God when he would tell you : You have killed my House, you assaulted me, you are no more of my companions.

1- Al-Malhūf 65.

At this point of speech,the voice of crying raised from every corner of that countless crowd. "you see we were destroyed while we were ignorant', they told one another.

Imām Sajjād continued his speech saying : May God's mercy be on whomever follows my advice and recommendation regarding God, his Messenger and the House; since I follow God's Messenger in behavior truly.

The crowd voiced loudly : O, son of the Apostle! We are obedient to your commands, we respect your oath, and you are very dear in our hearts. We cherish you. God's mercy be on you. You just command and we wil fight whoever nears you. We will adlopt a reconcilatory attitude to whoever obeys you. We will kick out and arrest Yazid. Whomever molests you, would be hated by us and we will avenge the blood of purified ones from them.

Imām Sajjād said :

هَيْهات! أَيُّهَا الغَدَرَةُ المَكَرَةُ! حِيْلَ بَيْنَكُمْ وَبَيْنَ شَهَواتِ اَنْفُسَكُمْ، اَتُرِيدُونَ اَنْ تَاْتُوا اِلَيَّ كَما اَتَيْتُمْ اِلى آبائي مِنْ قَبْلُ ، كَلاّ وَرَبِّ الرّاقِصات اِلْ مِنى، فَاِنَّ الجُرْحَ لَمّا يَنْدَمِلْ، قُتِلَ اَبي بِالاَمْسِ وَاَهْلُ بَيْتِهِ مَعَهُ، فَلَمْ يُنْسِني تَكْلُ رَسُولِ اللّهِ (ص) وَثَكْلُ اَبي وَبَني اَبي وَجَدّي شقّ لَها زمي وَ مَرارَتُهُ بَيْنَ حَناجِري وَحَلْقي، وَغُصَصُهُ تَجْري في فراشِ صَدْري، وَمَسْاَلَتي اَنْ لا تَكُونُوا لَنا وَلا عَلَيْنا.

Alas! O you people of artifice and dishonor! you have drawn curtains over your wants and yourselves. Are you to behead me as you previously did toward my fathers. Be sure, I would never trust you and you could never lead me toward your desired path.By God of Raqisat[1] toward Mena, that my heart's deep sore caused by my father's, his son's and companion's slay is not healed up yet. I was still mournful over the departure of the Apostle when the calamity of my father and his sons as well as my grand father, whitened my hair. I still feel its bitter taste in my mouth, I am still sick at heart. The least I can ask you to do is niether to support nor to fight against us, just

1- Camels which carry Haj pilgrims from Mecca to Menā and Arafāt.

be neutral! He ended his speech uttering these lines :

لا غَرْوَ اِنْ قُتِلَ الحُسَيْنُ وَ شَيْخُهُ ... قَدْ كانَ خَيْراً مِنْ حُسَيْنٍ وَاَكْرَما

فَلا تَفْرَحُوا يا اَهْلَ كُوفَةَ بِالَّذِي ... اُصِيبَ حُسَيْنٌ كانَ ذٰلِكَ اَعْظَما

قَتِيلٌ بِشَطِّ النَّهْرِ نَفْسِي فِداءُهُ ... جَزاءُ الَّذِي اَرْداهُ نارُ جَهَنَّما[1][2]

The Imara Palace of Kufa

Ubaydullah ibn Ziyad, after his return to the palace from Nukhayla militry, laid the holy head of Imām Husayn(a) before himself when all of a sudden, streams of blood began flowing down them doors and walls of the palace. Flames apeared in parts of the palace and it blazed toward Ubaydullah's seat. He, unconsiously, stood up and ran away till he took refuge in one of the rooms of the palace. Meanwhile the holy head of Imām Husayn began speaking so that Ubaydullah and all those who were present there heard him saying : Where are you escaping to? If this fire won't catch you, your palace would be in the fire in Hereafter. Then the fire went out and Imām's holy head stopped speaking. This astonishing and amazing event strikened the observers of this event such that no one had ever seen anyone as frightened as they were.[3]

Ibn Ziyad Palace

Then the members of Imām Husayn's House were brought to ibn Ziyād's palace. Zeynab, Imām Husayn's sister was among them. She entered the palace wearing worn-out clothes and sat

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1- No wonder if Husayn is killed
since his father, the superior one, was also killed
O people of Kūfa stop delight
my father near the Euphrates is killed
The fire of the hell is his killer's chastisement.
I sacrifice my life for this event he who suffered

2- Biḥār Al-Anwār 112.45, Al-Iḥtijāj 117.2, we also remind that there is a difference over the order of the speeches, and here we ordered them according to the order the Late Majlisi arranged them in Biḥār Al-Anwār.

3- Maqtal Al-Husayn of Muqarram 323.

down unknown in a corner of palace while female slaves ringing her.

"Who's that lady among those women sitting over ther", Ibn Ziyād asked.

Zeynab didn't asnwer him. He repeated his question for the second and third time till one of the slaves replied, "she is Zeynab, the daughter of Fatima, who is the daughter of the God's Messenger."

Then Ibn Ziyād turned toward Zeynab and said : "Thanks God who brought you to disgrace and killed you; your words turned out to be untrue."

Zeynab replied; "Thanks God who honored us for the sake of his prophet, Muhammad and purified us from any kind of abominations. It is the lewd person who will be disgraced or a wicked person who tell lies and it is not us (we)."[1]

Ibn Ziyād questioned : "What's your opinion about God's will regarding your brother's case and the House?"

She replied : "I observed nothing, but goodness and competence from God. According to the divine will, they were predestined to martyrdom and they hurried to their eternal place and reposed there. God will judge you and them in the Judgement Day and will wreak vengeance for their blood. You, at that day, will see who is the winner. O, son of Marjānah, may your mother sit mourning over your death!"

Heaving this, Ubaydullah flew into rage and it seems that decided on her slaying.[2] Umar ibn Ḥayth told him : "She is a woman and no one blames a woman for what she says."

"God has comforted my heart by Husayn's slay as well as your family." said Ubaydullah.

Zeynab's heart moved to pity[3] and she said weepingly :"I

1- Irshād-e Shaykh Mūfid 2.115. 2- Al-Malhūf 67

3- Irshād Shaykh Mufid reads "Fazaqāt" instead of "Faraqqat" with "z" instead of "r" and single "q" whic means crying out so it would mean "she cried out and burst into tears".

swear by my soul that you have killed my master, cut off the branch of my life and eradicated my origin. If this brings comfort to you, so you have recoreved your tranquility.

Ibn Ziyad said : "This woman utters rhythmical and harmonious words. And so did her father. He was considered as a great poet!"

Zeynab stated : "How could a woman speaks rhythmically. Whatever I uttered was due to my heartache.[1] And I wonder how could killing of Imām bring comfort to a man who knew that he would be avenged on the Resurrection Day."[2]

The Order to Murder Imam Sajjad

Then Ubaydullah ibn Ziyād stood over Ali ibn Husayn and asked: "who is he?" "Ali ibn Al-Husayn" he replied.
Ibn Ziyād questioned : "Didn't God kill Ali ibn Husayn."
Ali ibn Al-Husayn replied : "I had a brother who was also named Ali ibn Al-Husayn and he was killed by people."
Ubaydullah said :"Rather killed by God"
Ali ibn Al-Husayn stated : "

"اللّٰهُ يَتَوَفَّى الاَنْفُسَ حِينَ مَوْتِها وَالَّتِي لَمْ تَمُتْ فِي مَنامِها"

"Allah takes the souls at the time of their death, and those that die not during their sleep."[3]

Ibn Ziyād turned raged : "Your answer is presumptuous. Take this man and cut his head off."

Zeynab, observing this scene, embraced Imām Sajjād and stated : "O, son of Ziyad! This much blood you have shed is enough for you! By God, I won't leave him. If you attempt on killing him, kill me too."

Ibn Ziyād looked at Zeynab and Ali ibn Al-Husayn for a moment and said : "How wonderful kinship! I swear by God that this woman wants to be killed with her nephew. I think that this

1- Irshād-e Shaykh Mufid 2.115. 2- Muthīr Al-Aḥzān 91.
3- Sūra of Zumar : 42

youth would die of his illness."(1)

Ali ibn Al-Husayn turned to Zeynab and said : "O, Dear aunt, let me speak." Then he turned toward Ibn Ziyad saying :

"اَبِالْقَتْلِ تُهَدِّدُنِي يَابْنَ زِياد؟! اَما عَلِمْتَ اَنَّ القَتْلَ لَنا عادَةٌ وَكَرامَتُنا الشَّهادَةُ"

"O Ibn Ziyād ! Do you frighten me of death? Don't you know that achieving martyrdom is an honor for us? And we are used to being killed."

Ibn Ziyād ordered the residence of Imām Sajjād and the House in a home next to the congregation mosque of Kūfa.(2)

Ibn Ziyad and the Holy Head of Imam Husayn

Historians have written that Ibn Ziyad stroke the holy eyes, nose and mouth of Imām with his stick and said : "What beautiful teeth he has!"

Zayd ibn Arqam raised and shouted cryingly : "Pick up your stick from Imām Husayn's; in view of the fact that, I, by my own eyes, saw that the Messenger of God put his holy lips on these lips and mouth."

Ibn Ziyad said : "O, foe of God, may God move your eyes to tear! If you weren't old and Had you not run mad, I would cut your head off."

Zayd said : "Let me tell you something of greater importance. I have seen the Messenger of God while Husaynayn sitting on his knees. And he stated

"اَللّهُمَّ اِنِّي اسْتَوْدِعُکَ اِيّاهُما وَ صالِحَ المُؤْمِنِينَ"

"O, God! I deposit these two dears and the best of believers to you", and now you did so to God's Messenger trust."(3)

Then zayd stepped out of the palace cryingly and he voiced loudly : "A slave has been the full master of a man, O, Arabs! Now that you have killed the son of Fatima and pointed a

1- Irshād-e Shaykh Mufīd 2.166. 2- Al-Malhūf 68.
3- Bihar Al-Anwār 118.45.

bastared your governor, you are slaves."[1]

Meanwhile, Rubāb, the wife of Imām Husayn, stood up, took the holy head and embraced it. She versified these lines :

واحُسَيْناً فَلا نَسِيتُ حُسَيْناً أَقْصَدَتْهُ أَسِنَّةُ الأَعْداءِ
غادَرُوهُ بِكَرْبَلاءَ صَرِيعاً لاسَقَى اللّهُ جانِبَيْ كَرْبَلاءِ[2][3]

Kufa Jail

Abdullāh sentenced the House to prison and spread the news of Imām Husayn's murder everywhere by a number of Messengers.[4]

Tabarī quoted that, as soon as Imām Husayn achieved martyrdom and when the caravan of prisoners arrived in Kūfa, Abdullah imprisoned them. Having been in prison the House received , a stone to which a letter was fastened and suddenly fell down the jail. The letter was opened and it read : A swift courier has been sent to Damascus to Yazīd to narrate your story to him. That courier left Kūfa on such and such aday and he would spend such and such a time to reach Damascus, he will pass such and such a time on the way back. He would arrive in Kūfa on such and such a day. In the case that you hear Takbīr, know that he had brought your killing order; otherwise, you would be in safe and sound God willing. There were two or three days before the return of the messenger, when again a piece of stone around which a sheet of paper was fastened by a razor, fell down into the jail, and it read : Make your last will if you have any, since the messenger is supposed to arrive at such a day. That very day arrived but no Takbīr was heard owning to the fact that Yazid had

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1- Tārikh-e Tabart 230.5.

2- O, Husayn, I will never forget you
and how the enemies aimed their spears on you
Now you're left alone in Karbalā
May no rain fall in the land of Karbalā

3- Nafs Al-Mahmūm 408 qouted from Tazkira Al-Khawas.

4- Amālī Shaykh Sedūq, section 31, Hadith 3.

written to dispatch the captives.[1]

Ubaydullah's Letter to Yazid

Ubaydullah wrote a letter to inform Yazid of Husayn's martyrdom and the House'. Receiving and reading it, in answer to the letter, Yazid ordered Ubaydullāh to send the holy head of Imām Husayn and other heads along with captives and their equipment to Damascus.[2]

Ibn Ziyād ordered to move the holy head of Imām Husayn around the city.

رَأْسُ ابْـنِ بِـنْتِ مُحَـمَّدٍ وَ وَصِـيِّهِ — لِـلنَّاظِرِينَ عَـلَى قَـنَاةٍ يُـرْفَعُ
وَالْمُسْـلِمُونَ بِمَـنْظَرٍ وَبِمَسْـمَعٍ — لا مُـنكِرٌ فِـيهِمْ وَلا مُـتَفَجِّعُ
كُـحِلَتْ بِمَـنْظَرِكَ العُـيُونُ عِـمايَةً — وَاَصَمَّ رُزْؤُكَ كُـلَّ اُذْنٍ تَسْـمَعُ
اَيْـقَظْتَ اَجْـفاناً وَكُـنْتَ لَهـا كَـرىً — وَاَغْمَتَ عَـيْناً لَمْ تَكُـنْ بِكَ تَهْـجَعُ
مـا رَوْضَـةٌ اِلاّ تَمَـنَّتْ اَنَّهـا — لَكَ حُفْرَةٌ وَلِخَطِّ قَبْرِكَ مَضْجَعُ[3][4]

Kufa Events after the Arrival of Captives

Zayd ibn Arqam narrates that : The holy head moved before my eyes, hung on spear, when it approached me, I was still sitting in my place, I listened and heard it reciting :

"اَمْ حَسِبْتَ اَنَّ اَصْحابَ الْكَهْفِ وَالرَّقِيمِ كانُوا مِنْ آياتِنا عَجَباً"[5]

"Or, do you think that the Companions of the Cave and the Inscription were of our wonderful signs."

By God, after observing this scene, I found myself trembling. I

1- Tārikh-e Ṭabarī 234.5 2- Al-Malhūf 71.

3- The head of Muhammad's grandson, this successor
hung on long spear for every observer
it is before every muslim's eye and ear
noone can renounce, it is so clear
no cryer or denyer one could find here
may eyes go blind, seeing your calamity
may ears be deafened, hearing your tragedy
There is no place on earth which wish not to be you last home
There is no garden on the earth which wish not to be your tomb

4- Al-Malhūf 68. 5- Sūra Kahf : 9

cried out : "O, son of the Apostle, your head is much more wonderful and astonishing than the companions of the Cave or Inscription.[1][2]

Abdullah ibn Afif Azadi[3]

In order to prevent any possible revolution in Kūfa, Ubaydullah got the people to assemble in Kūfa mosque. He, being seated on pulpit, praised the Almighty and went on as saying : "All praise is due to Allah who cussed the truth to vanquish and those who are truth-seeking. I praise Allah who assisted Yazid and his companions and killed the liar who was the son of a liar."

Abdullah ibn Afif rose up saying : "O, son of Marjānah! It is you yourself, who is liar and son of a liar. It is your father and

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1- Irshād-e Shaykh Mufīd 117.2.

2- verily, Imām's speaking head is splendid miracle which attracts the attention of every observer or listener. What needs more consideration and I noticed no one, but Riyadh Al'ḥzān, 55, objecting to. is that whether just Zayd ibn Arqam heard the head reciting Quran or other did too. or if others heard it, why did no one mentioned it. If all people heard it, it would have caused a revolution, constantly, in Kūfa and this astonishing scene would have caused the enemyies to convert. I discussed this mater with a couple of learned scholars, they too believed that this manifestation was revealed to just those mentioned in the event. For example, In Karbalā, Hamīd ibn Moslem says :

"فَوَاللَّهِ لَقَدْ شَغَلَنِي نُورُ وَجْهِهِ وَجَمَالُ هَيْبَتِهِ عَنَ الفِكْرَةِ فِي قَتْلِهِ!"

"By God that his luminous face and his beauty take my thought away of killing him! "Whatever they observed was not seen by those knocking stones on their foreheads. As the doyen of Najrān Nasrāniān has narrated : "I saw bodies coming for Mubāhelah (cursing each other), and had they asked God to eradicate mountains, he would do so. To summarize, as people are different in perception, they are different in emotion too, a poet has versified :

those who really saw you
went till approached you
those heart-blinded who speared your heart
saw you but in fact ignored you.

3- He was one of the most pious men and greatest shiite in his time, accompaning Ali in Jamal battle, he lost eye, he lost the other one in Ṣiffayn. Afterwards, he attended the Kufa mosque every day-break and prayed God for all day long (Safinat Al-Bihār 135.2.

whoever appointed and assigned you in this rank. O, foe of God! you, first, put them to the sword and still so boldly sermon on the pulpit of believers."

Hearing this objection, ibn Ziyād was raged; "who is he?"

Abdullah ibn Afif replied : "O, foe of God! It was me. Do you still consider yourself muslim while you have killed the purified family whom the Almighty kept away from them uncleanesses.

He added : "where are the sons of Ansār (companions) and Mohajirs (departees)?

Why do they not inflict retribution on this damned revolter, the son of a damned one whom the prophet as cursed."

Ibn Ziyad flew into rage, his neck veins swelled up and then he said "Bring this man to me, from all over, soldiers rushed to arrest him. His cousins, the chiefs of the Azd tribe rose and set him free and led him out of the mosque.

Ibn Ziyād orderd his soldiers, "Arrest this blind man who God has blinded his heart either and bring him to me.

In acknowledgement of this event, both Azd tribe and Yaman tribes assembled and united to support Abdullah ibn Afif.

Having heard the news, Ibn Ziyād summoned Muzzar tribes and sent them to aid Muhammad ibn Ash'ath and to fight to the finish.

A narration reads :A harsh battle took place between the two sides and some were killed. Finally Ubaydullah's soldiers broke the door of Abdullah and rushed into the house. Abdullah's daughter informed him of their attack cryingly. He said, "Fear not" hand me my sword, and holding that sword he defended himself saying :

أَنَا ابْنُ ذِي الفَضْلِ عِفِيفِ الطَّاهِرِ ... عَفِيفُ شَيْخِي وَابْنُ أُمِّ عَامِرِ
كَمْ دارِعٍ مِنْ جَمْعِكُمْ وَحَاسِرِ ... وَبَطَلٍ جَدَّلْتُهُ مُغادِرِ[1]

1- I am the son of learned Afif, the purified
Afif was my father, Umm-e Āmir was my mother called
how many athletes till now I had defeated
who were bareheaded or armoured

The narrator says,'Abdullah's daughter told her father, "I wish I were a man so that I could fight, along with you, these felons, the killers of the purified House."'

Surrounding him, Ibn Ziyad's army attacked him and he, by his daughter's guidance, fought them and defended himself. From any side they attacked him, his daughter directed him to the same side, till they approached him. His daughter shouted, "what an abasement : They surrounded my father and still there is no one to help him" Abdullah ibn Afif, rotating his sword, said :

أُقْسِمُ لَوْ يُفسَحُ لِي عَنْ بَصَرِي ضاقَ عَلَيْكُمْ مَوْرِدِي وَمَصْدَرِي[1]

Finally they captured him and brought him to Ubaydullah. When Ubaydullah's eyes fell upon him, he said, "Thanks God who disgraced you."

Abdullah said, "O foe of God! How dare your say God disgraced me. By God. If I had good sight, I would tighten up your life."

Ibn Ziyād asked, "what's your opinion of Uthmān?

"O, servant of Banī Alaj! Son of Marjana!" , he insulted, "It's none of your business. Whether he has done evil or good, either he persecuted or amended, God is the gaurdian of people and will judge them in justice. Now you ought to ask my opinion of your father, yourself as well as Yazīd and his father."

Ibn Ziyād said, "By God, I won't ask you any question in order to let you the taste death"

Abdullah said, "All praise is due to Allah, the Lord of world. Before your mother gave you a birth, I begged the Almighty to grant me martyrdom and asked God to have me killed by hands of the most hated one in His sight. Having lost my sight, I was disappointed of being martyred. Now, I praise God who granted me martyrdom after being disappointed, and showed me the acceptance of my previous prayers."

Ibn Ziyād ordered to behead him and the officials did so.

1- By God I swear if I were not blind
I would make narrow your way outside

Afterwards, they hung[1] his body in Kūfa Subkha.[2]

Shaykh Mufīd relates : When the officrials caught him, he by a special moto, called for Azd tribe and seven hundred men from Azād tribe released him from their hands and brought him to his now house. By the end of the day, when the night fell, Ubaydullah ordered his arrest and he was beheaded.[3][4]

Jundab ibn Abdullah

Jundab was an old shiite. Ibn Ziyād called for him. Having got him present, Ibn Ziyād said, "O, foe of God! Aren't you among Ali's companians?"

"Yes, I am" he replied, "And I won't make on apology for it."

Ibn Ziyād said," I shall near God by shedding your blood."

Jundab ibn Abdullah said, "committing this act, God shall never draw you nigh himself; yet, he would keep you far off himself."

Ubaydullah said, "He is an insane old", and ordered his release.[5][6]

Umar-ibn Sa'd is Remorseful

When Umar-ibn Sa'd returned from Karbalā to Kūfa and

1- Subkha is a salt-marsh and it seems that it was a famous place in Kufa. It is also the name of a place in Basra as well as a village in Bahrain. (Mirāṣid Al-Iṭilā' 688.2).

2- Bihār Al-Anwār 119.45. 3- Irshād Shekih Mufīd 117.2.

4- The bravery and daring action of this enlightened old at the beginning of Abdulla's speech : a. Led to the confusion of the assembly of Kufians and disappointed Ubaydullah in achieving his desired aim. b.And his objection after Imam's martyrdom led to the revival of the forgotton morality of the fighting against cruelty and oppressors. c. And the arresting order of a well known pious by Ubaydollah and killing him, provoked the public anger and paved the way for the revolution which later on shaped as the penitents revolution. 5- Muthīr Al-Aḥzān 94.

6- What one can understand bythe arresting of such people who were known in Kufa of their love for the House, is that Kūfa was the cradle and centre of shiite and Ubaydollah was scarced of the screened unity of kufians and their revolution against the ruling power after Imam and his companians martyrdam. So such an arrest was an action to prevent revolution.

went to palace before Ubaydullāh ibn Ziyad, Ubaydullāh said to him : bring methe command that I wrote on killing Husayn.
Umar-ibn Sa'd said : It has been lost.
Ubaydullāh ibn Ziyad said : You must bring that command.
Umar-ibn Sa'd said : I've helden it if the Quraysh old women opposed me, that letter would excuse me. Then he said : Swear by God that I advised you about Husayn if Sa'd, my father, cousulted me, I had done justice to him.
Uthmān-ibn Ziyad- the brother of Ubaydullāh ibn Ziyad - said : He's right, I wish Ziyad children were women till Resurrection! and Khazāmah[1] were hanging by their noise! And Husayn wasn't killed. and Ubaydullāh ibn Ziyad didn't deny![2]

Umar-ibn Sa'd stood up before Ibn Ziyad and came out of palace and said : Swear by God nobody returned loser than me! I obey Ubaydullāh and disobey God and broke off relationship.[3]

Kūfians avoided Ibn Sa'd, and when he passed each group of people they turned away their face from him and when he went to mosque people went out, and anybody met him, cursed him and he stayed at home till he was killed.[4]

Hamīd ibn Moslim says : Umar-ibn Sa'd was a friend of mine, when he returned from Karbalā I went to see him and asked about his condition.
He said : Don't ask about my condition because no traveller returned to his house worse than me,I broke off close relationship and I committed a great sin.[5]

Mukhtar in the Palace

When ibn Ziyad brought the House captives in his palace, commanded to bring Mukhtār who was in prison since Moslim ibn 'Aqīl's martyrdom to Dār-Al-Emāre. When Mukhtār entered the

1- Khazāmah is a golden ring or something else. Previously women pierced their noise like ear and hung a ring from it.
2- Tārīkh-e Ṭabarī 263.5.
3- Bihar-Al-Anwar 118.45.
4- Nafs Al-Mahmūm 414.
5- Al-Akhbār- Al ṭawāl 232.

palace he saw an unsuitable situation - as if the holy head of Imam Husayn (a) was shown to him! - Mukhtār wailed seriously and there was exchange of some speech between him and Ubaydullāh ibn Ziyad, and Mokhtār backtalked him roughly and ibn Ziyad got angry and ordered the returning of Mukhtār to the prison!

Some people have written that :Ibn Ziyad stroke by his own whip Mukhtar's face and eye, and his eyes were injured.[1]

People of Medina and the News of Martyrdom

When Ibn-Ziyad sent the holy head of Imam Husayn (a) to Yazid, he sent a person named 'Abd Al-Malak ibn Abī Hārith to Medina to convey the news of Husayn's (a) martyrdom to Umar ibn S'aīd ibn Al-Āṣ the governer of Medina and gave good tidings of Husayn's martyrdom!

'Abd Al-Malik says : Mounting my horse, I moved towards Medina. When I arrived in Medina, a man of Quraysh asked me : What news do you have?!

I said : You will hear the news before Amir.

He said : Surely we are Allah's and to Him we shall surely return! (Innā Lillāh wa innāi Layhi Rāji'ūn) ! Swear by God that Husayn(a) has been killed.

Abd Al-Malik ibn Abī Hārith says : When I came to Medina governer, he asked : What's news?!

I said : The news which makes Amir happy!.Husayn ibn Ali was killed!

He said : Go and inform people that Husayn is killed.

He says : I came out,and cried loud, and informed people and I swear by God I haven't heard any groan and wail like that of Bani Hāshim, for Husayn martyrdom in their house yet! Then I went to Umar-ibn Sa'īd, when he saw me he expressed his happiness and recited this verse :

1- MaqtAl-Al-Husayn 329; Riyad-Al-Ahzān 54.

عَجَّتْ نِساءُ بِني زِيادٍ عَجَّةً كَعَجِيجِ نِسْوَتِنا غَداةَ الأَرْنَبِ[1]

Then he said : "هٰذِهِ واعِيَةٌ بِواعِيَةِ عُثْمان!"

"this groaning is against the groaning for Uthmān."[2]

Umar ibn S'aid Makes Blasphemous Speech

Then he sat on pulpit and informed people that Imam Husayn was killed, and prayed for Yazid. He preached a sermon and pointed to holy shrine of Messenger of Allah (s) and said :

يَوْمٌ بِيَوْمِ بَدْرٍ

"A day against Badr day"!

That a group of Ansar denied this speech.

Abū'ubayda has mentioned this in Al-Mathālib.[3]

A man named 'Abdullāh ibn Sā'ib stood up and said : If Fatima was alive and saw the holy head of Husayn, she undoubtedly wept for him (and you rejoice)?!

Umar ibn Sa'id turned to him and said : We are closer to Fātima than you! Her father is our uncle! Her husband is our brother! Her son is our son! And if Fātima was alive, her eyes would weep and felt sorrowful for him, she but didn't reproach us over Husayn murdering!![4]

'Abdullah ibn J'afar

When the news of Imam Husayn's (a) martyrdom and 'Abdullāh ibn J'afar's children disseminated in Medina, a group of people came to him for condolences and one of his relatives that perhaps was Abul Laslās said : this bereavement came to us for the sake of Abi'abdullāh Husayn!

1- Bani-Ziyad women cried
like our women in Arnab war
"Arnab was war that Bani Zubayd tribe overcame Bani Ziyad tribe and this poem is from Umar-ibn Ma'adikārb. (Nafs Al-Mahmūm translation 231).

2- Bihar Al-Anwar 121.45 quoted from Al Mufid.

3- Sharh-e Naij Al-Balāqah, ibn abi Al-Hadīd 72.4.

4- Bihar Al-Anwar 122.45.

Abdullāh got angry at this word and threw his shoes at him and said : O'the son of oppressor![1] Do you talk about Husayn(a) in this way? By God if I were with him, I liked not to separate from him, and to be killed with him. By God, from the bottom of my heart,my childrens martyrdom is pleasing for me and tolerance of their bereavement is easy for me because they have killed along with Husayn, my brother and cousin.

Then he turned toward audience and said : Husayn's martyrdom is hard and dfficult for me and I praised God- Although I didn't accompany them - but my children sacrificed themselves for him.[2]

Shaykh Ṭūsī has narrated that : When the news of Husayn's(a) martyrdom was reported to Medina, daughter of Aqīl ibn Abī Ṭālib came out of her house by a group of women and relatives and when she reached the Messenger of Allah's (s) shrine, cried out and turned toward Muhajerin and Ansār saying:

مـــاذا تَـقُولُونَ إِذْ قَـالَ النَـبِيُّ لَكُـمْ يَوْمَ الحِسابِ وَصِدْقُ القَوْلِ مَسْمُوعُ
خَـــذَلْتُمْ عِـــتْرَتِي اَوْ كُـــنْتُم غُـــيَّباً وَالحَـــقُّ عِـــنْدَ وَلِيِّ الْاَمْـرِ مَجْمُوعُ
اَسْـــلَمْتُمُوهُمْ بِـاَيْدِي الظَّـالِمِينَ فَـما مِنْكُمْ لَهُ اليَـوْمَ عِـنْدَ اللّـهِ مَشْـفُوعُ
ما كانَ عِنْدَ غَداةِ الطَفِّ إِذْ حَـضَرُوا تِلْكَ المَنايا وَلا عَنْهُنَّ مَدْفُوعُ[3][4]

Umm-e Salama

Shahr ibn Hūshab says : I was by the wife of Messenger of Allah(s), Umm-e Salama that suddenly a woman cried out and said : Husayn was killed!

Umm-e Salama said : "فَعَلُوها مَلَأَ اللّٰهُ قُبُورَهُمْ ناراً"

1- It means "curse"

2- Tārikh-e Ṭabarī 235.5.

3- What will you say in Resurrection Day
that only true word will be accepted
the prophet asketh you were absent
when my progeny was rejected
the truth will be there before thy Lord
you put them to the oppressors, offended
today nothing there for God's intercession
the prophet's family not defended

4- Amālī Shaykh Ṭūsi 88.1.

"they did this and killed Husayn, May God fill their graves with fire".(1)

Heavenly Invisible Voice

The night when Umar ibn Sa'd- the ruler of Medina preached, and retold the news of Imam Husayn's (a) martyrdom for the people of Medina,they heard a voice in the midnight, nobody saw the owner of the voice but everybody heard the voice that said :

أَيُّهَـا القَـاتِلُونَ جَـهْلاً حُسَـيْنا أَبْـشِرُوا بِـالعُذابِ وَالتَّـنْكِيلِ
كُـلُّ أَهْـلِ السَّماءِ يَـدْعُو عَـلَيْكُم مِـنْ نَـبِيٍّ وَمَـلْأَكٍ وَقَـبِيلِ
قَدْ لُـعِنْتُمْ عَـلَى لِسَـانِ ابْـنِ داوُدَ وَمُوسَى وَصَاحِبِ الإِنْجِـيلِ(2)(3)

and Halabi quoted Imam Ṣādiq (a) that : When Husayn was killed, our relatives heard Hātifi saying : Today's disaster descended for this nation and you won't see happiness any more till revolution of the Upholder who'll heal your hearts and kill your enemies and take avenge for you.(4)

Martyrdom News Spread out to Mecca

When the news of Husayn's (a) martyrdom was reported to Mecca, and 'Abdullāh ibn Zubayr was informed, he preached and said : Iraqis are people who are unfaithful and criminal and Kufians are the worst! They recalled Husayn to make him their Amir and to run their affairs and assist them to get trid of enemies and to restore again the Islamic knowledge that Bani

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1- Bihar-Al-Anwar 45.124.

2- O thou who killed Husayn by ignorance!
good tiding to you for torture
heavenly people will curse you
prophet, angel, and other creature
thou have been cursed by Sulaymān
Moses, Jesus, the owner of Gospel scripture.

3- Shaykh Mufid Irshad 2.124. and also it's related in Bihar-Al-Anwar 45.236 :
"prophet, envoy and the killed man". "مَنْ نَبِيٍّ وَ مُرْسَلٍ وَ قَتِيلِ

4- Kāmil Al-Ziyārat 336.

Umayyids destroyed but when he came towards you, you rebelled against him and killed him, and asked him to swear allegiance to son of Ziyad that is cursed, a wicked person, Husayn prefered honorable death against dishonorable life, God bless him and scandalized his murderer and damned the commander of his murder. After this tragedy that happened to Abī 'Abdullāh, will any one be permanent on Bani Umayyid pledge? or he will believe the pledge of this repressive unfaithful?! By God that Husayn kept fasting every day and prayed God every night, and was closer to Messenger of Allah than the son of this felon, and instead of Qurān, he didn't listen to the joyful music, and not proceeded to pleasure instead of fearing the Most High, drank not wine instead of fasting, listened not to the voice of windpipe and pipe instead of vigiling, and changed not the pray sessions with hunting and playing with monkeys. Alas! he was killed! So such people would be duly punished.[1]

Zumakhsharī has said that : When Ubaydullāh ibn Ziyad killed Husayn (a), an Arabian man said : How the wicked son of this nation killed the prophets son of this nation.[2]

Ibn Khulkān has narrated from Umar-ibn-'Abdulla'zīz that : if I were in a group who killed Husayn and God blessed me and allowed me to enter Heaven, I didn't enter heaven for the shame of Messenger of Allah.[3]

Rabī'a ibn Khathīm

When Rabī ibn Khathīm[4] heard of Husayn's (a) martyrdom, he wept and said : They killed brave men whom if

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1- Tārikh-e Ṭabarī 5.239. 2- Qamqām-e Zakhkhār 543.

3- Qamqām-e Zakhkhār 453.

4- Rabī'a ibn Khathīm was one of the eight pious persons, and he is the companion of the Commander of the Faithful (a) and people said that he was not present at Ṣafiyn war and doubted on a permission and asked Hadrat Amir (a) not to participate in the war, and Hadrat allowed him. He died in 67 or 63. (Mu'ajam Rijal Al-Hadith 8.174).

Messenger of Allah (s) saw liked them and fed them by his own hand and seated them on his knees.(1)

Ibn Abi Al-Hadīd said that : Rabī ibn Khathīm said nothing during twenty years and kept quiet till they killed Husayn and said one sentence, "أَوَقَد فَعَلُوها"

"Did they kill him?!"

Then he recited this verse :

اللّهُمَّ فاطِرَ السَّمٰواتِ وَالاَرْضِ عالِمَ الغَيْبِ وَالشَّهادَةِ اَنْتَ تَحْكُمُ بَيْنَ عِبادِکَ فِيما كانُوا فِيهِ يَخْتَلِفُونَ(2)

then he again kept quiet till he died.(3)

Ubaydullāh ibn Ziyad said to Qays ibn 'Abbād who was has seated near him : What do yor say about me and Husayn?

Qays said: When Day of Resurrection comes, the ancestor, father and mother of Husayn will become his intercessors.

When Ubeydullāh heard this, he got angry and raised him from his seat.(4)

Imam Bāqir has said that: Kufians built four mosques called: 'Ash'ath, Jalv, Samāk mosque and Shabath ibn Rabi'a mosques for the manifesting happiness due to Husayn ibn Ali's (a) murdering!!(5)

Basra and Hassan Basra

When Hassan Basrī heard of Husayn's martyrdom, he seriously wept and said : They are, the most despised nation whose wicked son killed the prophet's descendant.(6)

1- Manāqib ibn Shahr Āshūb 3.384.

2- Sura of Zumar : 46. "O originator of the heavens and the earth, Knower of unseen and the seen! Thou (only) judgest among Thy servants as to that wherein they differ".

3- Nafs Al-Mahmūm 419.

4- Riyadh Al-Ahzan 30.

5- Bihar Al-Anwar 45.189.

6- Ensab Al-Ashrāf 3.227

Chapter VII

From Kufa to Damascus

Dispatching the House to Damascus

Ibn Ziyad called Zahr ibn Qays[1] to carry Imam Husayn's(a) holy head along with other heads of Karbalā martyrs before Yazid ibn Mu'āwiya to Damascu[2] and asked Abūbardat ibn 'Ūf Azdi and Ṭāriq ibn Abi Ẓibyan to accompany him.[3]

But Sayyid ibn Ṭāwūs says : When Yazid ibn Mu'āwiya received Ubaydullah's letter and was informed of it's content, mailed the answer of the letter and ordered to Ubaydullah ibn Ziyad to send heads of Imam Husayn(a) and companion and along with women and children to Damascus.

Ibn Ziyad summoned Mahfar ibn Tha'laba and gave him Hadrat's holy head and the House, and carried them to Damascus as the infidel captives while people in the cities were busy watching

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1- Celebrated, as Zajr ibn Qays but it's correct is Zahr ibn Qays.

2- it's not unlikely that Umar ibn Sa'd sent the Imam Husayn's (a) Holy head earlier than the House on Ashūra to Kufa, Also before dispatching the House, at first Ubaydullah sent the Imam's Husayn's (a) holy head to Yazīd and after that he sent the House along with other heads to Damascus, as we comprehend from Sheykh Mufid narration and imprisoning of the House which is confirmed by Ṭabarī and other narrations, the veracity of this will be approved.

3- Tārikh-e Ṭabarī 5.232, Irshād-e Shaykh Mufīd 2.188.
Also it's quoted that : After that Ubaydullha ibn Ziyad sent the Imam's holy head to Yazid, he ordered that women and children of Hadrat to be prepared for the journey to Damascus and commanded to put chains on Ali ibn Husayn's neck and sent Mujfir ibn Tha'laba and Shemr ibn Zill Jawshan with them. They went far till they met a group who carried Imam's head and Ali ibn Husayn didn't talk to anyone till they arrived in Damascus. (Irshad-e Shaykh Mufid 2.199).
We comprehend from this quotation that Ubaydullah ibn Ziyad has sent the Imam's Holy head before the House and this is what mentioned earlier.

them.[1]

Imam Muhammad Bāqer(a) stated : I asked my father, Ali ibn Husayn, how he was moved from Kufa to Damascus?!
He stated : They rode me on a camel, unsaddled, and they'd put my father's head on a spear and the women behind us on unsaddled mules. While followed by spear-holders who hit any one of us when weeping! This lasted till we entered Damescus.[2]

It is related in Montakhab : Ibn Ziyad recalled Shimr, Khūlī, Shabath ibn Rab'ī, Umar ibn Hajjāj and thousand horsmen with provisions for them and ordered them to move the captives to Damascus and around each city they passed!![3]

Kufa Homes to Damascus

Now, let's go to homse the House passed :
These homes are not clear in order and they are not in reliable evidence and how they travelled but in Athir, it is read in some way, in Kāmil there are some sources. Maqatil ibn Mukhannaf writes them one by one. Here, the evnets in some homes during the journey are referred.[4]

◙ *1- The First home*

Here Ibn Ziyad men who carried Imam's holy head, came down the horses and began to drink wine and to have fun when, suddenly, a hand appeared out on the wall and marked in blood some verse by an iron pen :

أتَرجُوا أُمَّةٌ قَتَلَتْ حُسَيْناً شَفاعَةَ جَدِّهِ يَومَ الحِسابِ[5]

By seeing this wonderful scene, they stood up and left the holy head, but then returned.[6]

And Ibn Ḥajar has quoted above in the same way[7] and

1- Al-Malhūf 71.
2- Bihar Al-Anwar 45.145.
3- Muntakhab Ṭarīhī 464.
4- Qamqām-e Zakhkhār 547.
5- "Dose the Ummat who killed Husayn hope his grandfather's intercession on Judgement Day"
6- Bihār Al-Anwār 45.305.
7- Ṣawāiq Al-Muhraqa 192.

again he says : They found this poem written on a stone three hundred years before Muhammad (s) was a ppointed as the Seal of the prophets as well as in one of the Romanian synagagues, unknown in time wehn it was written![1]

And Sulaymān ibn Yāsir has told : They found a stone on which written :

لابَدَّ اَنْ تَرِدَ القِيامَةَ فاطِمَه — وَقَمِيصُها بِدَمِ الحُسَيْنِ مُلَطَّخُ
وَيلٌ لِمَنْ شُفَعاؤُهُ خُصَمائُهُ — وَالصُّورُ فِي يَومِ القِيامَةِ يَنْفَخُ[2]

▣ 2- *Takrīt*[3]

It's related in Kāmil Bahāie : They take away Imam's (a) head from Kufa, but ibn Ziyad men were afraid of Arab tribes that there might have been a religious fervor among the people to make them take Imam's (a) head; therefore, they moved far off the main road in by-pass!

Abu Mukhannaf has said : They carried the holy head from east of "Ḥassāsa"[4] and passed Takrīt, nforming ruler of their

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1- Qamqām-e Zakhkhār 544, and Majlisī in Bihār Al-Anwār 45.236 have quoted from Ṭabarī that carriers of Imam's holy head heard lamenting voice of angels in the first home when they were on their way to Damascus :

اَيُّهَا القاتِلُونَ جَهْلاً حُسَيْنا — اَبْشِرُوا بِالعُذابِ وَالتَّنْكِيلِ
كُلُّ اَهْلِ السَّماءِ يَدْعُو عَلَيْكُم — مِنْ نَبِيٍّ وَمَلْأَكٍ وَقَبِيلِ
قَدْ لُعِنْتُمْ عَلى لِسانِ ابْنِ داوُدَ — وَمُوسى وَصاحِبِ الإنْجِيلِ

"O, thou who killed Husayn by ignorance!
good tidings to thee for torture
heavenly people will curse thee
prophet, angel, and other creature
Thou've been cursed by Suleymān
Moses, Jesus and the owner of Gaspel scripture.

2- "Undoubtedly, Fatima will come on Judgment Day while her dress is soaked by Husayn's blood, woe to one whose intercessor become his enemies when trumpet is blown on Resurrection Day".

3- Takrīt is a region that is between Baqdād and Musil, it is closer to Baqdād and it's thirty Farsakh to Baqdād, west of Tigris (Marāsid Al-Iṭlā' 1.268).

4- Ḥassāsa is a village near Ibn Hubayra palace and a district of Kufa. (Mu'ajam Al-Baldān 2.263).

entry. He sent many people to receive them holding flags. If anybody asked whose head that was.
They said : He's a forienger![1]

A Naṣrānian man who saw the head and heard the response, told himself : What they say is not true. This is Husayn ibn Ali's head, son of Fatima(a), and when he was martyred, I was in Kufa. The other Naṣrānian, knowing the event, broke down the bells for reverence of Imam and siad:
O My God, to Thee we beg for succour from the sinister and rebellion of the Ummah who killed his own prophet's descendant.

Kufians witnessing the condition moved toward desert and relocated[2] from there!

▣ *3- Mashhad Al-Nuqte*

The carriers of holy head arrived, mid-way, in this place and put the head on a big stone. This time all of a sudden a drop of blood fell off the head and from then on, on Ashūra of every year, the blood boils from the stone! People gather here and mourn for Imam Husayn(a).

The stone rested there till time of 'Abd Al-Malik ibn Marwān, but he ordered it to be moved to some other place! It's not clear where it's taken! Yet people erected a monument there with a Shrine on and named it "Nuqṭa" or "Mashhad Al-Nuqṭa"[3].

▣ *4- Wādī Al-Nakhla*[4]

At night, they came up to Wādi Al-Nakhla and heard jinns lamenting :[5]

1- We understand here that the head carries were afraid of introducing the head owner, so they said him to be a foreigner, one who rose up against Yazīd.

2- Qamqām-e Zakhkhār 2.547. 3- Maqtal Al-Husayn 346.

4- Wādī Al-Nakhla : I found no place in Mu'ajam Al-Baldān and other books by this name, but in Mirāsid Al-Iṭila' there has come a place named Nukhla, that is eastern Musil near Khāzir and it may mean Wādi Al-Nakhla. (Mirāsid Al-Iṭila' 3.1363).

5- Qamqām-e Zakhkhār 2.548.

نِساءُ الجِنِّ يَبْكِينَ مَنَ الحُزْنِ شَجِيّاتِ وَاَسْعَدْنَ بِنَوْحٍ لِلنِّساءِ الهاشِمِيّاتِ
وَيَنْدُبْنَ حُسَيْناً عظُمَتْ تِلْكَ الرَّزِياتَ وَيَلطِمْنَ خُدُوداً كَالدَّنانِيرِ نَقِيّاتِ
وَيَلبَسْنَ ثِيابَ السُودِ بَعدَ القَصَبِيّاتِ[1][2]

▣ 5- *Muṣil*

They decided to go to the "Kuḥayl"[3] from a different road, moving in the direction of "Juhayna"[4]. They let Mūṣil[5] ruler know of their entrance. He ordered the city to be decorated and sent a group outside the city!

People said : Certainly, this is Husayn ibn Ali's head who was introduced as a foreigner : four thousand people were ready for war to take back the holy head, to erect a shrine and to kill the ruler.

It's said :

"تَبّاً لِقَوْمٍ كَفَرُوا بَعْدَ اِيمانِهِمْ! اَضَلالَةٌ بَعْدَ هُدىً؟ اَمْ شَكٌّ بَعْدَ يَقِينٌ؟"[6]

When the agents were informed of public intention, they changed their way and moved towards "Tal 'Afar"[7] and "Jabal Sanjār"[8] to reside in "Naṣibiin".[9]

1- Female jinns weep in greif'n sorrow
eulogize over Hashimi women in bow
over Al-Husayn and the disaster a lamenting show
taking off cotton dresses though
they're clad in black, hurting their faces, woe!

2- Biḥār Al-Anwār 45.236.

3- Kuḥayl : A big city alongside Tigris and upper Takrīt in the west but now there remains no trace of it.

4- Juhayna : A region of Mūṣil alongside Tigris and it is one home far from Mūṣil

5- Muṣil is an ancient well-known city alongside Tigris, and there stands Shrine of Jurjis, the prophet.

6- "Woe to people who became infidels after faith, why aberation after guidance and scepticism after certainty?!"

7- Tal 'Afar : A village between Sanjār and Mūṣil, where a river runs. (Mirāṣid Al-Iṭilā' 268.1).

8- Sanjār : A famous city of islands that is located alongside a mountain. It is three days to Mūṣil and the same is with Naṣiblin (Qamqām-e Zakhkhār 551).

9- Qamqām-e Zakhkhār 548.

▣ *6- Naṣibii*

When they reached there, Mansūr ibn Elyas ordered city decoration! Using mirrors for the purpose! The person carrying Imam's head wanted to enter the city but his horse disobeyed him! Another horse was brought, it disobeyed too! They did so with several horses but they suddenly noticed the head on the ground! Ibrahim Mūṣili took the head and looked carefully. Then he knew him and scolded them.

The people, watching the scene, took back the head and killed him. They put the head outside the city!

Later on, the place where the head was turned into a shrine.[1]

It is said in Qamqām-e Zakhkhār : Here they showed Imam's head to people! By seeing that heart-rending scene, Zeynab Kubrā lost patience and murmured these verses :

أَتَشْهَرُ مَا بَيْنَ البَرِيَّةِ عَنْوَةً ... وَ والِدُنا أَوْحَى إِلَيْهِ جَلِيلُ

كَفَرْتُمْ بِرَبِّ العَرشِ ثُمَّ نَبِيِّهِ ... كَأَنْ لَمْ يَجِئْكُمْ فِي الزَّمانِ رَسُولُ

لَحاكُمْ إِلَهُ العَرْشِ يا شَرَّ أُمَّةٍ ... لَكُمْ فِي لَظَى يَوْمِ المَعادِ عَوِيلُ[2][3]

▣ *7- 'Ayn Al-Warda*[4]

In the morning, caravān reached 'Ayn Al-Warda, ruler of which was informed and the citizens accepted to bring the heads back to the city. They decided to bring them in from Bāb Arba'īn. They put the illuminating head on a spear in the square and exposed it to observation from mid-day to afternoon.

Some people were happy of the head being a foreigner's and the others were crying.

1- Nafs Al-Mahmūm 426.

2- "We became famous for oppression among beings
while the Glorious God inspired our father
as if no prophet hath come, woe to worst Ummat!
to God and his Apostle thou became a blasphemer
when thou art in hellish fire
God damned thee in Resurrection a wailer.3- Qamqām-e Zakhkhār 548.

4- 'Ayn Al-Warda : A famous city of islands, between Harrān and Nasībīn, and it is fifteen Farsakh to Nasībīn. This event occurred among the penitents and people of Damascus in the same region.

▣ *8- Raqqa*[1]

This time Ibn Ziyad agents moved Imam Husayn's (a) head and other martyrs from "'Ayn Al-Warda" to "Raqqa".

▣ *9- Jawsaq*[2]

When caravan passed Raqqa, it entered a place named "Jawsaq". It moved from there to the Euphrates and approached "Busr"[3]. They wrote a letter to "Ḥalab" governer, letting them know of the affair. They stayed in "Ḥalab" or "Da'wāt" at night!

▣ *10- Da'awāt*[4]

When the agents reached close to "Dāa'wāt", they wrote a letter to ruler of the city saying they had brought Husayn's head.

Knowing about this, he ordered to blow the trumpet and he himself came out of the city for reception. Then they spear-hanged Imam's holy head and passed it through the gate called "Arba'in", exposing Imam's head to public attention in the square from noon to afternoon.

Some people were happy and the others were crying and said : This is the foreigner's head who rose against Yazid!

They spent the night there and moved to Ḥalab in the morning. Ali ibn Husayn(a) wept and recited the verse :

لَيْتَ شِعْرِي هَلْ عاقِلٌ فِي الدَّياجِي ... باتَ مِنْ فَجْعَةِ الزَّمانِ يُناجِي
أنا نَجْلُ الإمامِ ما بالُ حَقِّي ... ضائِعٌ بَيْنَ عُصْبَةِ الأعْلاجِ[5]

1- Raqqa: A well-known city alongside the Euphrates, one of island cities and it is three days to Ḥarrān. (Mirāsid Al-Iṭilā' 626.2).

2- Jawsaq : It is referred to many places, it is a big village of Baqdād suburb, of Nahrawān, of Egypt, and of Rey as well as a fort in Rey. (Mirāsid Al-Iṭilā' 358.1).

3- Busr : A village in Damascus and of its lands. It has been said that Yasa' grave is here (Mirāsid Al-Iṭilā' 196.1).

4- In Ma'ājim, I found no position by this name, that is "Da'awāt" but it is mentioned in "Maqtal".

5- "I wish I knew a wise man living in gloom
murmuring and complaining of no time bloom
I'm son of Imam Husayn what happened but
among infidels, my right is completely cut

▣ *11- Ḥalab*

At the west side of Ḥalab is a mountain called Jabal-Jushan where copper is extracted and sent to other cities. It is said that the mine was damaged after the House and Husayn passed through because one of Imam's wives aborted her child on mountain slope.

Some have written : she asked for bread and water but they refused and swore off! She cursed them too and afterwards nobody took advantage of the mountain. In southen part, there is a place callled "Masshad Al-Saqṭ" and "Masjid Al-Dakka" and the abrorted child is named Mohsen ibn Husayn(a).[1]

▣ *12- Qinnasrīn*[2]

Naṭanzī, in Khaṣā'iṣ, has said : Ibn Ziyad agents brought Imam's head in a home named "Qinnasrīn". A monk moved out of monastery and saw a light shining from Husayn's holy head towards the heaven!

The monk came to the head's carrier and gave them ten thousand drachma and got the holy head and took it to the monastery, then he heard a voice that said : Good for you, and Good for anyone who knows the reverence of this head.

The monk raised his head and said : O my Lord! by Jesus, allow this holy head to talk to me.

At this time the holy head stated : O monk! What do you want?

The monk said : Who are you?!

The holy head stated :

"اَنَا ابْنُ مُحَمَّدٍ المُصْطَفٰى وَاَنَا ابْنُ عَلِيٍّ المُرْتَضٰى وَاَنَا ابْنُ فاطِمَةَ الزَّهْراءِ ، اَنَا المَقْتُولُ بِكَرْبَلا، اَنَا المَظْلُومُ، اَنَا العَطْشانُ!"

and kept quiet after this sentence.

1- Qamqām-e Zakhkhār 549.2.

2- Qinnasrīn is a city in sham that has cocated between Halab and Hamṣ, and there is a mountain which says the ṣālih prophet's shrine is there, and camel's foot prints were seen on it (Mu'ajam Al-Baldān 4.403).

The monk put his face on Hadrat face and said : I don't take my face till you say, you'll be my intercessor in the Resurrection Day.

Again the holy head stated : Return to Muhammad, my ancestor's religion.

Then monk said :

"اَشْهَدُ اَنْ لا اِلٰهَ اِلاَّ اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّداً رَسُولُ اللّٰهِ"

then Hadrat accepted his intercession.

That group took the holy head from monk in the morning and then moved.

When they arrived in the middle of the desert they found the drachma converted into stone.(1)

1- Biḥār Al-Anwār 45.303.

In Ṣawā'iq Al-Moḥarraqa 231, this event is quoted in this form :

Monk, in his monastry, saw a light shining from the holy head, then he came to the troops and guardians and said : where did you come from? They said : From Iraq, we fought by Husayn. Monk said : By the son of prophet's daughter and the son of you prophet's cousin? They said : Yes, the monk said : Woe to you! Isa ibn Maryam had a son, we pay tribute to him! I have a request! They said : What is it? He said : tell your Amir that I have ten thousand drachma inherited by my father, you take it, and give me the holy head. They said the story for their Amir and he accepted and took the drachma and gave him the holy head. Then monk perfumed holy head by musk placed it on a cloth and embraced the head and wept bittrely. At the time of going the monk said to the holy head : Intercede me before your ancestor in the Resurrection Day and I witnesse the Oneness of Allāh and Muhammad's prophetic mission and become Muslim. Then he said to the troops : I want to talk to your Amir, then entering he said: I swear you by God and Muhammad whatever you have done by the holy head yet, don't do it again? And don't take out the holy head from the box, Amir said; We will do this, then monk gave them the head and came down the monestray and went for prayer in the mountains, but they had done the holy head the same as before! When they arrived in Damascus. They saw that drachma was converted to the earthenware! and on one side it was written "وَلا تَحْسَبَنَّ اللّٰهَ غافِلاً عَمّا يَعْمِلُ الظّالِمُونَ" and on the other side, it was drawn "وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا اَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ" they shall know to what final place they shall turn back.

▣ *13- Mo'arrat Al-Nu'amān*[1]

When the head's carrier arrived in Mo'arrat al Nu'amān, its inhabitants seved them and gave them food and beverage and stayed there late at night and then left there for "Shīzar".

▣ *14- Shīzar*[2]

When they arrived in "Shīzar", an old man said : this head that is along with them is Husayn ibn Ali's. All the inhabitants swore that they don't allow them to enter their region at all, therefore, they continued their trip to "Kufr-e Ṭālib"

▣ *15- Kufr-e Ṭālib*[3]

The inhabitants also closed the doors upon them, and whatever the carriers of the holy head asked for water, they said : we don't give you water, because you martyred Husayn and his companions thirsty.

▣ *16- Sībūr*[4]

Inevitably, they moved form "Kufr-e Ṭālib" and reached "Sībūr". They have quoted some poem in these homes from Imam Sajjād (a).

An old man who was the supporter of Uthmān, has gathered the Sībūr men and said : Beware! don't revolt, allow them to pass the same as the other cities! But the youth refused, damaged the connecting bridge of that region and took arms and was prepared

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1- Mo'arrat al Nu'amān, is a place between Hamāt and Ḥalab, and is named by N'umān ibn Bashir Ansārī because one of his children is buried there. and also the grave of Yūsh'a ibn nūn(a) is there, but the truth is that his grave is in "Nāblis". (Mu'ājam al baldān 5.163).

2- Shīzar : is a region in Damascus, that is placed near Mo'arra and it is one day to Hamāt (Mirāṣid Al iṭell'ā 826.2).

3- Kufr-e Ṭālib, is a city between Mo'arra and Ḥalab that is a region with drink able water provided by catching rain in special place. (Mu'ajam Al-Baldān 470.4).

4- I didn't get Sībūr by this name in Mu'ajam Al-Baldān but the writers of Maqtal have mentioned it among the homes in the middle of the way.

for war. Some people were killed from both side. Umm-e Kolthūm(s) prayed that God made their provisions cheap and their water fresh, and made them get rid of oppressors.

Imam Sajjād (a) has been quoted the peom which is being recited in "Sībūr"

آلُ الرَّسُولِ عَـلَى الاَقْـتابِ عـارِيَةً وَآلُ مَرْوانَ يـسرى تَحْـتَهُمْ نُجُبُ[1]

▣ *17- Hamāt*[2]

They left "Sībūr" for "Hamāt", but they closed the gates upon them again and prevented from their entering.[3]

▣ *18- Hims*[4]

Inevitably, they passed "Hamāt" to reach "Himṣ", and informed the governor of their entrance and asked him to enter to Hâmṣ, but they also faced people's resistence recieving them by stones and killed some agents. They changed their route to come out of the eastern gate of the city! They also closed that gate and said :

"لا كُفْرَ بَعْدَ إيمانٍ وَلا ضلالَ بَعْدَ هُدىً"

"there is no blasphemy after faith and no deviation after guidance

---

1- "Prophet's progeny mounted on unsaddled camels but Marwān's on gentle horses?!" (Al-Dam'atu Al Sākibah 67.5).

2- Hamāt : a big city with many alms and a firm wall surrounded the bazaar and it's around one day to Hamṣ city and five days to Damascus (Mu'ajam Al-Baldān 300.2)

3- In Riyadh Al Aḥzān, one of the Maqātel books has quoted the writer saying : I went to Hajj pilgrimage reaching to Hamāt, in the gardens was a masque which is named "Masjid Al-Ayn.
I enter the mosque and in one of its building. I saw that a curtain was hanging. I pulled it and saw a stone which was put in the wall oblique, and I observed a trace of neck on it! And a dried blood, I asked one of the mosque servants : What is that stone, neck, and frigid (dried) blood? He said : This stone is the place of Husayn ibn Ali's holy head when taking him to Damascus, they put him on this stone (Rīyadh Al-Ahzan 83).

4- Himṣ is a big city between Damascus and Halab, alongside a village on a hill and the graves of Khāli ibn Walid and his son Abd Al-Rahmān wa Ayaż ibn Qanam are in Himṣ (Mirāṣid Al-Iṭell'ā 425.1).

we will never allow to bring the Imam's holy head to this city, and sent the holy head's carrier away and they moved toward "Ba'albak".

▣ *19- Ba'albak*[1]

When the carriers of Imam's holy head reached Ba'albak informing the governor of their own entrance and he sent its inhabitants for their reception while carrying flages and brought their children to see the captives![2]

And it's said in Bihār Al-Anwār that : Umm-e K0lthūm (a) stated:

"أَبادَ اللّٰهُ خضراتِهِمْ وَلا أَعْذَبَ اللّٰهُ شَرابَهُمْ وَلا رَفَعَ اللّٰهُ أَيْدِيَ الظَّلَمَةِ عَنْهُمْ"[3]

When Ali ibn Al-Husayn heard these words, he wept and stated :

وَ هُوَ الزَّمانُ فَلا تَفْنَى عَجائِبُه ... مِنَ الكِرامِ وَما تَهْدَى مَصائِبُه

يا لَيْتَ شِعْرِي إِلَى كَمْ ذا تُجاذِبُنا ... فُنُونُهُ وَتَرانا لَمْ تُجاذِبُه

يُسرَى بِنا فَوْقَ أَقْتابٍ بِلا وَطِأٍ ... وَسائِقُ العِيسِ يحمِي عَنهُ غارِبُه

كَأَنَّنا مِنْ أُسارَى الرُّومِ بَيْنَهُمُ ... كَأَنَّ ما قالَهُ المُخْتارُ كاذِبُه

كَفَرْتُمْ بِرَسُولِ اللّٰهِ وَيْحَكُمُ ... فَكُنْتُمْ مِثلَ ماضَلَّتْ مَذاهِبُه[4][5]

Kufians stayed in Ba'albak at night and moved away in the morning and came near the monestry at night and homed there.[6][7]

1- Ba'albak, is an ancient city which goes three days to Damascus and it has wonderful buildings and magnificent works and palaces with pillars of stone, matchless in the world. (Mirāṣid Al-Iṭell'ā 207.1). 2- Qamqām-e Zakhkhār 55.

3- "God annihilated their developments and don't fresh their water and not curtailing force of tyrants".

4- "This is the time, clear in its wonders
appraent in its hardships and thunder
I wish I know where preoccupations take us to
they have us on unsaddled camels wander
from cities to cities along with followers
as if, as prophet said, we're captives like Romans asunder
that is untrue, woe to you! seeking infidelity, lost ways
against the Apostle(s) and his progeny, a blunder

5- Bihār Al-Anwār 126.45.

6- They write the monk event, gold count, and taking holy head in this stage and say : When they saw this magnanimity, they feared severely and continued their way quickly to Damascus.

Prophets and Holy Head

Ibn Lahī'a says : I circumambulated Ka'aba, When suddenly I saw a man who took the curtain of Ka'aba and says

"اَللّٰهُمَّ اغْفِرْلِي وَلا أَرَاكَ فاعِلاً

"O God , bless me, Although I know you'll never forgive me for my sin"!

I told him : O the God servant! Fear and don't talk (with God) in this way!

If your sin be in number of rain droplets and tree leaves, God bless you because He is the Merciful, and the Compassionate.

He said : Come to me to tell you my story.

I went to him, he said : Ibn Ziyad sent me by fifty people to Damascus along with the Imam Husayn's (a) holy head, we had such a habit when we came down a region, we put the holy head in a box and sat beside it and drank wine!! In one of the nights my friends drank wine and became drunk, but I didn't drink that night, the night fell and the midnight arrived, I observed a severe light as if I saw the heaven doors opened! Hadrat Adam, Noah, Ibrahīm, Isma'aīl , Isḥāq, and Muhammad Muṣṭafā(s) and Gabriel the trustee came on the earth by a group of angels. At first Gabriel came near the box and took out the Imam's holy head and embraced him and kissed him and also the prophets did, and when the Messenger of Allah's turn came, he severely wept and the prophets(s) condoled him, then Gabriel stated : O Messenger of Allah! the Commandment of the Most High is to obey whatever you order about this Umma! If you want to shake the earth and treat them just as we did by the Lūṭ!

The prophet stated : I don't want to punish them in this world, I have different status, toward them before the justice of God, and I will have enmity with them in the Resurrection Day.

7- We have said briefly the homes arrangement in the middle of the way from Kufa to Damascus from Qamqām-e Zakhkhar. (Qamqām-e Zakhkhar 547).

Then I saw that angels rushing to us to kill us, I cried out : O Messerger of Allah! Keep me safe! Keep me safe!

The prophet (s) stated : "اِذْهَبْ لا غَفَرَ اللّٰهُ لَکَ"

"go, and not being blessed by God."[1]

▣ *20- Damascus*

Anyhow, they brought the holy Messenger's House along with bright holy heads to "Damascus". When they neared the gate of Damascus, Umm-e Kolthūm (s) called Shimr (may God damn him) and stated: Let us in Damascus from the gate where less people gather and send the heads away from camel litter to attract public view and not to look at Messenger of Allah's honors.

The damned Shimr acted against what Umm-e Kolthūm (s) desired and brought the House caravan on the first day of Ṣafar month[2] from the Sā'at gate[3] - decorated for the entrance of caravan and many people gathered there - in Damascus, and kept the Saint House (s) and holy heads in the gate till they were placed at the exposure of people's view, then they kept them near the congregational mosque's door at Damascus, in a place where captives were kept!![4]

It is related that : They kept the House three days behind this gate.

1- Al-Malhūf 73.

2- The writer of Kāmil Bahā'ī and Abū Rayhān Bīrūnī in Al-Āthār Al-Bāqih and Kaf'amī in Meṣbāh, wrote the date of House entrance to Damascus the first day of Ṣafar moth (Maqtal Al Husayn 348).

3- "Bab Al-Sā'at stands as a cause of denomination for this gate that had they made the animal's face from copper and it was arranged to determine the day hours. and it's related in Maqtal of Khawrazmī that : the House from BābiTūmā entered Damascus and now there are the works of Tūmā gate in Damascus (Maqtal al Husayn of Muqarram 348).

4- Al-Malhūf 73.

Chapter VIII

In Damascus

What People of Damascus Believed

Here we will explain the spiritual and belief state of Damascus people briefly :

Damascus and its areas which were dominated by Mu'awiya for nearly forty years and all inhabitants were new Muslim and from the day they converted into Islam from Christianity, they didn't know anyone but Abū-Sufayan's family and their followers who ruled on this region. So the Islam of people of Damascus was the Islam which Banī Umayyids had taught them!

Therefore the House (s) entered the region where Mu'āwiya taught them Islam according to his desire and in terms of ethics and practical order of Islam. They followed Mu'āwiya and his proteges!

Remember that in Siffiyn war Mu'āwiya by all tricks mobilized a multitude of people, over one hundred thousand, to oppose Amir al-Mu'minīn (a) and he propagated against Ali (a) so that people of Damascus know him and his progeny as the one who needs to be murdered, and cursed Ali and his progeny (a) on pulpits!

For this reason the House(s) had hard time in Damascus so much when one of the House was asked : Where did you feel more hardship in this journey?! He stated in response : Damascus! and repeated it three times.

It is quoted from the fourth Imam (a) saying :

فَيالَيْتَ لَمْ أَنْظُرْ دمشقَ وَلَمْ أَكُنْ يَرانِي يَزِيدُ فِي البلادِ أَسِيرَه[1][2]

Of course, there were people among the inhabitants of Damascus towns who were interested in Prophet progeny and the Saint House(s) who faced Banī Umayyids supporters and maybe

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1- "I wish I hadn't entered Damascus and Yazid not seen me as captive in any city" 2- Riyadh Al-Ahzān 108.

the carriers of Imam Husayn's (a) holy head, but their number in compard with opponents was very little!

There is very much evidence for this claim including when the captives were brought near the door of mosque, an old man approached and said : I praised God who killed and annihilated you!!, and made Yazid dominant upon you! and saved the cities from your agents.

Ali ibn al Husayn (a) stated to him : O old man! Do you read Quran?

He said : Yes!

He stated : Did you read this verse :

"قُل لا اَسئَلُكُم عَلَيهِ اَجراً اِلاَّ المَوَدَّةَ فِي القُربى"[1]

The old man said : Yes, I read!

Imam Sajjād (a) stated : We are kindred; O old man! Did you read this verse :

"وَاعلَمُوا اَنَّما غَنِمتُم مِن شَيءٍ فَاَنَّ لِلّهِ خُمُسَهُ وَ لِلرَّسُولِ وَلِذِي القُربى"[2]

He said : Yes!

Ali ibn Husayn (a) stated: We are kindred; O old man! Did you read this verse :

"اِنَّما يُرِيدُ اللّهِ لِيُذهِبَ عَنكُمُ الرِّجسَ اَهلَ البَيتِ وَيُطَهِّرَكُم تَطهِيراً"[3]

The old man said : Yes!

Ali ibn Al-Husayn (a) stated: O old man! We are the House who have been allocated to the saint verse!

The narrator says : The old man kept quiet and regreted for the words which he said, then turned to Ali ibn Al-Husayn (a) and said : I swear you by God! You are the same House (Progeny)?!

Ali ibn Al-Husayn (a) stated: I swear by God, undoubtedly, we are the saint House (a) and by the truth of our ancestor, Messenger of Allah, we are the same House.

The old man wept and took out his turban and raised his head toward heaven and said : O God! I avoid the enemies of

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1- Sura(h) of Shurā : 23.

2- Surah of Anfāl : 41.

3- Sura(h) of Ahzāb : 33.

Muhammad progeny before you, whether they are the human or jinns. Then he said to Hadrat : Is there any remorse and return for me?
Ali ibn Al-Husayn (a) stated: Yes! If you are remorseful, God bless you, and you will be with us.
The old man said : I take remorse for the thing that I did
The narrator says : When Yazid heard the remorse of the old man, he ordered to kill him![1]

Sahl ibn Sa'd al Sa'edī[2]

Sahl says : I moved toward Bayt al-Muqqaddas to reach Damascus. I saw a city with full torrential rivers and dense trees with fine silk curtain hanged on its doors and walls and people rejoiced, and I saw women who beat drum and tambourine!! I told myself there is no festival for people of pamascus we don't know! Then I saw a group who were talking to each other.
I told them : Is there any festival for the people of Damascus we are un aware?!

They said : O old man! It seems you are an Arabian and nomad man!
I said : I am Sahl ibn Sa'd who saw Muhammad (s).
They said : O Sahl! you are not amazed, why the sky is not pouring blood? and the earth not engulfing their inhabitants?!
I said : what's happened?!
They said : This is Husayn's head, the son of Muhammad brought it as a gift from Iraq!
I said : Strange! Husayn's head is brought and people rejoice?! From which gate is it brought?! They pointed to the gate called

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1- Biḥār Al-Anwār 129.45; Al-Ihtijāj 120.2. by a little diffrence.

2- Sahl ibn Sa'd ibn Mālik al Sa'adī, is an Ansārian. He was fifteen years old at the time of prophet's (s) death, he was alive till the time of Hajjāj, and it is related that : he lived one hundred years and was the last Messenger of Allah's companion who died. He himself said : If I die you don't hear that anyone directly says : Qāla Rasūlullāh! and died in 88 year. (Al-Istī'ab 664.2).

Bab al-Sā'at.

While I was engaged in talking to them, I saw that flags appeared one after another. At first I saw a beautiful and lightful head on a spear, that I felt, was smiling, and that was the holy head of Hadrat Abulfadl Al-Abbās ibn Ali (a), Then I saw a horseman who had a spear on his hand with Imam Husayn (a) holy head on it![1] and that head facially was the most similar to Messenger of Allah's and was extraordinary and magnificent and a light was shining from him. His beard indicated old age but they were dyed. He had opened eyes and narrow joining eyebrows and his holy forehead was high and in the middle of his nose was somehow protruding and while he had a smile on his holy lips, he stared toward east, and the wind moved his beard to the left and right, as if he was Amir Al-Mu'aminīn (a).[2] and a man named Amr ibn Mandhar had a spear on his hand and came forward.

I saw Umm-e Kolthūm who covered up a very old veil and also covered her face.

I greeted Imam Zayn Al- Abedin(a) and his family and introduced myself.

They said : If you can give something to the spearman who carry Imam's head to go ahead! because we are in trouble by the spectators!

I went and gave him one hundred dhms to hurry and avoid the women; the case was going on so till they took the heads to Yazīd.[3]

1- From this quotation we comprehend that they brought Imam Husayn's (a) holy head behind the heads and Abbās ibn Ali's was in front and in works mentioned, there was nothing which indicated the heads arrangement, and perhaps according to this narration, the action of bringing the Imam Husayn's (a) holy head in the back is due to obscuring this matter for the people, and not recognizing the head, or they wanted to show this unimportant, and practically to indicate the greatness of Imam Husayn leadership in the great revolution of Ashūrā weakly.

2- "بِلِحْيَةٍ مُدَوَّرَةٍ قَدْ خالَطَها الشَّيْبُ وَقَدْ خُضِبَتْ بِالْوَسْمَةِ. اَدْعَجَ العَيْنَيْنِ اَزَجَّ الحاجِبَيْنِ واضِحَ الجَبِينِ اَقْنَى الاَنْفِ مُتَبَسِّماً إِلَى السَّماءِ شاخِصاً بِبَصَرِهِ إِلى نَحْوِ الاُفُقِ وَالرِّيحُ تَلْعَبُ بِلِحْيَتِهِ يَمِيناً وَ شِمالاً كَاَنَّهُ اَمِيرُ المُؤمِنِينَ (ع)

3- Qamqāme- Zakhkhār 556.

Sahl ibn S'ad says : While they had the Imam Husayn's(a) holy head on a basin, they entered Yazid's palace! And I did too. Yazid sat throned and crowned decorated by pearl and rubby and were a group of Quraysh old men around him! The man who carried Imam's holy head while entering Yazīd palace, recited these verses :

أَوْقِـرْ رِكـابِي فِـضَّةً وَذَهَـبا
أَنـا قَـتَلْتُ السَّـيِّدَ المُحَـجَّبا!
قَـتَلْتُ خَـيرَ النّـاسِ أُمّاً وَأَبـا
وَخَيْرُهُمْ إِذْ يَنْسِبُونَ النَّسَـبا![1]

Yazid asked him : You know that he is the best of the people, then you killed him?!
The man said : I killed him in order to take reward from you.
Yazīd ordered to behead him.[2]

Imam Sajjad's(a) poem

At this time Ali ibn Al-Husayn (a) recited these verses :

أَقـادُ ذَلِـيلاً فِي دِمَشْـقَ كَـأَنَّنِي
مِنَ الزِّنْجِ عَبْدٌ غابَ عَـنْهُ نَـصِيرُه
وَجَدِّي رَسُولُ اللّهِ فِي كُلِّ مَـشْهَدٍ
وَشَـيْخِي أَمِـيرُ المُـؤْمِنِينَ أَمِـيرُه

1- "Load my camel heavily by gold and money
that I am king of high magnitude
I kill the one who is in terms of father
mother and race, the best of multitude."

2- Perhaps one of the reasons for ordering the head carriers to be murdered by Yazīd was for reciting the poem which also praised Imam (a) and also remembered Ali and Fatima whom Bani Ummayids severely opposed - as the best people and because the heads carrier recited this poem in a formal meeting before yazīd. He got angry, firstly, for the enemty with the prophet progeny and Ali (a) who were praised before him, and secondly, fearing the audience reaction and their awareness of the truth and probability of rebelling against him and also disliking his behaviour and action, or because of showing a sense of deceit and reversion of the story, he was infuriated, so denying the carrier of Imam's head that : This is no way which you commend, and to practically answer his remark, he ordered to cut his head off the body.

فَيالَيْتَ لَمْ اَنْظُرْ دِمَشْقَ وَلَمْ يَكُنْ
يَرانِي يَزيدٌ فِي البِلادِ اَسِيرَه[1][2]

Sahl says : I saw a chamber in Damascus that five women were there and an old woman accompanied them who was a fairly stooped woman and when Imam Husayn's(a) holy head was placed before her, she took a stone and threw at the holy head!!

When I saw this painful scene, I said :

اللّهُمَّ اَهْلِكْها وَاَهْلِكْهُنَّ مَعَها بِحَقِّ مُحَمَّدٍ وَآلِهِ اَجْمَعِينَ

"I asked God to perish them."

Of course, this curse is attributed to Umm-e Kolthūm(a) in another narration.[3]

Ibrahim ibn Ṭalha

Ibrāhīm ibn Ṭalaha ibn Ubaydullāh said to the fourth Imam(a) : O Ali ibn Al-Husayn! You don't say who become victorious?!

Imam stated : Wait a minute till the prayer time; and after Azān and Iqāma (call to prayer) you will undrestand who become victor![4][5]

Yazid's Palace

After they brought the captives caravan to Damascus, they

1- "They took me by wretchedness in Damascus
as if I am slave of the black slaves with no Companion
while, in all witnesses, my ancestor is Messenger of Allah
and my Shaykh is Amir Al-Mu'aminīn of union
I wish I hadn't entered Damasus and
Yazīd hadn't seen me escaptive from dominion

2- Riyadh Al-Ahzān 108, the writer has said the third verse as "فَيالَيْتَ اُمّي لَمْ تَلِدْنِي وَلَمْ اَكُنْ" and then says it's related in another version "فَيالَيْتَ لَمْ اَنْظُرْ دِمَشْقَ وَلَمْ اَكُنْ" in the same way in Muntakhab. I remembered I saw in a Maqtal that has said "فَيالَيْتَ لَمْ اَدْخُلْ دِمَشْقَ وَلَمْ يَكُنْ" because this concept seems more accurate by the request of Infallible Imam

3- Al-Dam'a Al-Sākiba 84.5. 4- Qamqām-e Zakhkhār 570.

5- Imam Sajjād's (a) meeting with Ibrāhīm ibn Ṭalha has happened after returning to Medina, becaus Ibrāhīm ibn Ṭalha was in Medina and it seems unlikely that came to Damascus that time, but the writer of qam qām-e Zakhkhār and also in other books this meeting is mentioned in the same place.

went towards the congregational mosque of the city and waited in mosque till they were given allowance to enter Yazīd palace. At this time, Marwān ibn Ḥakam entered the mosque and asked about the Karbalā incident. They explained him, but he said nothing and went away! Yaḥya ibn Ḥakam entered the mosque after him and also he inquired about the situation of Karbalā and told the story for him. He stood up while saying : Swear by God, you will be deprived of Muhammad's meeting and his intercession in the Resurrction Day, and thence I will not be unanimous with you and won't accompany you in any matter![1]

Anyhow the entrance permission to Yazīd palace was issued and the House(s) entered Yazīd palace while the men's hands - who were twelve persons[2] - were tied to their necks and also all captives were chained to each other.

Yazīd was in his palace which oversaw Jayrūn[3] and observed the holy head and the House being brought in and murmered these verses :

لَمّا بَدَتْ تِلْكَ الحُمُولُ وَأَشْرَفَتْ تِلْكَ الشُّمُوسُ عَلَى رُبَى جِيرُونِ
نَعِبَ الغُرابُ فَقُلْتُ صِحْ أَوْ لا تَصِحْ فَلَقَدْ قَضَيْتُ مِنَ الغَرِيمِ دُيُونِي[4] [5]

After entering of captives into the Yazīd palace, they kept them against him, the fourth Imam (a) stated to Yazīd : If

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1- Tārīkh-e Ṭabarī 234.5. 2- Al'aqd Al-Farīd 169.4.

3- At first, Jayrūn was Musāllā (place for public prayer) Sābi'īn in Damascus and then the Greek paid homage to his religion in this place, and after it was captured by Jews and also sometimes it was captured by idolaters and the door of this building which was beautiful was called "Bābi Jayrūn", and the head of Yaḥya ibn Zakarāy hung on the same door and after it, Husayn ibn Ali's head was hanging in the same place and was obviously the same mosque of Mawī. (Maqtal al Husayn of Muqarram 348).

4- "Those caravans appeared high
and the suns shon on Jayrūn sky
a crow cried out, I said that : if you cry or not
or not my money I received from the guy".

5- That is hearing the cock's crow - is the sign of inauspiciousness among people. I said to him. The die is cast and any outcome it will have, I achieve to my aim, and took the avenge for the dead of my progeny!

Messenger of Allah sees us in this condition, you assume what will he do with you?

And, Fātima, daughter of Imam Husayn (a) cried : O Yazīd! should Messenger of Allah's daughter should be taken captive in this manner?

Audience in the palace hearing this sentence from Imam Husayn's(a) daughter wept in such a way that their crying was heard.

When Yazīd saw the situation in this way inevitably ordered the fourth Imam (a) hands to be untied.

At this time they put Imam Husayn's (a) holy head before Yazīd in a golden basin, washed it and combed his holy beard, and Yazīd beat it with a stick Imam Husayn's (a) holy teeth.[1]

Yazīd said :

نُـفَلِّقُ هـاماً مِـنْ أُنـاسٍ أَعِـزَّةٍ عَلَيْنا وَهُمْ كانُوا أَعَقَّ وَأَظْلَما[2]

Yaḥya ibn hakam[3] said :

لَهـامٌ بِجَـنْبِ الطَّـفِّ أَدْنى قَـرابَـةً
مِنِ ابْنِ زِيادِ الْعَبْدِ ذِي النَّسَبِ الوَغْـلِ
سُمَـيَّةُ أَمْـسى نَسْـلُها عَـدَدَ الحَـصى
وَبِنْتُ رَسُولِ اللّٰهِ لَيْسَتْ بِذِي نَسْلِ[4]

1- Akhbār Al-Duwal wa āthār al awwal Lilqarmāni 108.

2- We split the heads of those who were dear
and they were more tormenter and oppressor.

3- The writer of "Manāqib" has mentioned the name of this person as Abd Al-Rahmān ibn Ḥakam who is the brother of yaḥya ibn Ḥakam ibn Al-Aāṣ, and Abulfaraj has narrated from Kalbī that Abd Al-Rahmān ibn hakan ibn Abi Al-'Āṣ was with by Yazīd, while Ubaydullāh ibn ziyad sent Imam Husayn's (a) head to him and when the basin was put before Yazīd, Abd Al-Rahmān wept and said :

أَبْلِغْ أَمِـيرَالْمُـؤْمِنِينَ فَـلانَكُنْ كَوَتْرٍ قَوْسٍ وَلَـيْسَ لَهـا نَـبْلُ

Notify to Amir Al-Mu'minīn that we are not the same as the bow without arrows. and ibn Nimā attributed these verses to Hassan ibn Hassan.

4- "Those who were beside Karabalā desert are closer
to us than ibn Ziyād Abd who is of a humble relation
the race of Sumaya Ziyād's mother is in the number of sands
but the prophet's daughter has not left a generation."

Yazid beat him in the chest and said : "Shut up!"[1][2]
Then Yazid turned to the audience and said : "This man[3] boasted: "My father is better than Yazid's father; my mother's better than his mother, and my grandfather's better than his, and I know myself better than him. "and these same things led to his murder.

Now, about his word that his father was better than mine; my father and yours were to be judged and God judged in favor of my father.

And about his statement that his mother is better than mine, yes, undoubtedly Fāṭima, the daughter of Messenger of Allāh is better than my mother, cross my heart.

And about his word that his grandfather is better than mine, yes, certainly, one who believes in God and the Resurrection, can't say that my grandfather is better than Muhammad.[4]

And about his speech that he is better than I perhaps he has not recited this verse : "قُلِ اللّٰهُمَّ مالِکَ المُلکِ"[5] [6]

"Say, O, God! Master of the kingdom,"

Then Yazīd told Imam Sajjād(a) "O, son of Husayn! your father ignored relationship and didn't realize my status and high rank. He opposed my monarchy and God treated him as you saw". Ali ibn Al-Husayn(a) recited this verse :

"ما اَصابَ مِنْ مُصِيبَةٍ فِي الاَرْضِ وَلا فِي اَنْفُسَكُمْ اِلاّ فِي كِتابٍ مِنْ قَبْلِ اَنْ نَبْرَأَها اِنَّ ذٰلِکَ عَلَى اللّٰهِ يَسِيرٌ"[7]

Yazīd told his son, Khālid : "Give his answer!" But khālid didn't

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1- Irshād-e Mufīd 119.2.

2- And another narration reads: "Yazīd confided in Abd al-Rahmān : "Glory be to Allah! why do you talk this way in such a situation? Couldn't you keep silent?" (Al-Dam'a Al-Sakiba 94.5).

3- He meant Imam Husayn, by "this man".

4- This interpretation of Yazid indicates his disbelief, because he says. "One who ...", and not "I believe Husayn's grandfather, the holy prophet, is better than my grandfather"

5- Sūra of Al-e Imrān : 26.

6- Bihār Al-Anwār 131.45.

7- Sūra of Ḥadīd : 22.

know what to reply.
Yazīd told him : Say

"ما أصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ"[1][2]

Ibn Shahr Āshūb has narrated that afterwards, Ali ibn Al-Husayn(a) stated: "O, son of Mu'āwiya and Hend and Ṣakhr! Nabovvat and leadership has always been in the hands of my forefathers, long before you were born. In fact, in Badr, Uhod and Ahzāb wars, the flag of Messenger of Allah was in the hand of my grandfather, Ali ibn Abi Ṭalib, and the flag of the infidel was in the hands of your father and grandfather".
Then Ali ibn Al-Husayn (a) recited this poem :

مـاذا تَـقُولُونَ إِذْ قـالَ النَـبِيُّ لَكُـمْ مـاذا فَـعَلْتُمْ وَأَنْـتُمْ آخِـرُ الأُمَـمِ
بِـعِتْرَتِي وَ بِـأَهْلِي بَـعْدَ مُـفْتَقَدِي مِنْهُمْ أُسارَى وَمِنْهُمْ ضُرِّجُوا بِدَمِ[3]

Then the fourth Imam (a) continued : "O, Yazid! Woe betide you! If you knew what a shameful act you've committed, and what you've done with my father and the House, my brothers and uncles, you would certainly escape into the mountain. And you would become indigent. You would cry out : "Woe to me!" that you've hung the head of my father, Husayn, son of Fātima and Ali, from the city gate. We are trustees of Messenger of Allah among you, and I warn you of tomorrow's regret and humbleness. And you'll be regretful when the people gather in the Resurrection Day.[4]

It is also narrated that Yazīd turned to Zeynab Kubrā(a) and said : "Say something!"
Hadrat Zeynab (a) pointed to Imam Sajjad (a) and said : "He is our spokesperson."
Then Imam Sajjad (a) recited this poem :

1- Shuwrā : 30. 2- Irshād-e Shaykh Mufīd 120.2.
3- What would you reply when Muhammad says :
to last Umma what you did, you know
to my progeny after I am dead
captive- holding and blood- shedding you show
4- Biḥār Al-Anwār 135.45.

لا تَطْمَعُوا اَنْ تُهينُونا فَـنُكْرِمَكُمْ وَاَنْ نَكُفَّ الاَذىٰ عَنكُمْ وَ تُؤْذُونا
وَاللّٰـــهُ يَـعْلَمُ اِنّـا لا نُحِـبُّكُمْ وَلا نَـلُومُكُمْ اَنْ لا تُحِـبُّونا[1]

Yazid said : "You are right. O, youth! Your father and grandfather wanted to be Amirs. Praise be to God that killed them, shedding their blood."[2]

Fatima Bent al-Hysayn (a)

At that moment, a man of Damascus, pointing to Fāṭima,[3] Imam Husayn's daughter, told Yazid : "Grant this female slave to me!"

Trembling with fear, Fāṭima draw herself close to her aunt, Zeynab, took her veil and said : "Dear aunt! I was orphaned, am I to become slave too?"[4]

Zeynab(a) turned to that Damascene and said : "Neither you nor Yazid can take this girl slave."

Addressing Zeynab (a) Yazid said : "I swear by the Almighty God that I can enslave her, and I'll do so if I want".

"By God! He has never given you such a power and dominance, unless you apostasize Islam and convert to another religion, "she stated.

Yazid was provoked and said :"Do you talk with me so?

1- Expect not to be honored when you insult us
you bother us while we avoid bothering you
God knows that since you hate us
we like not, scorn not and hate you

2- Biḥār Al-Anwār 175.45.

3- Her mother is Umm-e Isḥāq- the daughter of Talha ibn Ubaydullah. At first, Umm-e Isḥāq was the wife of Imam Hassan Mujtabā. At the time of his martyrdom, Imam Hassan asked his brother, Imam Husayn, to choose her as his wife and she was delivered of Fatima. Imam Husayn chose his daughter, Fatima, as the wife of his brother's son-Hassan ibn Hassan- and told him : "I chose Fatima, who is very similar to my mother Fatima al-Zahrā, as your wife. "Fatima gave birth to four children. Fatima Bent al-Husayn has been hadith narratoress and she has quoted his father,Imam Husayn as saying that he has heard the Messenger of Allah.
"ما مِنْ مُسْلِم وَلا مُسْلِمَةٍ تُصِيبُهُ مُصِيبَةٌ وَاِنْ قَدِمَ عَهْدُها فَيُحْدِثُ لَها اسْتِرْجاعاً اِلاّ اَحْدَثَ اللّٰهُ لَهُ عِنْدَ ذٰلِکَ وَاَعْطاهُ ثَوابَ ما وَعَدَهُ بِها يَوْمَ اُصِيبَ بِها".
(Qamqām-e Zakhkhār 636).

4- Irshad-e Shaykh Mufid 120.2.

Your father and brother were heathen."
Your grandfather, your father and you embraced the religion fo God and the religion of my father and brother, if you are a muslīm. stated Zeynab.
"O, God's enemy! you're lying,"said Yazīd.
Zeynab stated : "Your are a superficial commander, using abusive language cruelly, and tyrannizing by your present power and dominace."
Here, Yazid, seemingly, felt ashamed and got silent.
And Sayyid's narration reads that the Damascene asked : "whose daughter is she then?"
Yazīd replied : "She's Fatima, daughter of Husayn. And that lady is Zeynab, the daughter of Ali ibn Abi Talib".
"Do you mean Husayn, son of Fātima and Ali?" questioned he.
Yazīd gave positive answer.
The Damascene said : "O, Yazīd! May God curse you! who kill the prophet's House and take his children captive. I swear by the Almighty God that I supposed them to be Roman captives."
Yazīd told him: "By God that I'll join you to them." and ordered to decapitate him.[1]

At this moment, Yazīd ordered to bring him his crunch of malacca cane, and stroke the holy lips and teeth of Imam Husayn(a) with it, in front of the House.
Seeing this scene, Zeynab a) moaned, wailed and cried :
"يا حُسَيْناهُ! يا حَبِيبَ رَسُولا لِلّهِ! يَابْنَ مَكَّةَ وَمِنىٰ! يَابْنَ فاطِمَةَ الزَّهْراءِ سَيِّدَةَ النِّساء! يَابْنَ بِنْتِ المُصْطَفىٰ!"

Her groan was so heart-rending that made everyone in the palace cry. Yazīd put that holy head before himself with his own hand. Suddenly, a Hāshimite woman was heard, saying :
"يا حَبِيباه! يا سَيِّدَ أَهْلِ بَيْتاه! يَابْنَ مُحَمَّداه! يا رَبِيعَ الأَرامِلِ وَاليَتامىٰ! يا قَتِيلَ أَولادِ الأَدْعِياء!"[2]

1- Biḥār Al-Anwār 136.45.

2- It's not mentioned in the book whose voice it has been, but since it has been a Hāshimite woman's, it has certainly been a House woman's who had been brought to Yazid's palace along with other women.

Hearing this voice, the audience in the palace cried again.[1]
Yazīd, hearing the voice of the House women's cry and their Ya Husaynāh, said reproachfully :

يـا صَـيْحَةً مِـنْ صَـوائِـحِ ما أَهْوَنَ الْمَوتَ عَلَى النَّوائِـحِ[2]

Then he stretched for his crunch of malacca cane, took it and stroke the holy lips and teeth and recited this poem which is ascribed to Abdullah ibn Zab'ari :[3]

لَـيْتَ أَشْـياخِي بِـبَدْرٍ شَهِـدُوا جَزَعَ الْخَـزْرَجِ مِـنْ وَقْـعِ الأَسَـلْ
لَأَهَـلُّوا وَاسْـتَهَلُّوا فَـرَحا ثُمَّ قـالُوا يـا يَـزِيدُ لا تشَـلْ
لَـعِبَتْ هـاشِمُ بِـالْمُلْكِ فَـلا خَـبَرٌ جـاءَ وَلا وَحْـيٌ نَـزَلْ
لَسْتُ مِـنْ خِـنْدِفَ إِنْ لَمْ أَنْـتَقِمْ مِنْ بَنِي أَحْمَدَ ما كـانَ فَـعَل[4][5]

Abu Barza Aslami[6] said : "O, Yazid! Woe to you! Do you

1- Al-Dam'a Al-Sakiba 105.5.

2- Of women who always wail, this cry is admirable
how easy death of dear ones for women mourning payable.

3- Abdullah ibn Zaba'ri is one of the obstinate enemies of the prophet (a) in the paganism era, who bore a grudge against the Messenger of Allah verbally and whole-heartedly. When the Messenger of Allah conquered Mecca, he escaped and went to Najran. But then he came to the prophet, expressed regret and embraced Islam. He was a capable poet and the verses Yazid recited were part of his poem beginning with :

يا غُرابَ الْبَـيْنِ أَسْمَـعْتَ فَـقُلْ إِنَّما تَـنْدُبَ أَمْـراً قَـدْ فُـعِل
إِنَّ لِـلْـخَيْرِ وَالشَّرِّ مَـدىً وَسَـواءٌ قَـبْرُ مُـغْرٍ و مُـقِل

4- "I wish my relatives killed in Badr war
could see Khazraj tribe being speared wailing
they would have cried out happily
O Yazid! May your hand not be crippling
Bani Hāshim played with monarchy; there came no news nor any revealing
I will be of Khandaf progeny not
if I revenge not Ahmad's sons for his doing

"Abdullah composed this poem after Uhud war, when helpers and companions of Messenger of Allah were killed. In this poem, he wished their killed relatives were alive and could see how Khazraj tribe wailed at being speared.

5- Qamqām-e Zakhkhār 561. But as it is evident from the second and third verses; just the first verse "ليت اشياخي ببدر شهدوا" is ibn Zab'ari's, and the second and third verses are of Yazid ibn Mu'awiya himself.

6- Abu Barza Aslami is of Messenger of Allah's companions and his name is Ali Al-Aslah Nazla ibn Abid. He was residing in Basra and is said to have died in the year 64 A.H.

strike the lips and teeth of son of Fātima, Husayn, while I witnessed prophet of God kissing them? The prophet.e told Hassan and Husayn (a) : "You two, the master of paradise's youth. May God annihilate your killers, make them the object of His curse and provide inferno for them."

Hearing these sentences, Yazid got angry and ordered to expel him from palace.[1]

Striking Imam's holy lips and teeth, Yazid addressed the holy head : "O, Husayn! How did you find being struck by me?"

A female slave who had come out of Yazid's palace, seeing that heart-rending scene, said : "O the cursed one! May God cut your limbs off, and burn you in this world's fire before inferno's fire! Do you strike the teeth Messenger of Allah kissed many times?

"Why do you speak so here?" asked Yazīd? "May God cut your head off!"

The female slave said : "O Yazīd! I was in an unconscious state, when I saw the Heaven's gate opening and a ladder of light coming to earth. Two youths, dressed in green, descended the ladder. A heavenly chrysolite spread for them whose light enveloped the earth from east to west - and that spread was in a house - Suddenly, a beautiful man of middle height descended the ladder and sat by that spread and said loudly : "O, Adam, my father! Descend! O, my father Abraham! O, my brother Moses! O, my brother Jesus! Descend! "Then I saw a lady standing, dishevelling her hair and crying : "O, Eve! Sarah! My sister, Mary! My mother Khadija! Descend!" and a heavenly voice said :"She's Fatima al-Zahrā, daughter of Muhammad Mustafā and the wife of Ali Murtidā and mother of Sayyid al-Shuhadā (the master of martyrs), Husayn, the martyr of Karbalā land, peace be upon them all."

Then Fatima al-Zahrā stated : "O, father! Don't you see what your Umma did to my son, Husayn?" The Messenger of

1- Bihār Al-Anwār 132.45.

Allah weeped and so did his companions. Then he turned towards prophet Adam and said : "O, my father, Adam! Don't you se what did oppressors did to my Husayn after me? I won't intercede for them in the Day of Judgement."

Prophet Adam cried and so did others and so did God's angels. Then I saw a group of nearly eighty thousand men ahead of whom was a youth holding a green flag. Those people were carrying firy weapons, moved them and said : "O, fire! Take the owner of this house- Yazīd ibn Mo'awiya. And then I saw you crying : "Fire! fire! where's a refuge from the fire?"

Yazīd, hearing the dream of that female slave, said : "Woe to you! What was this speech? Did you mean to shame me before the people? "Afterwards, he ordered to cut her head off.[1]

Yazid Drinks Bear

Then Yazīd asked for bear.[2] He drank it and gave it to his friends and said: "This is an auspicious wine. It is blessful, because we are drinking it for the first time on the spread the head of our enemy Husayn is put. Our feast is spread for the same reason and we're eating and drinking wine with confidence and ease of mind."

Sukayna (a) states: "By God I haven't seen a person more disbeliever, oppressor and hard- hearted than Yazīd."[3]

Roman Envoy in Yazīd's Palace

Roman envoy witnessing these heart- rending scenes turned to Yazīd and asked: "Why do you ask?" asked Yazīd wonderingly.

He replied: "When I return to Rome,I'll be asked about

1- Riyadh Al-Ahzān 122.

2- Haravī has quoted Imam Rezā (a) as saying that the first one to order to make bear was Yazīd, and it was produced for him. He first drank it where the holy head of Husayn was put. The House's enemies ate food and drank wine on that spread rejoicing over this great tragedy. So Imam Rezā (a) stated: "Our shiites never drink bear because that belongs to our enemies." (Uyūn Akhbār Al-Rezā 2.22.)

3- Qamqām-e Zakhkhar 577.

what seen here. I should know the reason for your happiness and rejoicing to let Roman Caesar know so that he'll become happy too."

Yazīd said: "This is the head of Husayn, son of Fātima, Muhammad's daughter."

The envoy asked: "Do you mean your prophet Muhammad?"

Yazīd gave positive answer. The envoy questioned: "Who's his father?"

"Ali ibn Abī Ṭālib, the cousin of Messenger of Allah." replied Yazīd.

The envoy said: "May you die with the religion you have. My religion is better than yours. Because my father's of prophet David's great grandchildren, and although there's been many generations in between, I'm highly respected by the followers of the religion. The impression of the hooves of that ass on which Jesus had once ridden, is in a church to which people pay pilgrimage. Whereas you kill your prophet's son, though he's from his daughter's race. What a religion is it?"[1]

Also , it's been narrated that Yazīd, hearing these words, said : "This Christian, who disgraces us in our own territory, should be killed."

Understanding this, the envoy said : "Listen to this speech too, now that you want to kill me. Last night, I dreamed Messenger of Allah. He gave me good tidings and I was amazed at my dream. But now, its interpretation is quite clear and I know that the good tidings have been true. "Then he uttered the two testimonies, embraced the holy head of Imam, and he was killed, kissing it and crying.[2]

Another narration reads that the audience in the palace, after Rome envoy was killed, heard the holy head saying in a loud

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1- Biḥār Al-Anwār 151.45. 2- Al-Malhūf : 79

voice and eloquent speech : لا حَوْلَ وَلا قُوَّةَ إلاّ بِاللّه"[1]

The Sermon of Zeynab Kubra

Hadrat Zeynab, Bani Hāshim's Aqila, seeing Yazid's boldness on one hand, and preparation of audience and atmosphere of palace on the other, stood and said :

اَلْحَمْدُ لِلّهِ رَبِّ العالَمِينَ وَ صَلَّى اللّهُ عَلى رَسُولِهِ وَآلِهِ اَجْمَعِينَ، صَدَقَ اللّهُ كَذٰلِكَ يَقُولُ "ثُمَّ كانَ عاقِبَةَ الَّذِينَ اَساؤُا السُّوْىٰ اَنْ كَذَّبُوا بِآياتِ اللّهِ وَ كانُوا بِها يَسْتَهْزِؤُونَ"[2]

اَظَنَنْتَ يا يَزِيدُ حَيْثُ اَخَذْتَ عَلَيْنا اَقْطارَ الاَرْضِ وَ آفاقِ السَّماءِ فَاَصْبَحْنا نُساقُ كَما تُساقُ الأُساریٰ اَنَّ بِنا عَلَى اللّهِ هَواناً وَبِكَ عَلَيْهِ كَرامَةً وَ اَنَّ ذٰلِكَ لِعِظَمِ خَطَرِكَ عِنْدَهُ فَشَمِخْتَ بِاَنْفِكَ وَنَظَرْتَ فِي عِطْفِكَ جَذْلانَ مَسْرُوراً حَيْثُ رَاَيْتَ الدُّنْيا لَكَ مُسْتَوْثَقَةً وَالاُمُورُ مُتَّسِقَةً وَحِينَ صَفا لَكَ مُلْكُنا وَسُلْطانُنا، فَمَهْلاً مَهْلاً اَنَسِيتَ قَوْلَ اللّهِ عَزَّوَجَلَّ "وَلا يَحْسَبَنَّ الَّذِينَ كَفَرُوا اَنَّما نُمْلِي لَهُمْ خَيْراً لِاَنْفُسِهِمْ اِنَّما نُمْلِي لِيَزْدادُوا اِثْماً وَلَهُمْ عَذابٌ مُهِينٌ"[3]

اَمِنَ العَدْلِ يَابْنَ الطُّلَقاءِ تَخْدِيرُكَ حَرائِرَكَ وَاِمائَكَ وَسَوْقُكَ بَناتِ رَسُولِ اللّهِ صَلَّى اللّهُ وَآلِهِ وَ سَلَّم سَبايا قَدْ هَتَكْتَ سُتُورَهُنَّ وَاَبْدَيْتَ وُجُوهَهُنَّ، تَحْدُو بِهِنَّ الاَعْداءُ مِنْ بَلَدٍ اِلى بَلَدٍ يَسْتَشْرِفُهُنَّ اَهْلُ المَناهِلِ وَالمَناقِلِ وَيَتَصَفَّحُ وُجُوهَهُنَّ القَرِيبُ وَالْبَعِيدُ وَالدَّنِيُّ وَالشَّرِيفُ، لَيْسَ مَعَهُنَّ مِنْ رِجالِهِنَّ وَلِيٌّ وَلا مِنْ حُماتِهِنَّ حَمِيٌّ، وَكَيْفَ يُرْتَجى مُراقَبَةُ مَنْ لَفَظَ فُوهُ اَكْبادَ الاَزْكِياءِ وَنَبَتَ لَحْمُهُ مِنْ دِماءِ الشُّهَداءِ، وَكَيْفَ لا يَسْتَنْطِأُ فِي بُغْضِنا اَهْلَ البَيْتِ مَنْ نَظَرَ اِلَيْنا بِالشَّنَفِ وَالشَّنَآنِ وَالاحَنِ وَالاَضْغانِ ثُمَّ تَقُولُ غَيْرَ مُتَأَثِّمٍ وَلا مُسْتَعْظِمٍ :

لَاَهَلّوا وَاسْتَهَلّوا فَرَحاً ثُمَّ قالوا يا يَزِيدُ لا تُشَلْ

مُنْتَحِياً عَلى ثَنايا اَبِي عَبْدِاللّهِ سَيِّدِ شَبابِ اَهْلِ الجَنَّةِ تَنْكُتُها بِمِخْصَرَتِكَ وَكَيْفَ لا تَقُولُ ذٰلِكَ وَقَدْ نَكَأْتَ القُرْحَةَ وَاسْتَأْصَلْتَ الشّافَةَ بِاِراقَتِكَ دِماءَ ذُرِّيَّةِ مُحَمَّدٍ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ وَ نُجُومِ الاَرْضِ مِنْ آلِ عَبْدِالمُطَّلِبِ، وَتَهْتِفُ بِاَشْياخِكَ زَعَمْتَ اَنَّكَ تُنادِيهِمْ، فَلَتَرِدَنَّ وَشِيكاً مَوْرِدَهُمْ وَلَتَوَدَّنَّ اَنَّكَ شَلَلْتَ وَبَكَمْتَ، وَلَمْ تَكُنْ قُلْتَ وَفَعَلْتَ ما فَعَلْتَ.

اَللّهُمَّ خُذْ بِحَقِّنا وَانْتَقِمْ مِنْ ظالِمِنا وَاحْلُلْ غَضَبَكَ بِمَنْ سَفَكَ دِماءَنا وَقَتَلَ حُماتَنا، فَوَاللّهِ ما فَرِيتَ اِلاّ جِلْدَكَ وَلا حَزَزْتَ اِلاّ لَحْمَكَ وَ لَتَرِدَنَّ عَلى رَسُولِ اللّهِ بِما تَحَمَّلْتَ مِنْ سَفْكِ دِماءِ ذُرِّيَّتِهِ وَانْتَهَكْتَ مِنْ حُرْمَتِهِ فِي عِتْرَتِهِ وَ لُحْمَتِهِ حَيْثُ يَجْمَعُ اللّهُ شَمْلَهُمْ وَيَلُمُّ شَعْثَهُمْ وَ يَأْخُذُ بِحَقِّهِمْ وَلا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللّهِ اَمْواتاً بَلْ اَحْياءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ"[4] وَكَفىٰ بِاللّهِ حاكِماً وَ بِمُحَمَّدٍ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ خَصِيماً وَبِجَبْرَئِيلَ ظَهِيراً وَسَيَعْلَمُ مَنْ سَوّىٰ لَكَ وَمَكَّنَكَ مِنْ رِقابِ المُسْلِمِينَ، بِئْسَ لِلظّالِمِينَ بَدَلاً وَاَيُّكُمْ شَرٌّ مَكاناً وَاَضْعَفُ جُنْداً.

وَلَئِنْ جَرَّتْ عَلَيَّ الدَّواهِي مُخاطَبَتَكَ اِنِّي لَاَسْتَصْغِرُ قَدْرَكَ وَاَسْتَعْظِمُ تَقْرِيعَكَ وَاَسْتَكْثِرُ تَوْبِيخَكَ، لٰكِنَّ

1- Maqtal Al-Husayn of Moqarram 353. 2- Sūra of Rūm : 10.

3- Sūra of Āle Imrān : 178 4- Sūra of Āle Imrān : 169

العُيُونَ عَبْرَى وَالصُّدُورِ حَرَّى، اَلا فَالْعَجَبُ كُلُّ الْعَجَبِ لِقَتْلِ حِزْبِ اللّٰهِ النُّجَباءِ بِحِزْبِ الشَّيْطانِ الطُّلَقاءِ، فَهٰذِهِ الْاَيْدِي تَنْطِفُ مِنْ دِمائِنا وَالاَفْواهُ تَتَحَلَّبُ مِنْ لُحُومِنا وَ تِلْكَ الجُثَثُ الطَّواهِرُ الزَّواكِي تَـنْتابُها العَواسِلُ وَتُعَفِّرُها اُمَّهاتُ الفَراعِلُ.

وَلَئِنْ اتَّخَذْتَنا مَغْنَماً لَتَجِدَنَّ بِنا وَشِيكاً مَغْرَماً حِيْنَ لا تَجِدُ الاّ ماقَدَّمَتْ يَداكَ وَما رَبُّكَ بِظَلاّمٍ لِلْعَبِيدِ وَاِلَى اللّٰهِ الْمُشْتَكٰى وَعَلَيْهِ الْمُعَوَّلُ، فَكِدْ كَيْدَكَ وَاسْعَ سَعْيَكَ وَناصِبْ جُهْدَكَ فَوَاللّٰهِ لا تَمْحُو ذِكْرَنا وَلا تُمِيتُ وَحْيَنا وَلا تُدْرِكُ اَمَدَنا وَلا تَرْحَضُ عَنْكَ عارَها، وَهَلْ رَأْيُكَ اِلاّ فَنَدٌ وَاَيّامُكَ اِلاّ عَدَدٌ، وَجَمْعُكَ اِلاّ بَدَدٌ؟ يَوْمَ يُنادِي الْمُنادِي : اَلا لَعْنَةُ اللّٰهِ عَلَى الظّالِمِينَ.

وَالْحَمْدُ لِلّٰهِ رَبِّ العالَمِينَ الَّذِي خَتَمَ لِاَوَّلِنا بِالسَّعادَةِ وَالْمَغْفِرَةِ وَلِآخِرِنا بِالشَّهادَةِ وَالرَّحْمَةِ، وَنَسْأَلُ اللّٰهَ اَنْ يُكْمِلَ لَهُمُ الثَّوابَ وَيُوجِبَ لَهُمُ الْمَزِيدَ وَيُحْسِنَ عَلَيْنَا الخِلافَةَ اِنَّهُ رَحِيمٌ وَدُودٌ، حَسْبُنَا اللّٰهُ وَنِعْمَ الوَكِيلُ [1]

"Praise be to Allah, Lord of the worlds. Allah's peace be on prophet and God was right when He said : "The evil was the end of those who did evil, because they rejected the communication of Allah and used to mock them."

O Yāzid! Do you think that God has made you honorable and made us humble and contemptible, now that, in your belief, you have been severe with us, blocked the way of earth's zones and heaven's horizons, and left no solution for us, and have moved us like captives? Do you think your reputation before God has led to your victory? So you strut and look at us with pride and self-conceit. You crow with pleasure that the world has turned to you, your affairs are arranged and our government is allocated to you. Get off your high horse! Have you forgotten the words of the Almighty God who states: "And let not those who disbelieve think that our granting them respite is better for their souls; we grant them respite only when they may add to their sins; and they shall have a disgraceful chastisement."

O thou whose father was fed by our grandfather! It is just to place your wives and female slaves inside curtain , whereas you've taken the haram of the

1- Biḥār Al-Anwār 133.45; Al-Iḥtijāj 122.2 with slight differences.

Messenger of God captive and take them to different cities?

Is it fair to disgrace them and unveil their faces before the people, so that all people from acquaintances to strangers, and from the ignoble to the nobel can see their faces, while none of their men is with them to be their assistant and supporter?

How can one hope for sympathy and compassion of a person whose mother has chewed the liver of the noble, and his flesh has grown from the martyrs blood?

This behavior is not rare for someone who has always considered us adversary. You look down on this mortal sin, and don't consider yourself a sinner over this obscene action. You boast about your disbeliever ancestors, wishing them to be present and become happy with and thankful of your cruel slaughter. You strike the lips and teeth of Abi Abdullah, the master of youths of paradise by crunch. Why shouldn't you do this way and say that way? You've made this wound even more injured. You've shed the blood of the prophete's House, - the progeny of Abdul Al-Mutallib and the heavenly stars on the earth- and now call your forefathers.

We should be patient since you'll join them soon. Then you'll wish your hands would have been withered and you would have been dumb, so that you couldn't say those words and do that obscene act. O Allah! Give our due right and take our revenge! O Lord! Send your chastisement to these oppressors who've shed our blood!

O Yāzid! By God you've cloven your skin and flesh. You'll visit the Messenger of Allah, where Allah turns their distress to tranquility, and takes vengeance for them, with the heavy burden you have : you've shed

the blood of his House, disgraced him, and took his children captive. "Reckon not those who are slain in the way of God, to be dead, Nay alive they are with their Lord, being sustained. "It will suffice for us that Allah is the Absolute Judge, Muhammad is your adversary and Gabriel's his supporter. One, who paved the way for you and set you to dominate the Muslims, will soon understand that what a retribution is for the oppressor; which of you is more inferior and whose army is weaker.

Although the plight has made me speak with you, I see your value little and your scolding great. I give you a good scolding. The eyes are tearful and the hearts are sorrowful. Ironically, members of the party of God are killed by Satan's party; our blood drops from your paws, and pieces of our flesh fall out of your mouth. Those holy bodies are eaten by desert wolves and wild beasts.

What you consider booty today, will be indemnity for you tomorrow, and you'll find whatever you've sent in advance. God is not unjust to the oppressors. I complain to Him and trust in Him. You can play every trick you want and try hard as much as you can but by God you cannot obliterate our memory and revelation from the hearts, nor can you reach our glory.

You cannot eliminate the stigma of this oppression. Your ideas are invalid and unstable, and your government is transitory. Your tranquility will turn to distress, on the Day a heavenly voice cries out:

ألا لعنة الله على القوم الظالمين و الحمدلله رب العالمين

Be aware! May God damn the oppressor and praise be to Allah, Lord of the worlds."

Praise be to Allah Who first brought us happiness and next the martyrdom and blessings. I ask Him to give our martyrs great retribution and

increase their recompense. He is an excellent ruler over us and He's the kindest of all. We only trust in Him."

Then Yazīd to turned to the Damascenes and asked: "What are your ideas of these captives? Should we put them to sword?"

Nu'mān ībn Bashīr[1] said: "Do the same as if the prophet was alive, did to them.[2]

Months old then Imam Bāqir(a), stood before Yazid and after praise and eulogy to Allah said: "Your follower's and adherent's attitude was against Pharaoh's advisors' because when Pharaoh asked their views on Moses and Aaron, they said: "

"أَرْجِهِ وَأَخاهُ وَأَرْسِلْ فِي الْمَدائِنَ حاشِرِينَ"[3]

"Grant him and his brother respite, then send some messengers to different cities to call for the sorcerers. And when they came, try Moses and Araon. "But your followers mentioned our killing, nad this is not groundless."

"What's the reason?" asked Yzaīd

Imam Bāqir (a) replied : "Those were wise and ingenious, and these are fool and seducive, since noone kills prophets and their House except the impure".

Yazīd bent his head, then, ordered to take the House out of palace.[4]

Fātima and Sukayna, Imam Husayn's daughters, looking at their father's head, were driven to extremity. Fātima cried out:

"يا يَزيد! بَناتُ رَسُولِ اللّهِ سَبايا؟"

O Yazīd! Do you take daughters of Messenger of Allah captive?" Here again, the voice of cry and groan of the audience raised and murmurs of complaint were heard from the palace. Yazīd, finding the atmosphere against himself, turned to Imam Husayn's daughters and said : "إِبْنَةَ أَخِي! أَنا لِهذا كُنْتُ أَكْرَهُ" "O, daughter of my

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1- Nū'mān ibn Bashīr is of prophete's Ansār, and his father, Bashīr ibn Sa'd, is of prophet's companions. He was the ruler of Kufa in Muāwiya era and was killed in Ḥamis in the year 65 A.H.

2- Qamqām-e Zakhkhār 565.

3- Sūra of A'rāf : 111.

4- Ithbāt Al-Wasiyat : 170.

brother! I was not agreed with what they've done."[1]

And as it's qoted, he insulted Ibn-e Marjāna and blamed him for everything.[2]

Anyhow, he ordered to hang the holy head in his palace[3], and take the House, along with Ali ibn Al-Husayn, to a house prepared for them beside Yazīd's palace.[4]

Everywhere was full of the heart-rending groan of House women and girls, and the Damascenes groaned with them too. Yazid wives, the daughters of Mu'awiya and Abū Sufyān took off their ornaments, dressed in mourning and engaged in groan and mourning of the House.[5]

The Sermon of Imam Sajjad (a)

Hadrat Ali ibn Al-Husayn (a) asked Yazīd to let him perform the Friday sermon in the mosque. Yazīd did so. On Friday, Yazīd ordered a hired preacher of his to perform a sermon in which he insulted Ali and Husayn (a) as much as he could, lauding Yazīd and the two shaykhs.

Imam Sajjād(a) asked Yazīd to fulfill his promise and permit him to preach sermon too. Yazid regreted the promise he had given Imam (a), and didn't accept it. Mu'āwiya, Yazīd's son, told his father : "What's the influence of this man's sermon? Let him say everything he wants!"

Yazid answered : "You dont' know the capabilities of this House. They inherit knowledge and eloquence from each other.

1- Qamqām-e Zakhkhār : 526.

2- It's apparent they Yazid taken this position, after the annouucerment of facts by the House and thus his ignoming. As mentioned before, at first Imam Husayn's House was taken to Yazid's palace. Chained to each other, and he boasted, recited blasphemous poems and stroke Imam's holy lips with crunch.

3- Jalā, al-Uyūn Shebir 263.2 4- Irshād-e Shaykh Mufid 122.2.

5- Qamqām-e Zakhkhar 571. It's not rare that the reason whey Yazid ordered to bring the House to his harem was that he wanted to boast that he has overcome Husayn and his companions, taken his House captive and brought them to Damascus. It seems,in the past, it has been usual to bring the captured family of the failed enemy to the victorious one's house to show their power.

I'm afraid his semon might cause disturbance in the city and its evil result might fall on us."[1]

So Yazid balked at accepting this suggestion and the people wanted him insistantly to let Imam Sajjād (a) preach too.

"If he starts preaching, he'll end it disgracing me and Abū Ṣufiyān family" Yazid said.

"What can this youth do?" he was told.

Yazid replied :"He's of a family who is born knowledgeable.

Finally, due to persistence of the Damascenes, Yazid agreed to let Imam preach a sermon.

Imam Sajjād (a) started and after praise and eulogy to Allah, performed a sermon over which all people cried and got impatient. He stated :

أَيُّهَا النَّاسُ! أُعْطِينا سِتّاً وَفُضِّلْنا بِسَبْعٍ : أُعْطِينَا الْعِلْمَ وَالْحِلْمَ وَالسَماحَةَ وَالفَصاحَةَ وَالشَّجاعَةَ وَالمَحَبَّةَ فِي قُلُوبِ الْمُؤْمِنِينَ، وَفُضِّلْنا بِأَنَّ مِنَّا النَّبِيَّ الْمُخْتارَ مُحَمَّداً وَمِنَّا الصِدِّيقُ وَ مِنَّا الطَّيّارُ وَمِنّا اَسَدُ اللّهِ وَاَسَدُ رَسُولِهِ وَمِنّا مَنْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفْنِي أَنْبَأْتُهُ بِحَسَبِي وَنَسَبِي.

أَيُّهَا النَّاسُ! أَنَا ابْنُ مَكَّةَ وَمِنىٰ، أَنَا ابْنُ زَمْزَمَ وَالصَّفا، أَنَا ابْنُ مَنْ حَمَلَ الرُّكْنَ بِأَطْرافِ الرِّدا، أَنَا ابْنُ خَيْرِ مَنِ ائْتَزَرَ وَارْتَدىٰ، أَنَا ابْنُ خَيْرِ مَنِ انْتَعَلَ وَاحْتَفىٰ، أَنَا ابْنُ خَيْرِ مَنْ طافَ وَسَعىٰ، أَنَا ابْنُ خَيْرِ مَنْ حَجَّ وَلَبّىٰ، أَنَا ابْنُ خَيْرِ مَنْ حُمِلَ عَلَى الْبُراقِ فِي الْهَواءِ، أَنَا ابْنُ مَنْ أُسْرِيَ بِهِ مِنَ الْمَسْجِدِ الحَرامِ إِلَى الْمَسْجِدِ الْأَقْصىٰ، أَنَا ابْنُ مَنْ بَلَغَ بِهِ جَبْرَئِيلُ إِلىٰ سِدْرَةِ الْمُنْتَهىٰ، أَنَا ابْنُ مَنْ دَنا فَتَدَلّىٰ فَكانَ قابَ قَوْسَيْنِ أَوْ أَدْنىٰ، أَنَا ابْنُ مَنْ صَلّىٰ بِمَلائِكَةِ السَّماءِ، أَنَا ابْنُ مَنْ أَوْحىٰ إِلَيْهِ الْجَلِيلُ ما أَوْحىٰ، أَنَا ابْنُ مُحَمَّدٍ الْمُصْطَفىٰ، أَنَا ابْنُ عَلِيٍّ الْمُرْتَضىٰ، أَنَا ابْنُ مَنْ ضَرَبَ خَراطِيمَ الخَلْقِ حَتّىٰ قالُوا : لا إِلٰهَ إِلاّ اللّهُ.

أَنَا ابْنُ مَنْ ضَرَبَ بَيْنَ يَدَيْ رَسُولِ اللّهِ بِسَيْفَيْنِ وَطَعَنَ بِرُمْحَيْنِ وَهاجَرَ الهِجْرَتَيْنِ وَ بايَعَ الْبَيْعَتَيْنِ وَقاتَلَ بِبَدْرٍ وَحُنَيْنٍ وَلَمْ يَكْفُرْ بِاللّهِ طَرْفَةَ عَيْنٍ، أَنَا ابْنُ صالِحِ الْمُؤْمِنِينَ وَ وارِثِ النَّبِيِّينَ وَقامِعِ الْمُلْحِدِينَ وَيَعْسُوبِ الْمُسْلِمِينَ وَنُورِ الْمُجاهِدِينَ وَزَيْنِ العابِدِينَ وَتاجِ الْبَكّائِينَ وَأَصْبَرِ الصّابِرِينَ وَأَفْضَلِ الْقائِمِينَ مِنْ آلِ ياسِينَ رَسُولِ رَبِّ العالَمِينَ، أَنَا ابْنُ الْمُؤَيَّدِ بِجَبْرَئِيلَ، الْمَنْصُورِ بِمِيكائِيلَ.

أَنَا ابْنُ الْمُحامِي عَنْ حَرَمِ الْمُسْلِمِينَ وَقاتِلِ الْمارِقِينَ وَالنّاكِثِينَ وَالْقاسِطِينَ وَالْمُجاهِدِ أَعْداءَهُ النّاصِبِينَ، وَأَفْخَرُ مَنْ مَشىٰ مِنْ قُرَيْشٍ أَجْمَعِينَ، وَأَوَّلُ مَنْ أَجابَ وَاسْتَجابَ لِلّهِ وَ لِرَسُولِهِ مِنَ الْمُؤْمِنِينَ، وَأَوَّلُ السّابِقِينَ، وَقاصِمُ الْمُعْتَدِينَ وَمُبِيدُ الْمُشْرِكِينَ، وَسَهْمٌ مِنْ مَرامِي اللّهِ عَلَى الْمُنافِقِينَ، وَ لِسانُ حِكْمَةِ العابِدِينَ وَناصِرُ دِينِ اللّهِ وَوَلِيُّ أَمْرِ اللّهِ وَبُسْتانُ حِكْمَةِ اللّهِ وَعَيْبَةُ عِلْمِهِ، سَمْحٌ ، سَخِيٌّ، بَهِيٌّ، بَهْلُولٌ، زَكِيٌّ، اَبْطَحِيٌّ، مِقْدامٌ، هُمامٌ، صابِرٌ، صَوّامٌ، مُهَذَّبٌ، قَوّامٌ، قاطِعُ الْأَصْلابِ وَ مُفَرِّقُ الاحْزابِ، أَرْبَطُهُمْ عِناناً وَأَثْبَتُهُمْ جِناناً، وَأَمْضاهُمْ عَزِيمَةً وَأَشَدُّهُمْ شَكِيمَةً، أَسَدٌ باسِلٌ، يَطْحَنُهُمْ فِي الْحُرُوبِ إِذا ازْدَلَفَتِ الْأَسِنَّةُ وَقَرُبَتِ الْأَعِنَّةُ طَحْنَ الرَّحىٰ، وَيَذْرَؤُهُمْ فِيها ذَرْوَ الرِّيحِ الْهَشِيمِ، لَيْثُ الحِجازِ وَكَبْشُ العِراقِ، مَكِّيٌّ مَدَنِيٌّ خَيْفِيٌّ عَقَبِيٌّ

1- Nafs Al-Mahmūm 450.

بَدْريٌّ أُحُدِيٌّ شَجَرِيٌّ مُهاجِريٌّ.
مِنَ العَرَبِ سَيِّدُها، وَمِنَ الوَغى، وارِثُ المَشْعَرَيْنِ وَأَبُوا السِّبْطَيْنِ : الْحَسَنِ وَالْحُسَيْنِ، ذاكَ جَدِّي عَلِيُّ بنُ أَبِي طالِبٍ.

"O, people! God Almighty has granted us six virtues and given excellence to us over others in seven characteristics. He's granted us knowledge, patience, generosity, eloquence, courage and the believer's affection for us. He's given us excellence in that the great prophet of Islam, the Veracious (the Commander of the Believers, Ali (a) Ja'far al-Ṭayyār, the Apostle(s)'s lion (Hamza),and Imam Hassan and Imam Husyan, two great sons of Messenger of Allah, all belong to our family.[1]

O, people! I am the child of Mecca and Menā, I'm the child of Zamzam and Safā. I'm the child of he by whose cloak the Black Stone (Hajar al-Asvad) was carried and installed in its place. I am the best one in performing circumambulation and the endeavor between sāfa and Marwa. I'm the best one in performing Hajj and saying the circumambulation prayer. I'm the son of he who rode Burāq. I'm son of the prophet who travelled from Masjid al-Haram to Masjid al-Aqsā overnight. I'm son of he who was taken to the lote tree in seventh heaven (Sidra al-Muntahā) by Gabriel, and reached the position of God's pleasure, the nearest to the Almighty. I'm son of he who performed his prayers along with the heavenly angels. I'm son of the prophet who got divine revelation from Allah. I am the son of Muhammad Mustafa and Ali Murtidā. I am son of he who chastised the refractory

1- This serman refers to seven factors of the House's excellence, but only six of them are mentioned. The complete version narrated by Bahayi reads that the seventh feature is that:
"وَالمَهْدِيُّ الَّذِي يَقْتُلُ الدَّجَّالَ" "And Mahdi(a.) who'll kill Dajjāl, is of our House. (Nafs Al-Mahmūm 450).

severely, so that they could declare Allah's unity.

I am son of he who fought for the prophet by two swords and two spears. He had Hijra two times and swore allegiance two times too. He fought against the disbeliever in Badr and Hunayn, and didn't disbelieve in God even for a twinking of an eye. I am the son of believer's pious one, the descendant of the prophets, the annihilator of the polytheist, the commander of the Muslims, the luminary of the fighters, the glory of the worshippers, and the honor of the criers. I am the son of he who is the most patient and the best prayer of the House. I'm the son of he whom Gabriel assisted and Michael helped, he who protected the Muslims' sanctuary and fought against the uprisers, the ignoble and the deviators. I'm the son of he who was the best in Quraysh. I'm the son of he who was the first to accept the call of Allah, and His prophet, the precedent in belief. He annihilated the aggressors and the blasphemist. I'm son of he who was considered as an arrow of God's, targetting the hypocrite, the tongue of worshipers' wisdom, the helper of divine religion of God and His viceroy, the garden of God's wisdom and the bearer of His knowledge. He was a chivalrous man, generous, handsome, bearer of all virtues, master, honorable, from Abṭaḥ , satisfied with God's pleasure, a pioneer in solving problems, patient, always fasting, immune from impurities and very prayful.

He exterminated the progeny of his enemies, and disturbed the disbelievers parties. He owned a constant heart, a firm will and a steadfast resolution; as a brave lion crushed the mingled spears like a mill, and scattered them as the wind does. He is the lion of Hejāz, and the master of Irāq, who is from Mecca and Medina, Khif and Aqaba, Badr and Uhud, and

Shajara, and he was a Muhajir.[1] He was present in all these scenes. He's the Lord of the Arab, the lion in battlefield, and the inheritor of the two Mash'ars.[2] He's father of his two sons : Hassan and Husayn(a) that's he, who is the owner of these superior characteristics, my grandfather, Ali ibn Abi Ṭālib."

ثُمَّ قالَ : أنَا ابْنُ فاطِمَةَ الزَّهراء، أنَا ابْنُ سَيِّدَةِ النِّساء.
فَلَمْ يَزَلْ يَقُولُ : أنا أنا، حَتَّى ضَجَّ النّاسُ بِالبُكاءِ وَالنَّحيبِ، وَخَشِيَ يَزيدُ أنْ يَكُونَ فِتْنَةً فَأمَرَ المُؤَذِّنَ فَقَطَعَ الكَلامَ، فَلَمّا قالَ المُؤَذِّنُ : اللّهُ أكْبَرُ اللّهُ أكْبَرُ، قالَ عَلِيٌّ لاشَيءَ أكْبَرُ مِنَ اللّهِ، فَلَمّا قالَ المُؤَذِّنُ : أشْهَدُ أنْ لاإلٰهَ إلاّ اللّهُ، قالَ عَلِيُّ بنُ الحُسَيْنِ : شَهِدَ بِها شَعْري وَبَشَري وَلَحْمي وَدَمي، فَلَمّا قالَ المُؤَذِّنُ : أشْهَدُ أنَّ مُحَمَّداً رَسُولُ اللّهِ، الْتَفَتَ مِنْ فَوْقِ المِنْبَرِ إلى يَزيد فَقالَ : مُحَمَّدٌ هٰذا جَدّي أمْ جَدُّكَ يا يَزيدُ؟ فَإنْ زَعَمْتَ أنَّهُ جَدُّكَ فَقَدْ كَذِبْتَ وَكَفَرْتَ وَإنْ زَعَمْتَ أنَّهُ جَدّي فَلِمَ قَتَلْتَ عِتْرَتَهُ؟

Then he said : "I am the son of Fatima Zahra, the lady of world women, "And he continued this honorable epic until the people burst into wailing. Yazid became afraid and to prevent any possible revolution, ordered the Mu'ezzin to call to prayers, so that Imam Sajjad (a) would be kept silent by his deceit.

Mu'ezzin raised and began calling. As soon as he said : "Allahu Akbar", Imma Sajjad (a) said : "Nothing is greater than Allah." And as he said : "Ashhad u allā elaha illa Allah," Imam stated : "My hair, skin, flesh and blood testify to God's unity. "When he said : "Ashhada anna Muhammadan Rsūlullah," Imam turned to Yazid and stated : "Is Muhammad, who was mentioned my grandfather or yours? If you claim he's

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1- He was from the prophecy Shajara (House) and attended Shajara allegiance. He also migrated from Mecca to Medina.

2- By two Mash'ars, it may mean two paradises, since Mash'ar is attributed to a place full of trees. So it may mean "He's the inheriter of two paradises", as the holy verse reads : "وَلِمَنْ خافَ مَقامَ رَبِّهِ جَنَّتانِ"

It may also mean Mozdalefa where Hajis stay from the night of Zihajja to the sunrise of tenth of Zihajja. This place is among Harami places. In this case, it's meant Muzdalefa and Arafat, by two Mash'ars.

your grandfather, you're told lies and thus become infidel, and if he's my grandfather, why did you kill his House putting them to the sword?"

Then Mu'ezzin recited the rest of Azān. Yazid came forth and performed the noon prayer.(1)

Another quote is as follows : When Mu'ezzin said : "Ashhadu anna Muhammadan Rasulullāh," Imam Sajjad (a) took his turban off and told him : "By Muhammad, stop for a moment!" Then he turned to Yazid and said : O, Yazid! Is this prophet my grandfather or yours? If you say he's your grandfather, everybody knows you are lying, and if he's my grandfather, why did you kill my father oppressively, plunder his property and take his House captive?" He said these words, moaned and wailed. Then he cried and said : "By the Almighty God, if there's someone in the world whose grandfather's Messenger of Allah, that's me. Why did this man kill my father then, and take us captive as Romans?"

Then he said: "O, Yazid! Although you've done this crime, you still say that Muhammad is the Messenger of Allah. Do you still stand in front of Qibla? Woe to you! My father and grandfather will be your enemies in the Resurrection Day."

So Yazid cried out to the Mu'ezzin to recite Iqāma. A tumult raised among the people. Some peformed prayers and so me others scattered without praying.(2)

Another narration reads that Imam Sajjād (a) stated :

أَنَا ابْنُ الحُسَيْنِ القَتِيلِ بِكَرْبَلا، أَنَا ابْنُ عَلِيٍّ المُرْتَضَى، أَنَا ابْنُ مُحَمَّدٍ المُصْطَفَى، أَنَا ابْنُ فَاطِمَةَ الزَّهراء، أَنَا ابْنُ خَدِيجَةَ الكُبْرَى، أَنَا ابْنُ سِدْرَةِ المُنْتَهَى، أَنَا ابْنُ شَجَرَةِ طُوبَى، أَنَا ابْنُ المُرَمَّلِ بِالدِّماءِ، أَنَا ابْنُ مَنْ بَكَى عَلَيْهِ الجِنُّ فِي الظَّلْماءِ، أَنَا ابْنُ مَنْ ناحَ عَلَيْهِ الطُّيُورُ فِي الهَواءِ(3)

"I am the son of Husayn, the martyr of Karbalā, I am the son of Ali Murtida, Muhammad Mustafa and Fatima Zahra and Khadij Kubrā. I am the son of Sidrat al-Muntaha (the lote tree in seventh heaven) and sacred family line. I'm the son of he who was

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1- Bihār Al-Anwar 137.45, It's been also narrated in Al-Ihtijāj 132.2 briefly.

2- Nafs Al-Mahmūm 451.

3- Nafs Al-Mahmūm 451.

weltered in his blood. I'm the son of he in whose mourning the angels cried. I'm the son of he in whose mourning the birds wailed.

The Reflection of Imam Sajjad (a) Sermon

When Imam Sajjād performed that eloquent sermon, it influenced the people present in the mosque, provoked them to become aware, and gave them courage and boldness. One of the greatest Jew clerics who was present in Yazid's palace, asked him : "What's this youth?"

"He's Ali ibn Al-Husayn," replied Yazid.

"Who's Husayn?" asked he.

"He's the son of Ali ibn Ṭālib," answered Yazid.

"Who's his mother?" asked he again.

"His mother is the daughter of Muhammad," answered Yazid.

Then Jewish cleric said : "Glory be to Allah! You've killed the son of your prophet's daughter? How bad successors you are for the House! By God if our prophet, Mūsā ibn Imrān, had left any children among us, we thought we should respect him as much as worshiping. But your prophet passed away yesterday and today you revolt against his child and put him to sword. Woe to you, Umma!"

Yazid was angered and ordered to beat him. The Jewish cleric raised, saying : "I'm not afraid of being killed. I've read in Turāh that the killer of prophet's son would be damned forever and abide in the inferno.[1]

Afterwards, Yazid ordered to hang the holy head of Imam Husayn from his palace gate.

Hend-daughter of Abdullah ibn Āmir- Yazid's wife, hearing that Yazid has hung the holy head at his palace entrance, tore the curtain separating Yazid from his haram and rushed to him unveiled. Yazid was in the public meeting then. Hend told him : O Yazid! Why should the head of son of Fātima, daughter of Messenger of Allah, be hung from the door of my house?"

1- Hayāt Al-Imam Husayn 395.3.

Yazid raised, veiled her and said : "Wail for Husayn! Cry for the son of daughter of prophet! Ali in Quraysh tribe cries for him. May Allah kill Ubaydullah ibn Ziyād who hastened to kill him![1]

1- Biḥār Al-Anwār 142.45.

These events led Yazīd to desist from his first happiness and pride which had caused him to strike the holy head of Imam Husayn and recite poems. Then he attributed the murder of Imam Husayn to Ubaydullah ibn Ziyād and exonerated himself. It's been qouted both in Tazkira Al-Seḥt and Kāmil Ibn Athir that when Imam's head was first brought to Damascus, Yazid got delighted, expressed satisfaction over Ibn Ziyād's action, and sent him some gifts and rewards. After a while, he found the public anger and hatred over his obscene action. He saw people cursing him, so he regreted over his behavior and speeches. He said : "May God curse son of Marjāna who pressed Husayn to an extent that he considered death easier and was martyred. "And he also said : "Why did Ibn Ziyād do such an action to make me subject to people's anger? Why did he sow the seed of my hostility in the hearts of all from the pure to the impure?" (Qamqām-e Zakhkhār 577).

Suyūṭi says : "فَسَرَّ بِقَتْلِهِمْ اَوَّلاً ثُمَّ نَدِمَ لَمَّا مَقَتَهُ الْمُسْلِمُونَ عَلٰى ذٰلِکَ وَاَبْغَضَهُ النَّاسُ وَحَقَّ لَهُمْ اَنْ يُبْغِضُوهُ!" **(Tārikh al-Khulafā' 208).**

It's quite precedented in the history that the kings and the rulers, after doing an action which provoked people's anger, tried to attribute their obscene action to others as to stabilize their authority and exonerate themselves. So, after the Aqila sermon of Zeynab (a) and Ali ibn Al-Husayn (a)'s sermon, and also the protests of Abū Barza Aslami, Hend, Yazid's wife and daughter of Abdullah ibn Āmir, and others, Yazīd changed his policy suddenly, and attributed Imam Husayns' murder to Ubaydullah ibn Ziyād. He said : "لَعَنَ اللّٰهُ ابْنَ مَرْجانَةَ!" Whereas, Ubaydullah ibn Ziyād came to Damascus after Āshūrā tragedy, and was given a great wealth by Yazīd. Yazīd offered him to sit beside himself, took him to his haram, and they drank wine. While intoxicated, Yazīd said :

اِسْقِنِي شَرْبَةً تَـرْوِي مَشـاشِي	ثُمَّ مِلْ فَاسْقِ مِثْلَها ابْنَ زِيـادِ
صاحِبَ السِّرِّ وَالاَمانَةِ عِنْدِي	وَلَتَسْدِيدِ مَـغْنَمِي وَجِـهادِي
قاتِلَ الخارِجِيِّ اَعْـنِي حُسَـيْناً	وَمُـبِيدَ الاَعْـداءِ وَالاَضْـدادِ

(Tazkira Seḥt 146).

Ṭabari says :

"فَسَرَّ بِقَتْلِهِمْ اَوَّلاً وَحَسُنَتْ بِذٰلِکَ مَنْزِلَةُ عُبَيْدِاللّٰهِ عِنْدَهُ ثُمَّ لَمْ يَلْبَثْ اِلاَّ قَلِيلاً حَتّٰى نَدِمَ عَلٰى قَتْلِ الْحُسَيْنِ"

up to the part which reads :

لَعَنَ اللّٰهُ ابْنَ مَرجانَةَ! فَبَغَّضَنِي اِلَى الْمُسْلِمِينَ وَ زَرَعَ لِي فِي قُلُوبِهِم العَداوَةَ فَبَغَضَنِي البَرُّ وَالفاجِرُ بِمااسْتَعْظَمَ النّاسُ مِنْ قَتْلِي حُسَيْناً!"

It is clear of this quote that what made Yazid change his policy was instability of his social standing and also the outrage of people towards him. (Tārikh-e Ṭabari 255.5).

Minhal ibn Amru

One day, Imam Sajjād (a) met Minhal ibn Amru in Damascus bazaar. Minhal came to him and said :

"كَيْفَ أَمْسَيْتَ يَابْنَ رَسُولِ اللّٰهِ؟!"

O son of Messenger of Allah! How did you spend the night?

Imam Sajjad stated : "In this Umma, we are entangled in Pharaonics, as were Banī Israiel. They killed our men and widowed our women. O Minhāl! Arabs boast to non-Arabs that Muhammad Mustafā comes from us, and Quraysh tribe boasts to other tribes that the Messenger of Allah is from Quraysh. And now, we are his children whose right is usurped and whose blood is shed unjustly. And we've been driven from our house. So Innā le Allah va innā ilayhi raji'ūn, over our tragedy.(1)

Ḥaras ibn Ka'b has quoted Fāṭima, Imam Husayn's daughter as saying : "Yazīd placed us where the sun rayed on our skins directly to such an extent that our skins burnt and come off.(2)

The Damascene Hatre Yazid

The Damascene, hearing about Yazīd's inadmissible oppressions towards the House, abhored Yazīd and cursed him. When Yazīd saw this state, he changed his behavior towards the House(3) and as Ṭabari quotes : "Yazīd didn't sit to eat unless he called Ali ibn Al-Husayn and shared food with him.(4)

Yazīd asked Ali ibn Al-Husayn : "I wonder why your father Husayn named his sons Ali. Hadrat Sajjād (a) stated : "My father, Husayn, liked his father very much, so he named all his sons Ali".(5)

1- Al-Malhūf 81. Al-Ihtijāj 134.2; has quoted the same event from Makhūl, a Companion of the prophet.

2- Amāli Shaykh Sidūq, section 31, hadith 4.

3- Undoubtedly, this change in his behavior was to maintain his social stance.

4- Tārikh-e Ṭabarī 233.5.

5- Riyād Al-Ahzān 125.

Hend's Dream

Hend, Yazīd's wife, says : "One night, I dreamed that an entrance to the Heaven opened, the angels descended in large numbers, and gathered around the holy head of Imam Husayn (a) murmuring : "السَّلامُ عَلَيْكَ يا أَبا عَبْدِاللّٰهِ! السَّلامُ عَلَيْكَ يابْنَ رَسُولِ اللّٰهِ!"

At this time, I saw a bank of clouds, descending from the sky on which there were many men, among whom I saw a man with a shining face who threw himself down on Imam Husayn (a)'s head kissing his holy lips and teeth, and said : "O, my son! They killed you, didn't know your position and prevented you from drinking water. O, my son! I'm your grandfather, the Messenger of Allah. This is your father, Ali Murtidā and this is your brother, Hassan. That's your uncle, Ja'far. That's Aqīl and these are Ḥamza and Abbās." Then he counted the names of other members of the House one after another."(1)

Hend says : "I got up frightened and I saw the holy head of Imam Husayn (a) surrounded by a halo of light. I went to Yazīd and found him in a dark room. He had turned his face to the wall and said : "مالِي وَلِلْحُسَيْنِ؟!" "I have nothing to do with Husayn. "When I looked at his face, sorrow was evident from it. I related my dream to him, and he listened to me, bending his hed."(2)

The Little Girl and Imam Husayn (a)'s Holy Head

Some people have narrated : "Yazid placed the House in a ruined home. This was while the ladies of the House of Prophet and Saint Imams had hidden the story of martyrdom of Imam Husayn, his helpers and other members of the House from the children and told them their fathers were on travel. This went on so, until Yazid brought the House into his own palace.(3)

1- Bihār Al-Anwār 196.45. 2- Bihār Al-Anwār 196.45.

3- It seems from this quote that this has happened in Yazid's palace. According to the statement of Shaykh Mufid in Irshād, the House resided in a separate house which was connected to Yazid's palace. They stayed there for a few days and then Yazid placed them in Bāb Al-Saqir of Damascus.

In Damascus

Imam Husayn (a) had a little daughter of four.[1] One night, she startled from sleep, looking so distressed and she asked for his father. "Where's my father? I saw him just now."[2]
The ladies of haram, hearing this, cried and so did other children. Yazīd woke up by the voice of their cry and asked: "Where does it come from?"
After searching for the source of voice,Yazīd was informed.
"Bring her father's head!" he ordered.
The holy head was put under a corer and placed before her.
"What's this?" she asked.
"This is the head of your father, Husayn, "was the reply.
Imam's daughter uncovered it, and seeing the holy head of his father, she wailed, became restless and said: "O father! Whom I should be attached to after you? Who would bring your orphan up? O, father! Who's the companinon of these captive women? I wish I had been sacrificed for you. I wish I had become blind, and couldn't see your beard tinged with blood."
Then she put her little lips on her father's lips and after a strong weep became unconscious. After much effort, she didn't come conscious, and this darling of Imam Husayn (a) martyred in Damascus.[3]

Mouning in Damascus

Kāmil of Baḥāie reads that Umm-e kulthūm[4] sent someone to Yazīd to ask him to let mourn for Imam Husayn (a). Yazīd

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1- Nafs Al-Mahmūm, Al-Dam'a Al-Sākiba and other books have not related the name of this little girl. but Riyād Al-Ahzān 144 has quoted some writers of companions as saying that her name's Fāṭima Ṣuqrā. Also Rayāhin Al-Shari'a 309.3 has called her Ruqayya Bint Al-Husayn (Ruqayya, daughter of Husayn), under the title of "The Lady of Karbalā Desert."

2- Among the events in Ashūrā, it has also been quoted that when Imam Husayn came to bid farewell, a little daughter of hadrat in the tent asked for water. Hadrat told her :"I'll return to you. "Maybe the return of his holy head had been meant; God knows.

3- Nafs Al-Maḥmūm 456 Al-Dama Al-Sākiba 5.141.

4- The source, has referred to zeynab, instead of Umm-e kolthūm.

agreed and ordered to take the House to Dār al-Hījra to mourn, The House spent seven days there, mourning. and everyday a large number of Damascene women gathered there and lamented over Imam Husayn (a).

Marwān[1] went to Yazid and let him know about the gathering of people in that place, saying : "The Damascenes mentality has changed completely. The remaining of the House in Damascus isn't deemed advisable for your monarchy. You should prepare the preliminary to their travel and send them to Medina because if they remain here, your government would be overthrown.[2]

Imam Sajjad (a)'s Three Requests from Yazid

When Yazid8 decided to send the House back to Medina, Imam Sajjād asked him three things. Yazid said : "State those three requests, I've promised to implement".

Hadrat Sajjād (a) stated : "First, I want to see my father's holy face one more time. Second, order to return to us whatever is ransacked of us. And last, if you've decided to kill me, send someone confident to accompany these ladies to take them to their grandfather's House.

Yazid replied : "I would never fulfill your first request. But about the second one, I'll make up your loss multifold. And on the third one, noone will accompany the ladies except yourself.

Imam (a) stated : "We don't need your property, keep it for yourself! and give us whatever ransacked since Fātima's spindle,

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1- It's not certain whether Marvān had been in Damascus simultaneously with the House or not, because Balādhari has quoted, that when Imam Husayn's holy head was brought in to Medina, and the voice of moaning and wailing was heared from everywhere, Marvān ibn Hakam was there. But the author of Qamqām-e Zakhkhār says that It's true that the governor of Medina has been Amru ibn Sa'id ibn Al-'Āṣ at that time, not Marvān (Qamqām-e Zakhkhār 588).

2- Qamqām-e Zakhkhār 579.

scarf, necklace and dress are among them.

Yazid ordered to give them back and added an aditional two hundred dinars to them. Imam Sajjād (a) granted the money to the poor. Then Yazid ordered to return the captives of the House to their hometown, Medina.[1]

The return of the House to Medina was at their own will. When departing, Yazid gave the caravan a great deal of property and told Umm-e Kolthum : "These are as remedy for the tragedy you've faced."

Umm-e Kolthūm cried out :"How impudent you are! You killed my brother, Husayn, and this House and give us property instead. We never accept this property.[2]

1- Al-Malhūf 82 and Qamqām-e Zakhkhār 579 with some slight differences.

2- Biḥār Al-Anwār 197.45.

Chapter IX

From Damascus to Medina

Departure from Damascus

After seven days in Damascus, Nu'mān ibn Bashir,[1] by Yazid's order, prepared the preliminaries to the House travel, and sent them to illuminating Medina in company with a trustworthy man.[2]

At the departure, Yazid called Imam Sajjād (a) to bid farewell, and said : "May God curse son of Marjāna! Had I met with your father, Husayn, I would have accepted whatever demand he had, and I would have avoided his killing, even if some of my sons were killed, But as you saw, his martyrdom was destined by God. When you went to your town and settled there, keep in touch with me frequently, and write your demands and necessities to me.[3]

Then he called Nu'mān ibn Bashir again, and recommended him to move the caravan of the House at nights during the travel, to maintain their honor and dignity to, go ahead of them himself, and to fulfill the demands of Ali ibn Al-Husayn on the way, if any. He also appointed thirsty horsemen to be at their service, and sent Nu'mān ibn Bashir himself, and according to another narrative, Bashir ibn Ḥadhlam to accompany them.[4]

The House departed calmly, and at the time of movement, Yazid's messengers surrounded them as guards. When they settled in a place, the guards left them alone, so that they could

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1- Nu'mān ibn Bahsir is the one who was the governor of Kūfa when Moslim ibn Aqil entered Kufa. Yazid dismissed him and appointed Ubaydullah ibn Ziyad instead of him. Nu'mān went to Damascus. He was among the adherents of Mu'āwiya and Yazid. After Yazid's death, he called people to take oath of allegiance to Abdullah ibn Aubayr. The residents of Ḥams disagreed with him and killed him after Marj Rāhiṭ in the year 64 A.H.

2- Qamqām-e Zakhkhār 579.

3- Tārikh-e Ṭabari 233.5.

4- Qamqām-e Zakhkhār 579.

easily perform statutory ablution.

Arba'in (Fortieth Day after Demise of Imam)

The House went on with their travel, until they reached Irāq and Medina frog road. At this place, they asked the caravan commander to take them to Karbalā and he did so. When they arrived in Karbalā, they saw Jābir ibn Abdullah Ansāri[1] who had come to pay pilgrimage to Imam Husayn, along with some Hāshemite people and House members. They entered Karbalā together, crying and wailing. They beat their faces and wailed heart renderingly. The women of adjacent villages joined them.[2] Zeynab (s) came in the gathering of women. She wailed and moaned and said :

"واَخاهُ! واحُسَيْناهُ! واحَبِيبِ رَسُولِ اللّٰهِ وَابْنَ مَكَّةَ وَمِنى! وَابْنَ فاطِمَةَ الزَّهْراء! وَابْنَ عَلِيٍّ المُرْتَضى! آهٍ ثُمَّ آهٍ!

"O, my brother! O, Husayn. O, the dear one of Messenger of Allah and son of Mecca and Mena! O, son of Fatima Al-Zāhra! O, son of Ali Al-Murtida! Sigh!

with grieved a face that wounded the hearts, and then she fainted.

Then Umm-e Kolthūm beat her face and cried out : "Today Muhammad Mustafā, Ali Murtidā and Fātima Zahrā are passed away. "And other women beat their faces and wailed.

Seeing this, Sukayna cried : "O, Muhammad, O, grandfather! How difficult it is for you to tolerate what's done to your House! They were put to the sword and then made bare.[3]

1- He is Jābir ibn Abdullāh ibn Amru ibn Ḥaram Ansāri. His mother's Nusayba, daughter of Aqaba. He had been present in second Aqaba allegiance with his father, as a child. Some have Known him as a participant in Badr war.He attended eighteen Ghazwas along with the prophet(s) and after prophet's departure, had been at the service of Imam Ali (a). He's among those who have quoted prophet's sunna. He got blind at the end of his life, and passed away at age of 94 in Medina in the year 74, 78 or 79 A.H. (Al-Isti'āb 219.1).

2- Al-Malhūf 82

3- Al-Dam'a Al-Sākeba 162.5.

Atiyya Ūfi[1] says : "We departed in order to pay pilgrimage to Imam Husayn (a)'s shrine. When we got karbalā, Jābir went near Euphrates, performed Qusl, and put on a garb like a confident person. Then he opened a pouch, containing perfume and perfumed hismelf. He invoked God in evey step until he reached the holy grave. Then he told me : "Put my hand on the grave!" As soon as I did so, he fainted on it.

I sprinkled water on him until he became conscious. Then he said : "O, Husayn!" three times, and said :

"حَبيبٌ لايُجيبُ حَبيبَهُ!"

"The lover doesn't find the beloved".

Then he added : "How do you expect to be answered, when Husyan has weltered in his blood and his head is detached from his body? And he said :

فَاَشْهَدُ اَنَّکَ ابْنُ خَيْرِ النَّبِيِّينَ وَابْنُ سَيِّدَ الْمُؤْمِنِينَ وَابْنُ حَلِيفِ التَّقْوىٰ وَسَلِيلُ الْهُدٰى وَخامِسُ اَصْحابِ الْكِساءِ وَابْنُ سَيِّدِ النُّقَباءِ وَابْنُ فاطِمَةَ سَيِّدَةِ النِّساءِ، وَمالَکَ لا تَكُونُ هٰكَذا وَقَدْ غَذَّتْکَ كَفُّ سَيِّدِ الْمُرْسَلِينَ وَرُبِّيتَ فِي حِجْرِ الْمُتَّقِينَ وَرَضَعْتَ مِنْ ثَدْيِ الايمانَ وَفُطِمْتَ بِالاِسْلامِ فَطِبْتَ حَيّاً وَطِبْتَ مَيِّتاً غَيْرَ اَنَّ قُلُوبَ الْمُؤْمِنِينَ غَيْرُ طَيِّبَةٍ لَفِراقِکَ وَلا شاكَّةٌ فِي الخِيرَةِ لَکَ فَعَلَيْکَ سَلامُ اللّٰهِ وَ رِضْوانُهُ وَ اَشْهَدُ اَنَّکَ مَضَيْتَ عَلٰى مامَضٰى عَلَيْهِ اَخُوکَ يَحْيى بنُ زَكَرِيّا.

"Therefore I bear wintess that you are the son of chosen prophets, the son of progeny of guidance and piety, the descendant of salvation and the fifth of Ashābe Kesā, the son of chief of chiefs, and the son of Fatima, chief of ladies. How could you not be so! Indeed you have been nurtured by the hands of master of messengers, raised in the lap of pious people, lactated from the breast of faith, and weaned by Islam. Therefore, you are pure whether alive or dead. However, the hearts of believers are not happy

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1- Atiya Ūfi has been mentioned, by Shaykh Tusi, as one of the helpers of Amir Al-Mu'minin (the Commander of the Faithful) in his book, Rijāl, and he is known to be of Bukāl tribe in Hamdān. He had Quranic interpretaion in five sections. He said himself : "I presented Quran and its interpretation to ibn Abbās three times, and recited it for him seventy times (Tanqih Al-Maqāl 253.2).

(because) with your departure and have no doubt in whatever is the best concerning you. Thus, Allah's salutation and peace be with you. And I bear witness that you have passed on the same road that your brother John son of Zakariā did before."

Then he turned his eyes around the grave and said :

السلامُ عَلَيْكِ اَيَّتُها الاَرواحُ الَّتي حَلَّتْ بِفِناءِ الحُسَيْنِ وَاَناخَتْ بِرَحْلِهِ، اَشْهَدُ اَنَّكُمْ اَقَمْتُمُ الصَّلٰوةَ وَآتَيْتُمُ الزَّكوٰةَ وَاَمَرْتُمْ بِالمَعْرُوفِ وَنَهَيْتُمْ عَنِ المُنْكَرِ وَجاهَدْتُمُ المُلْحِدِينَ وَعَبَدْتُمُ اللّٰهِ حَتّٰى اَتاكُمَ اليَقِينُ.

"Greetings to you, the souls which have arrived at the place of Al-Husayn (a) and stationed by his caravan. I bear witness that you have preformed prayer, given charity, odored good, forbade evil, fought aganist the disbelievers, and worshipped Allah untill the certainty has come to you."

Then he added : "By the God who raised the Holy prophet truely, we share whatever you, martyrs, obtain."

Atiyya says :" I told jāber : We didn't do anything. They achieved martyrdom.

He said in reply : "O, Atiyya, I heard my dear, Apostle of God(s), saying : "مَنْ اَحَبَّ قَوْماً حُشِرَ مَعَهُمْ وَمَنْ اَحَبَّ عَمَلَ قَوْمٍ اُشْرِكَ فِي عَمَلِهِمْ"[1]

"Whoever favoured a group, would be rose with them and whoever likes the deed of a group will participate them in their deed."

Arba'in and Different Narrations

In the book Tārīkh-e Habib Al-Seyr it is related that; Yazīd ibn Mu'āwiya gave the holy heads of martyrs to Ali ibn Al-Husayn(a). Before heading for Medina on the 20th of Ṣafar, the holy Imām attached the heads to their pure bodies.[2]

Abū Reyhān-e Birūni asserted in his Āthār Al-Bāqiyya that since Imām Husayn's family paid a pilgrimage at Arba'in, after returning of Damascus, the holy head of Imām Husayn (a) was

1- Biḥar Al-Anwār 130.65. 2- Nafs Al-Mahmūm 966.

returned to his pure body and was buried.[1]

Sayyid ibn Ṭawoos narrated in his Iqbāl : How is it possible that the 20th of Ṣafar would be Arba'in while Husayn (a) achieved martyrdom on the 10th of Muharram. Therefore Arba'in must be at the 19th of Ṣafar.[2]

Then he added : But Muharram of 61 may be minused a day and it is only 29 days. So naturally Arba'in would be on the 20th of SÊafar, or maybe Muharram was full, but because Imām Ḥusayn's martyrdom was at the end of Ashūrā day, this day wasn't counted.

Meṣbāḥ reported : "Husayn (a)'s family along with Ali ibn Al-Husayn (a) arrived Medina on the 20th of Ṣafar. Shaykh Mufid also quoted the same narration. In addition, other sorces narrated the holy House's arrival Karbalā on the 20th of Ṣafar, after returning of Damascus.[3]

As it is seen in the above narrations the arrival in Karbalā of the holy House, after returning of Damascus, was at Arba'in of 61, that means the same year of Karbalā tragedy; or it may be they moved into Karbalā at 62 that means a year after Imām's martyrdom. At following, we briefly quote whatever have been said or written in this field.

The first narration : As we mentioned before by the author of Tārikh-e Ḥabib Al-Seyr, the holy House entered Karbalā on the 20th of Ṣafar of 61, after returing of Damascus. In addition the smae narration is reported at Abūreyhān's book" Al-Athār" "Al-Bāqiyya", sayyid ibn Tāwoos's book "Al-Malhūf",[4] and Ibn Namā's book "Mathīr Al-Akhzān.[5]

The second narration : As Sepehri quoted at his book "Nāsekh Al-Tawārikh" the holy House passed on Karbalā before going to Damascus and mourned for their martyrs. But it is only a

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1- Maqtal Al-Husayn of Muqarram 371.

2- Masārr Al-Shi'a 62, According to this possibility the late Shaykh Bahāie marks the 19th of Ṣafar as Arba'in. (Tuzih Al-Maqāṣed 6)

3- Qamqām-e Zakhkhār 585.

4- Al-Malhūf 82.

5- MathirAl-Ahzan 107.

suggestion because no other narration quotes the same and no reason is to proove it.[1]

The third narration : Next year, e.i Ṣafar the 20th of 62, the holy House came to Karbalā. The author of Qamqām-e Zakhkhār says : Considering the distance and entrance circumision to Imām holy shrine in Karbalā at Arba'in of 61 is not only impossible but also aganist reason because Imām Husayn achieved martyrdom at Muharram 10th and Umar ibn sa'id stayed there a day to bury his killings, then he set out for Kūfa on 11th and also the direct distance between the sacred Karbalā and Kūfa is about eight Farsakh.

Obaydullah ibn Ziyād kept the Holy House in Kūfa, in order to introduce them and the great crime which he had committed in Karbalā to people and also scare Arab tribes, until he received a message from Yazid that he has to sending the Holy Haram to Damascus. While the direct distance between Kūfa and Damascus was only 175 Farsakh, ibn Ziyād headed the captives through the long way of Harrān, and Halab. According to a narration, in order to restrain Yazid's anger, the Holy House was detained in Damascus for six months. Then by resting assured of people's not rioting, Yazid agreed Imām Sajjad along with Haram to return to Medina. Considering these, how is it possible that all these events had been occured only through fourty days. Absolutely the Holy House entered Karbalā the next year, e.i 62 A.H.[2] Viewing this

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1- Nāsikh Al-Tawārikh-e Aḥwālāt-e Imām Husayn 176.3.

2- By these prefaces, we can't conclude that the holy House came to Karbalā on 40th of 62 A.H., because first of all, keeping the holy House in Kūfa for a long time is not absolute. Also considering that some recite the entrance of the holy House to Damascus on the 1st of Ṣafar- L.H. as it is related and non-certainty of those prefaces; therefore, the absolute consequence is not obtained. Second : Maybe as some such as the late Sepehri, the author of Nasikh Al-Tawarikh says the holy House passed by Karbalā at the same year of 61 A.H., befoer going to Damascus and mourned upon the graves of martyres. In addition, the late Qādiy-e Ṭabāṭabāi authorized a book named, "research about the 40th of Imam Husayn", in which he replied all faults that are made based on entrance of the Holy House on the 40th of 61 as some did.

issue deeply, everyone approves the author's statement. Jāber ibn Abdullah also paid a pilgrimage to Imām shrine on the 40th of 62. His pride is because he was the first among the great companions and mournful devotee who planed this journey and attained to this prosperity. According to individual quotation of the author : I say I leave the charge!

The fourth narration : Another possibility is that the holy House left for Karbalā after their arrival in Medina while carrying the holy head of Imām in order to join it to his pure body. But, of course, it didn't happen on the 40th of 61 A.H. As ibn Jawzani reported of Hishām and others, the holy head of Imām Husayn(a) was carried along with captives to Medina, then forwarded to Karbala and was buried with his pure body.

Some historians asserted : The present occasion seems appropriate that the holy House journey to Iraq or Medina has taken more than 40 days after Imām Husayn martyrdom. On the other hand, their returning to Karbalā is possible but not on the 20th of Ṣafar because in the meantime Jābir ibn Abdullah Ansāri has come from Hejāz. Naturally, conveying the news to Hejāz and Jābir's leaving Medina would have taken more than 40 days. Maybe, we should say that Jābir has left Kūfa or another city to Karbalā rather from Medina.

Staying in Karbala

By arrival in Karbalā, the prophetic mournful family started mourning for their martyrs because in the time of starting for Kūfa, they were prevented fom mourning. According to Sayyid ibn Ṭāwūs's book, 'Al-Malhūf' they established heart-rending mourning[1] which continued for three days.[2]

Leaving Karbala

If the women and children had stayed beside the graves,

1- Al-Malhūf 82.

2- Zorri'n Al-Najāt 271.

they would have killed themselves by weeping and mourning. So Ali ibn Al-Husayn ordered to load the camels and leave for Medina. Since the camels were loaded and started moving, Sukayna led the Haram toward Imām's grave to bid farewell crying. All gathered around it. Sukayna embraced her father's grave and wept murmuring these lines :

أَلا يـا كَـرْبَلا نُـودِعُكِ جِسْماً بِـلاكَـفَنٍ وَلا غُسْـلٍ دَفِـينا
أَلا يـا كَـرْبَلا نُـودِعُكِ رُوحاً لِأَحْمَدَ وَالوَصِيِّ مَعَ الأَمِينا[1][2]

Return to Mada'en

Umm-e Kolthūm (s) uttered these lines crying, on her way to Medina along with caravan.[3]

مَـدِينَةَ جَـدِّنا لا تَـقْبَلِينا قَـبِالْحَسَراتِ وَالْأَحْـزانَ جِـينا
خَـرجْـنا مِـنْكِ بِـالأَهْلِينَ جَمْعاً رَجَـعْنا لا رِجـالَ وَلا بَـنِينا
وَكُـنّا فِي الخُـرُوجِ بِجَمْعِ شَمْلٍ رَجَـعْنا حـاسِرِينَ مُسَـلَّبِينا
وَكُـنّا فِي أَمـانَ اللّـهِ جَـهْراً رَجَـعْنا بِـالقَطِيعَةِ خـائِفِينا
وَمَـوْلانَا الحُسَـيْنُ لَـنا أَنِيسٌ رَجَـعْنا وَالحُسَـيْنُ بِـهِ رَهِـينا
فَـنَحْنُ الضّـائِعاتُ بِـلا كَـفِيلٍ وَنَحْـنُ النّـائِحاتُ عَـلَى أَخِـينا
وَنَحْـنُ السّـائِراتُ عَـلَى المَطايا نُسْـالُ عَـلَى الجِـمالِ المُبْغَضينا؟
وَنَحْـنُ بَـناتُ يس وَطـه وَنَحْـنُ البـاكِـياتُ عَـلَى أَبِـينا
وَنَحْـنُ الطّـاهِراتُ بِـلا خِـفاءٍ وَنَحْـنُ المُخْـلِصُونَ المُـصْطَفُونا
وَنَحْـنُ الصّـابِراتُ عَـلَى البَلايا وَنَحْـنُ الصّـادِقُونَ النّـاصِحُونا
أَلا يـا جَـدَّنا بَـلَغَتْ عِـدانا مُـناها وَاشْـتَفَى الأَعْـداءُ فِـينا

1- O Karbala! we deposited a body
buried with no shroud and ablution
O Karbala! one we left in memory
who is spirit of Ahmad and in his legation 2- Al-Dam'a Al-Sākiba 163.5.

3- Qamqām's author narrated these poems saying: According to Bahāyie's narration of Umm-e Kolthūm's died in Damascus, it is not true to attribute these poems to her. But in this book, we reported of Mas'udi's book' Muravvij Al-Zahab that Imām Ali ibn Abitālib had two daughters named Kulthūm. Zeynabe Aqila (s) was also called Umm-e kolthoom by- name. Therefore, according to Bahāyie's narration, it is meant Zeynab by Umm-e Kulthūm. But as others believe Umm-e Kulthūm may have been herself who along with the holy House came to Medina after leaving Damascus and passed away there.

لَـقَدْ هَـتَكُوا النِّسـاءَ وَحَمَّـلُوها عَلَى الأَقْتابِ قَـهْراً أَجْمَـعِينا[1][2]

O, Medina! a caravan of sorrow to thee bring I
an abundant gift of tears to thee bring I
O, Medina! not opened your gate I
no one, a gift of sorrow bestows, except I
O, Medina! if a garden of flowers to Karbalā took I
but now a regret rose- water of that garden bring I
if my black hair be whitened by grief but glad am I
since a clear proof for our being oppressed carry I
I swear to friend life, if captive but glad am I
In the best way, my duty did perform I
O, Medina, Yūsef of Ali's family took I
Now, if not return him, but his shirt carry I

1- O my forefather's city do not accept us
With regret and sorrow returned us
With all our family members we left you
With no man, no child, we return unto you
We did gather before moving
We are ransacked when returning
Under God's protection it appears were we
Of oppressor's cruelty and perjury still fear we
Our companion was our leader Husayn
Homless and patrolless are we
For our brother did mourn we
On camels we are carried
On rough ones we are carried
We are Tāhā's and Yāsin's daughters
we did cry out for our fathers
The great infallibles are we
The bearers of events are we
The truthful advisers are we
O our forefather the foes desire was fulfilled
By slaying us they have been cured
Be disgraced the women by them
Be carried forcely on camels by them
2- The late Majlīsi added these poems to previous one. (Biḥār Al-Anwār 197.45)

O, Medina, none of Hāshimites becomes aware
the message of a man be beheaded carry I
O, Medina, stop me not, if return to thou alive I
By so troubles, this half- dead body carry I
O, Medina look, these captivities can not prevent I
What by my speeches did to enemies I [1]

Reward of Good Accompaniment

Hārith ibne Kāb says: Ali ibn Abīṭālib's daughter, Fātima, told me: I told my sister, Zeynab: "This Damascene who accompained us from Damascus to here paid good service, it's right to reward him."

Zeynab (a) said: "By Allah, we don't have anything to offer him except these ornaments." I said in reply: "That's enough."

Ali's daughter (s) narrated: "I took my necklace and armlace out as my sister did. Then by asking pardon, we sent it to him with the messaege that it's a compensation of your good accompaniment.

The Damascene returned our ornament saying: "If I had served you for this world's reward, of course I would have appreciated less. But, by Allah, my action was only for Allah's satisfaction, and also your kinship to His Messenger.[2]

1- Mohammad Javād Ghafūrzāda uttered these lines.

2- Tārikh-e Ṭabari 233.5

Chapter X

Medina

Bashir at Medina

The caravan of the Holy House headed toward Medina. Bashir ibn Juzlam says : we were going slowly. Reaching near Medina, Imām Sajjād (a) ordered to unload the camels and to pitch the tents. Then the Haram lighted on there. Imām Ali ibn Al-Husayn (a) called me and said : May Allah bless your father Juzlam. He was a fantastic poet, can you compose a poem too?
I said in reply : "Yes, son of the Apostle"
He stated : Now, start for Medina and declare the news of Abi Abdullah's martyrdom and our arrival to the people!
Bashir says : I mounted hastily and entered Medina and started toward prophetic mosque. Arriving there, I uttered these lines which I composed temporarily aloud.

يا اَهْلَ يَثْرِبَ لا مُقامَ لَكُمْ بِهـا ... قُـتِلَ الحُسَـيْنُ وَاَدْمُـعِي مِـدْرارُ
الجِـسْمُ مِـنْهُ بِكَـرْبَلا مُـضَرَّجٌ ... وَالرَّأْسُ مِنْهُ عَلَى القَناةِ يُدارُ[1]

Then he turned towards people, saying : He is Ali ibn Al-Husayn (a) who has camped outside Medina along with his aunts and sisters, and I am his envoy to aware you of what have been happened to them.

Hearing this no women remained in Medina and all left their homes weeping. I don't remember any day like in which a majority of people were crying unitedly and purelys. Surely it was the bittrest day for moslems.[2]

1- O people of Yathrib thou cannot stay here
Husayn was butchered and for him I fear
At Karbala, in blood and dust was drench, his body
on spear, his head was carried from city to city
2- Nafs Al-Malhūm 467

In the meantime, I heard a woman uttering :

نَعى سَيِّدي ناعٍ نَعاهُ فَأَوْجَعا وَأَمْرَضَني ناعٍ نَعاهُ فَأَفْجَعا
فَعَيْنَيَّ جُودا بِالدُّموعِ وَاسْكُبا وَجُودا بِدَمْعٍ بَعْدَ دَمْعِكُما مَعا
عَلى مَنْ وَهى عَرْشُ الجَليلِ فَزَعْزَعا فَأَصْبَحَ هٰذَا المَجْدُ وَالدِّينُ أَجْدَعا
عَلَى ابْنِ نَبِيِّ اللّٰهِ وَابْنِ وَصِيِّهِ وَإِنْ كانَ عَنّا شاحِطَ الدّارِ أَشْسَعا[1]

After reciting these lines, she told me : O' you recalled our grief and tragedy over Husayn's mourning, and began to struggle again our unhealed wounds that there is no hope to their heal. May Allah bless you, who are you?!

I said in reply : "I am Bashir ibn Juzlam, My master, Ali ibn Al-Husayn(a) dispatched me to inform people of Medina of the Holy House advent. He along with the Holy House of Abi Abdullah has camped in that place.[2]

Welcome to Karbala Caravan

Bashir says : "The people of Medina moved towards the caravan unitedly. Mounting fast , I saw people blocked on the roads by their presentation. So I dismounted and hardly found my way to the camp.

Ali ibn Al-Husayn with a handkerchief in hand to wipe out his tears, came out of his tent. A man prepared a pulpit for him and Imām sat on it shedding tears. People cried loudly. women were crying and wailing. Everyone consoled Imām (a). That place was covered by cry and mourn till Imām Sajjad (a) told them to keep quiet. Thereafter, he delivered this sermon :

1- O my master, it is conveyed a painful news by a courier
my heart is suffered and hurt by that courier
So my eyes, severely weep 'n cry
My eyes, cry and cry after your cry
God's throne trembles for whom
Religion's glory decreases for whom
For Messenger's and his successor's son cry
even if his grave and place from us is far'n dry
2- Qamqām-e Zakhkhār 581.

Imam Sajjad(a)'s Sermon

الحَمْدُ للّٰهِ رَبِّ العالَمِينَ، مالِكِ يَوْمِ الدِّينِ، بارِىءِ الخَلائِقِ اَجْمَعِينَ، الَّذِي بَعُدَ فَارْتَفَعَ فِي السَّمواتِ العُلٰى وَقَرُبَ فَشَهِدَ النَّجْوىٰ، نَحْمَدُهُ عَلٰى عَظائِمِ الاُمُورِ وَفَجائِعِ الدُّهُورِ وَاَلَمِ الفَجائِعِ وَمَضاضَةِ اللَّواذِعِ وَجَلِيلِ الرُّزْءِ وَعَظِيمِ المَصائِبِ الفاظِعَةِ الكاظَّةِ الفادِحَةِ الجائِحَةِ.

اَيُّهَا القَوْمُ! اِنَّ اللّٰهَ وَلَهُ الحَمْدُ ابْتَلانا بِمَصائِبَ جَلِيلَةٍ وَثُلْمَةٍ فِي الاِسْلامِ عَظِيمَةٍ، قُتِلَ اَبُو عَبْدِاللّٰهِ الحُسَيْنِ عَلَيْهِ السَّلامُ وَعِتْرَتُهُ وَسُبِيَ نِساؤُهُ وَصِبْيَتُهُ وَدارُوا بِرَأْسِهِ فِي البُلْدانَ مِنْ فَوْقِ عالِي السِّنانِ وَ هٰذِهِ الرَّزِيَّةُ الَّتِي لا مِثْلُها رَزِيَّةٌ.

اَيُّهَا النّاسُ ! فَاَيُّ رِجالاتٍ مِنْكُمْ تسرُّونَ بَعْدَ قَتْلِهِ؟! اَمْ اَيُّ فُؤادٍ لا يَحْزُنُ مِنْ اَجْلِهِ؟ اَمْ اَيَّةُ عَيْنٍ مِنْكُمْ تَحْبِسُ دَمْعَها وَتَضِنُّ عِنَ انْهِمالِها؟! فَلَقَدْ بَكَتِ السَبْعُ الشِّدادُ لِقَتْلِهِ وَبَكَتِ البِحارُ بِاَمْواجِها وَالسَّمٰواتُ بِاَرْكانِها وَالاَرْضُ بِاَرْجائِها وَالاَشْجارُ بِاَغْصانِها وَالحِيتانُ وَلُجَجُ البِحارِ وَالمَلائِكَةُ المُقَرَّبُونَ وَاَهْلُ السَّمٰواتِ اَجْمَعُونَ.

يا اَيُّهَا النّاسُ ! اَيُّ قَلْبٍ لا يَنْصَدِعُ لِقَتْلِهِ؟ اَمْ اَيُّ فُؤادٍ لا يَحِنُّ اِلَيْهِ؟! اَمْ اَيُّ سَمْعٍ يَسْمَعُ هٰذِهِ الثُّلْمَةَ الَّتِي ثُلِمَتْ فِي الاِسْلامِ وَلا يُصَمُّ.

اَيُّهَا النّاسُ ! اَصْبَحْنا مَطْرُودِينَ مُشَرَّدِينَ مَذُودِينَ وَشاسِعِينَ عَنِ الاَمْصارِ كَاَنّا اَوْلادُ تُرْكٍ وَكابُلٍ مِنْ غَيْرِ جُرْمٍ اجْتَرَمْناهُ وَلا مَكْرُوهٍ ارْتَكَبْناهُ وَلاَ ثُلْمَةٍ فِي الاِسْلامِ ثَلَمْناها، ما سَمِعْنا بِهذا فِي آبائِنا الاَوَّلِينَ "اِنْ هٰذا اِلّا اخْتِلاقٌ"[1]

وَاللّٰهِ لَوْ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ تَقَدَّمَ اِلَيْهِمْ فِي قِتالِنا كَما تَقَدَّمَ اِلَيْهِمْ فِي الوِصايَةِ بِنا لَمَا ازْدادوا عَلٰى ما فَعَلُوا بِنا، فَاِنّا لِلّٰهِ وَاِنّا اِلَيْهِ راجِعُونَ مِنْ مُصِيبَةٍ ما اَعْظَمَها وَاَوْجَعَها وَاَكْظَها وَاَفْظَعَها وَاَمَرَّها وَاَفْدَحَها فَعِنْدَ اللّٰهِ نَحْتَسِبُ فِيما اَصابَنا وَما بَلَغَ بِنا عَزِيزٌ ذُوانْتِقامٍ.[2]

Praise to Allah, the Lord of the worlds, the Master of all creatures, who is far above the highest heaven and at the same time, so near that He hears our whispers. We praise Him during great hardship, suffering of times, pain of grief, intense burning, grave disaster, horror, burdensome, harmful, and grievous mourning events.

O people, the Exalted Allah, All praise is due Him, suffered us in great tragedy and made a big split in Islām, Abi Abdullah and his issues were butchered. his Haram and children were taken captive, his holy head was carried on spear from city to city. This is such a tragedy that there is no one like it.

O people, who can have joy after his martyrdom? or

1- Sura of Ṣāt : 7.

2- Al-Malhūf 84.

whose heart is not sorrowful for him, or whose eyes can stop weeping? Even the seven heavens cried and even the seas by its waves, the skies by its pillars, the earth by its sides, the trees by its branches, the fish, the deep seas, the near angles, the people of the heavens, all together.

O thou people, which heart suffers and laments not of his butchering? or which ear dumps not by hearing the split made in Islam.

O Thou people, we are driven away, scattered, apart from our hometown as if we were the sons of Turk and Kaʾbul without being guilty, doing hateful deed, or any indecency in Islām, even about our fathers, we hear not any such sinful deeds. Verily it's a false claim.

By God, if even the Messenger of God (s) has ordered to fight us instead of those ordinances bequested you about us, you couldn't do worste than you have deed. Verily we are God's and verily unto Him shall we return. "what a big, painful and heart- rending tragedy. What a bit and eradicated grief it is! So with God we will reckon of what is fallen unto us and what term we have been reached, verily Allah is Mighty, the Lord of Retribution.[1]

Suhan ibn Ṣa'ṣa'a[2]

In the meantime, Sūhān ibn Ṣa'ṣa'a ibn Sūhāne Abdi who was invalid stood up apologizing : My master, I'm invalid. Imām Sajjād (a) accepted his pardon and expressed his pleasure and praised his father, Ṣa'ṣa'a.[3]

1- Al-Dam'a Al-Sākiba 427.5.

2- His father, Ṣa'ṣa'a ibn Sūhān was an eminent and exalted man and among Amir Al- Mu'minin's companions. According to Imām Sādiq (a) There was no one among Amir Al- Mu'minin's followers who could know Imām is right except , hiṢa'ṣa' as comrades and companions, He has many virtues and Ibn Abd Al-Bar has known him among the Mesenger's followers. Ṣa'ṣa'a was among those who reported Amir Al-Mu'minin's treaty to Mālik Ashtar. (Tanqih Al-Maqal 98.2).

3- Al-Malhūf 85

Mohammad ibn Ḥanafiyya

Bashir says : Muhammad ibn Hanafiyya was not aware of his brohter Husayn's martyrdom and advent of the holy House. Hearing the groan, he asked : By God I never saw any perturbation like this unless in the day of Messenger's death. What is this cry and wail?! But because of his illness no one dared say to him anything and worried about his life.

Muhammad ibn Hanafiyya insisted asking, till one of his servants told him : O son of Amīr Al-Mu'minin! your brother, Husayn, went to Kūfa but people plotted against him and killed his cousin, Moslim ibn Aqil. Now he, his Haram and others have returned. He asked the servant : So, why don't they come here?
He said in reply : They are waiting for you.
He stood hardly up limping along and said :

"لا حول ولا قوة الا بِاللّٰهِ العليّ العظيم"

As if he had sensed this tragedy, said : "By God, I see Al-Ya'qūb's misfortunes in this deed and continuouly asked :

"أَيْنَ أَخِي؟ أَيْنَ ثَمَرَةُ فُؤادِي؟ أَيْنَ الحُسَيْنُ؟"

"Where is my brother? Where is the fruit of my heart? Where is Husayn?"
He was told : Your brother Husayn(a), has camped out of Medina. He was mounted on a horse and lead out of Medina by his servants who proceeded in front. Since he saw the black flags, he asked : What are these black flags? By God, Bani Umayyids has killed Husayn. Then he fell down the ground and fainted.

The servant hurried to Imām Zeyna Al-Ābedin (a) and said: O my master, go to your uncle, before spirit leaves his body.
Wipping out his tears by a black handkerchief in hand, Imām Sajjād (a) proceeded to his uncle, sat beside him and embraced his head. When Muhammad ibn Hanafiyya came conscious, asked Imām(a):

يَابْنَ أَخِي؟ أَيْنَ أَخِي؟ أَيْنَ قُرَّةُ عَيْنِي؟! أَيْنَ نُورُ بَصَرِي؟! أَيْنَ خَلِيفَةُ أَبِي؟! أَيْنَ أَخِي الحُسَيْنُ (ع)؟!

"O son of my brother! Where is my brother?! Where is my eye's apple?! Where is my eye's light?! Where is

your father?! Where is my father's successor?! Where is my brother, Husayn?!"

Imām Ali ibn Al-Husayn replied : O my uncle, I came back to Medina orphan. No one is along with me except crying and disastered women and children. O my uncle, what would you do if you had seen your brother Husayn asking help but receiving no response and achieved martyrdom thirstily.

Muhammad ibn again wailed and fainted.[1]

Appearance in Medina

The advent of the holy Husayn in Medina was simultanous with delivering Friday speech by preacher on Friday. They narrated to people Husayn's misfortunes and his stories.

People recalled the sad memories and were resurrounded by sorrow and sadness. They were weeping and mourning in sorrow of Karbala's martyrs. That day was as the day of prophet's concel in which all Medinans gathered together and mourned.

Umm-e Kolthūm (s) came into the prophetic mosque crying. She faced prophet's grave and said : peace be upon you, O my great grandfather. I carry the news of your child, Husayn(A)'s martyrdom!

Then a voice of loud groan rosed up from prophet(s)'s grave. Hearing this, people cried so severely that sorrow and wail covered all around the city.

Thereafter, Ali ibn Al-Husayn(a) paid a pilgrimage to prophet(s)'s grave and put his face on it weeping.[2]

Narrator says : "Zeynab(s) came to prophetic mosque and took both sides of its door and shouted : "O my forefather, I carry the news of my brother, Husayn's martyrdom. She was shedding tears so severely that never her cry and wail decreased and by looking at Ali ibn Al-Husayn(a), her sorrow and sadness recalled

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1- Al-Dam'a Al-Sākiba 146.5. 2- Al-Dam' Al-Sākiba 162.5.

and doubled.[1]

Get up and ask the heart-rended Zeynab's mood
of the oppressed girl, ask the sons' mood
along with us, in the disaster desert you not
all the events, ask me, because there I be but

Umm-e Salama[2]

Umm-e Salama - the Apostle's wife - came out of her home carrying a glass of Husayn's turbat (soil) which had turned into blood with one hand, and keeping Fatima's hand - Husayn's daughter- with the other. Since the holy House saw Umm-e Al-Mu'minin - Umm-e Salama - and the turned turbat into blood, their cry and wail increased. They embraced Umm-e Salama and wept strongly.

Umm-e Al-Banin[3]

When Umm-e Al-Banīn - Hadrat 'Abbās's and his three

1- Biḥār Al-Anwār 198.45.

2- Her name is Hend, daughter of Abi Umayya. First, she migrated to Ethiopia and next to Medina. Before her marriage to the holy prophet(s), she had married Abū Salama through whom she had four children named Salama, Umar, Durra and Zeynab. But in the second year of Hijra, Abu Salama passed away and she married the holy prophet(s). She was reckoned for her sincerity and dignity to Amīr Al-Mu'minin, Fatima Al-Zahrā and Hasanyn. At last, she died at the time of Yazid ibn Mu'āwiya's kingdom. (Tanqīḥ Al-Maqāl 72.3).

3- Her name is Fatima, daughter of Hezām ibn Khalid ibn Rabi' ibn 'Āmir.

It is related that Amīr Al-Mu'minīn said to his brother, Aqīl who was familiar with Arab's progeny : Find a wife to deliver brave sons for me. Aqil replied : Marry the woman of Banī Kelāb's tribe because I don't know braver men than her for fathers among Arabs. So Amir Al-Mu'minīn married her.

Her sons were Abbās, nicknamed Abulfadl and entitled "Qamar-e Banī Hāshim" , , Abdullah, Ja'far and 'Uthmān.

The strong faith of this lady is proved by the time Bashīr came to Medina and conveyed the news of her sons' martyrdom one by one. Umm Al-Banīn asked him : "Let me know Abi Abdullah Al-Husayn." when informed of her sons' martyrdom, she said : You touched my heart feelings. May my children and everyone who lives under this green sky be sacrificed to Husayn(a). Tell me what happend to him. (Tanqiḥ Al-Maqāl 70.3 from the part of women).

brothers' mother- was informed of her sons' martyrdom, she was all days going to Baqi'a grave and wailing for her dear ones while Madinan women joined her.

Umm-e Al-Banīn's mourning was so grieved and coustic that even touched Marvān ibn Ḥakam, who was the sworn enemy of Ahl-e Bayt, since he passed Baqi'a grave during the days and heared Umm-e Al-Banīn's wail.(1)

Umm-e Al-Banīn was lettering these lines at her sons' sorrow :

يـا مَـنْ رَأى العَبّاسَ كَـرَّ عَـلـى جَمـاهِيرِ النَّـقَد
وَوِاهُ مِـنْ اَبْـناءِ حَـيْدَرَ كُـلُّ لَـيْثٍ ذُو لَـبَد
أنْـبِئْتُ اَنَّ ابْـنِي اُصِـيبَ بِـرَأْسِهِ مَـقْطُوعَ يَـد
وَيْـلِي عَـلـى شِـبْلِي اَمـالَ بِـرَأْسِهِ ضَرْبُ العَـمَد
لَوْ كانَ سَـيْفَكَ فِي يَـدَيْكَ لَـمـا دَنى مِـنْكَ اَحَـد

* * *

لا تَـدْعُـوَنِّي وَيْكِ اُمَّ البَـنِينِ تُـذَكِّـرِينِي بِـلُيُوثِ العَـرِينِ
كـانَتْ بَـنُونَ اُدْعَـى بِهِـمْ وَاليَـوْمَ اَصْـبَحْتُ وَلا مِـنْ بَـنِينِ
اَرْبَـعَةً مِـثْلَ نُسُـورِ الرُّبى قَدْ واصَلُوا المَوْتَ بِقَطْعِ الوَتِـينِ(2)(3)

1- Ḥayāt Al-Imām Husayn 430.3

2- One who saw 'Abbās attacking
the group whom he was battling
Haydar's son after him coming
they, as strong as lions roaring
my son injured I'm given knowing
that his hand badly had cutting
woe! over my son I'm crying 'n wailing
by tent pillar on the head he had blowing
if in your hand thou keep sword holding
noone near you dared coming

* * *

Umm-e Al-Banīn! give me no calling
me, the lions of woods have a remembering
called loud by my sons' naming
but there, all of them I pity losing
four sons they were like eagles swift-winging
all of them, martyrdom tasted sweet drinking

3- Nafthat Al-Maṣdūr

The Holy House Mourns

'Amr ibn Ali ibn Al-Husayn (a) says : After Imām Huayn's martyrdom, women of Hashimite were mourning for him and other martyrs of Karbalā, dressed in mourning for a long time without fearing of warm and cold weather, and Ali ibn Al-Husayn (a) was prepared their needs. (1)

Rubab, Imam Husayn's wife

Abu Al-Faraj has quoted Uaf ibn Khāwrija as saying : I was with Umar when a man came before him and saluted. 'Umar askedhis name. He replied : "I'm a Christian called Amra Al-Qays. I have come here to embrace Islām and practice its rules. So they offered Islām to him and he embraced. Then the governorship of Qadā'a tribe in Damascus was offered to him and he accepted.

No sooner had he left 'Umar, he met Amīr Al-Mu'minīn (a) in company with Hassan (a) and Husayn (a). Hadrat told him : I am Ali, Messenger's cousin and his son-in-law. These are my sons. Their mother is prophet's daughter, Fātima. We'd like to join you. Amra Al-Qays said : "O Ali, I have a daughter named Mahyāt I married her to you, another named Salmā, to your son Hassan and the third one is Rubāb to Husayn.

The author of 'Aghāni's book says : "That day never ended up night that Amīr Al-Mu'minīn (a) married the daughter of Amra Al-Qays to his son, Husayn.

Rubāb gave birth to two children named Abdullah and Sukayna(2)

Hishām ibn Sā'eb Kalbī says : Rubāb was among chosen women, and her father was among the Arab nobles and great families. She had so exalted position near Imām Husayn (a) that was always under his consideration. He recited these lines about her and her daughter, Sukāya :

لَعَمْرُكَ إِنَّنِي لَأُحِبُّ داراً تَكُونُ بِهَا سُكَيْنَةُ وَالرَّبَابُ

1- Biḥār Al-Anwār 118.45.

2- Qamıqāmı-e Zakhkhār 653.

أُحِبُّهَا وَأَبْذُلُ جُلَّ مالِي وَلَيْسَ لِعاتِبٍ عِنْدِي عِتابُ[1][2]

He reported that after Imām Husayn(A)'s martyrdom, Rubāb was always crying and wailing till the end of her life.

Ibn Athīr says : Rubāb along with the caravan of captives set out to Damascus. By returning to Medina, Quraysh's nobles wanted to marry her but she said in reply : "I'll never marry son of any one after Messenger's son." For a year, she was continuously crying under the heavens without taking any shelter. At least, she passed away of this severe agony.

Some narrated : "Rubāb remained a year beside Imām Husayn(A)'s grave then returned to Medina and died because of her great sadnees.[3]

She uttered these lines for Imām Husayn(a)'s lamentation :

إِنَّ الَّذِي كانَ نُوراً يُسْتَضاءُ بِهِ بِكَرْبَلاءَ قَتِيلٌ غَيْرُ مَدْفُونِ
سِبْطَ النَّبِيِّ جَزاكَ اللّٰهُ صالِحَةً عَنّا وَجُنِّبْتُ خُسْرانَ المَوازِينِ
قَدْ كُنْتَ لِي جَبَلاً صَعْباً أَلُوذُ بِهِ وَ كُنْتَ تَصْحَبُنا بِالرَّحمِ وَالدِّينِ
مَنْ لِلْيَتامى وَمَنْ لِلسّائِلِينَ وَمَنْ يَغْنِي وَيَأْوِي إِلَيهِ كُلُّ مِسْكِينِ!
وَاللّٰهِ لا أَبْتَغِي صِهْراً بِصِهْرِكُمُ حَتّٰى أُغَيَّبَ بَيْنَ الرَّمْلِ وَالطِّينِ[4][5]

1- I swear to your life, a house I like
Sukāyna and Rubāb in there be
I bestow all my wealth to them
but for it no one can taut me

2- Nafs Al-Mahmūm 527.

3- Kāmil Ibn Athir 88.4.

4- One who was a lamp lightening
killed in Karbala not being graved
O thou, son of prophet, may God bless thee
keep thee away from loss of being scaled
thou were like a strong mountain, my refuge
with faith and kindness, our friend made
whom now have the poor and the orphan?
whom indigents taken refuge and cared
by God, never do I marry another one
till I within dust shall fade

5- Qamqām-e Zakhkhār 653; Nafs Al-Mahmūm 528.

Eulogy of 'qil's daughter[1]

Daughter of 'qīl also uttered thise lines at Imām Huayn's and his faiful comrades' eulogy :

عَـيْنِي ابْكِـي بِـعَبْرَةٍ وَعَـوِيلٍ وَانْـدُبِي إِنْ نَـدَبْتِ آلَ الرَّسُـولِ
سِـتَّةً كُـلُّهُمْ لِـصُلْبِ عَـلِيٍّ قَدْ أُصِيبُوا وَ خَمْسَةً لِعَقِيلِ[2][3]

Imam Sajjad(a) Weeps

Imām Sadīq(a) stated : "For about fourty years, Imām Zayn Al-'Abedīn (a) cried for his great father's disasters, fasting during the days, staying up overnights to worship God. Sometimes, when his fast breaker was served by his servant, hardly crying, he said : "How can I drink while my father achieved martyrdom thirstily?!

His servant reported : "One day I followed Imām (a) to desert. He took a seat on a stone worshipping. Then he prostrated and said :

1- The author of "Qamqām-e Zakhkhār" didn't mention the name of this lady. Maybe her name is Asmā' as Majlisi quoted in his book Biḥār 88.45. When the news of Imām Husayn's martyrdom came to Medina, Asmā, daughter of Āqil, along with some other women went to prophet's grave and heard a groan. Then they turned towords Mohājirīn (Departees) and Ansār (Helpers) uttering these lines :

مـاذا تَـقُولُونَ إِذْ قَـالَ النَّـبِيُّ لَكُـمْ يَوْمَ الحِسابِ وَصِدْقُ القَوْلِ مَسْـمُوعُ

الخ ...

It is asserted in Kāmil Ibn Athir that since the news of Imām Husayn's martyrdom was conveyed to Medina, women of Hāshimite heard a groan and came to act along with Aqīl's daughter.

Also Shaykh Mufīd in his book 'Irshād 124.2 says : When Umm-e Luqmān daughter of 'Aqīl, heard the news of Imām Husayn(a)'s martyrdom, she came out along with her sisters named Umm Hānī, Asmā', Ramla and Zeynab while she was crying and uttering.

Another possibility is that each of 'Aqīl's daughters who has been named, has uttered some lines, as Bihār attribtes some lines to'Aqil's daughter, Zeynab, but God is All-Knowing.

2- O, my eyes, cry by tear and groan
And mourn if for prophet's family you mourn
For six martyrs who are Ali's sons
And five others who are 'Aqil's sons

3- Al-'Aqd Al-Farīd 170.4.

"لا إله إلاّ اللّٰهُ حقّاً حقّاً لا إله إلاّ اللّٰهُ تعبّداً ورِقّاً لا إله إلاّ اللّٰهُ إيماناً وَصِدْقاً

As I counted, he almost repeated this recital for a thousand times crying and prostrating. When he raised his head, I told him : "My master! Don't you think it is the time to reduce weeping?" He said in reply : "Woe to you! prophet Ya'qūb (a) had twelve sons, but by losing only one of them, he cried so severely that his hair whitened, his stature stooped and his eye-sight was lost, while I saw my father, brothers, uncles and other loved ones were cut in pieces on earth and beheaded.(1)

Ya'qūb's eye sight was lost when a boy he lost

How can I not cry while a world of fathers I lost

Also he stated : "Remembering Fatima's sons in Ashūrā or looking at my aunts and sister's, I recall my sorrow and shed my tears.(2)

The Weeping of the Prophet's Companions

After the advent of the Holy House in Medina, Hāshimītes severely grieved at Sayyid Al-Shuhadā's sorrow and eulogized him for three years. The old companions of the Holy prophet(s) such as Masūr ibn Makhrama, Abū Harīra and others were stealthily coming to hear Hāshimites' cry and lamentation and also join them at Husayn ibn Ali(a)'s sorrow.(3)

Aqila's Grief

Zeynab Kubrā (s) was always mourning and weeping over the sorrow of her brothers and the Holy House. Nevertheless, her shedding tears stopped or lessened. By looking at her brother's son. Imām Zeyn Al-'Abedin (a) - her grief and sadness had increased remembering those painful tragedy which disturbed her heart and short olded her holy eyes in a way that she didn't live more than two years after Imām Husayn (a)'s martyrdom and

1- Al-Malhūf 87; Bihar Al-Anwār 149.45. 2- Ḥayāt Al-Imām Al-Ḥusayn 427.3.

3- Ḥayāt Al-Imām Al-Husayn 428.3.

finally she died.[1]

Yazid's Thanks to Marjana's Son

On the other hand, Yazid thanked Marjāna's son, Ubaydullah ibn Ziyād, to slay Apostle (a)'s son. He indulged in praising him and wrote this letter to him :

Now then, in fact you ascended and outreached to your exalted station! As the poet said :

رُفِعْتَ فَجاوَزْتَ السَّحابِ وَفَوْقَهُ
فَما لَكَ إلاّ مَرْتَقَى الشَّمْسِ مَقْعَدُ![2]

As soon as you received my letter, head towards Damascus and come before me to reward you.

Ibn Ziyād along with his royal members set out for Damascus. By reaching there, all people of Banī Umayyids welcomed him out of city. When he entered Yazīd's palace, Yazid stood up, embraced him and kissed his forehead. Then he let him sit on his throne saying to his singer to sing and to the cupbearer :

اِسْقِنِي شَرْبَةً تُرَوِّي فُؤادِي
ثُمَّ مِلْ وَاسْقِ مِثْلَها ابْنَ زِيادِ
مَوْضِعَ السِّرِّ وَالأَمانَةِ عِنْدِي
وَعَلَى ثَغْرِ مَغْنَمِي وَجِهادِي[3]

'Ubaydullah ibn Ziyad stayed at Damascus for six monthes. Yazid gave him a million dhmas as bonds, as well as to 'Umar ibn sa'd! Also, he bestowed him Iraq's annual tax, exaggerated in expressing his favor and considered him as a member of his

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1- Ḥayāt Al-Imām Al-Husayn 428.3,

2- Did rise up, pass the clouds and above it, you
No station, just suns' throne be for you

3- Hayat Al-Imam Al-Husyan 392.3. The book, Muravvij Al-Zahab, reported this poem like this :

اِسْقِنِي شَرْبَةً تَرْوِي مَشاشِي
صاحِبَ السِّرِّ وَالأَمانَةِ عِنْدِي

ثُمَّ مِلْ فَاسْقِ مِثْلَها ابْنَ زِيادِ
وَلِتَشْدِيدِ مَغْنَمِي وَجِهادِي

family! Ever since Ubaydullah ibn Ziyad's brother - Moslim ibn Ziyad- met Yazid in Damascus, and Yazid honored him for his brother and told him : "لَقَدْ وَجِبَتْ مَحَبَّتُكُمْ عَلَى آلِ أَبِي سُفْيانٍ"
It is incumbent on Abu Sufyan family to like you. He sat with him all day long and appointed him as a governor of Khorasan areas.

Of course, this thankfulness and gratitude were only of butchering the prophet's progeny. According to Yazid's opinion, Al-e Ziyad strengthened the foundation of his kingdom.[1]

1- Ḥayāt Al-Imām Al-Husayn 393.3.

Chapter XII

The Excellence of Imam Husayn pilgrimage (Ziyarat)

Many narrations speak of the excellence of Imām Husayn pilgrimage and its neccessity :

1- Imām Sādiq (a) is quoted as saying:

"زِيارَةُ الحُسَيْنِ بْنِ عَلِيٍّ(ع) واجِبَةٌ عَلى كُلِّ مَنْ يُقِرُّ لِلْحُسَيْنِ بِالإمامَةِ مِنَ اللّهِ عَزَّوَجَلَّ"

Husayn ibn Ali (a) pilgrimage is incumbent on everyone who confesses Imāmat of Husayn on behalf of the Glorious God.[1]

2- A woman named Umm-e Sa'īd says : Imām Sadīq (a) told me : Do you pay a pilgrimage to Husayn shrine?! I replied : Yes! He said : O Umm-e Sa'īd, pay a pilgrimage to Husayn shrine because it is incumbent on all men and women.[2]

3- Muhammad ibn Moslim reported of Imām Baqīr (a) : Command my shiites to pay a pilgrimage to Imam Husayn shrine. In fact, Imām Husayn pilgrimage is incumbent on every believe who professes his Imamat on behalf of the Glorious God.[3]

4- Hadrar Rezāt (a) stated : "Everyone who pays a pilgrimage to Abi Abdullah (a) shrine beside the Euphrates is like one who visits God beyond His throne.[4]

5- Ibn Meskān narrated Imām Ṣādiq (a) as saying : "Everyone who pays a pilgrimage to Husayn (a) shrine and knows his right, will be recorded in Alliin."[5]

6- Imām Sādīq (a) stated : "One who pays a pilgrimage to Abi Abdullah Al-Husyan (a) shrine and knows his right[6], God will forgive all his previous and future sins. (Except puplic

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1- Irshād-e Shaykh Mufīd 133.2

2- Kāmil Al-Ziyārāt 122

3- Kāmil Al-Ziyārāt 121

4- Thavāb Al-A'māl and 'Eqāb Al- A'māl 110.

5- ibid

6- This sentence may mean a pilgrim should know him as an Infallible Imam, and by this knowledges he pay a pilgrimag to his shrine.

رزقنا اللّه زيارته فى الدنيا و شفاعته فى الاخرة واللّه العالم بحقائق الامور.

right)."[1]

7- Imām Mūsa ibn J'afar (a) stated: "The least reward given to visitor of Imām Husayn (a) shrine beside the Euphrates - if he has knowledge to truth, respect and leadership of Imām, is forgiving his previous and future sins (except public right)."[2]

8- Zayd Shaḥḥām quoted Imām Ṣādīq as saying : "Husayn pilgrimage is equal with twenty Hajj and even better than it before the Almighty Allah."[3]

9- Sāliḥ Nabū reported Imām Sadiq (a) as saying : "Everybody who comes to Imām Husayn (a) shrine and knows his right is as one who performs Hajj along with the Holy prophet(s) one hundred times."[4]

10- Muhammad ibn Hakim narrated Hadrat Ab Al-Hassan(a) as stating: "One who pays a pilgrimage to Husayn(a) shrine three times a year, will be secured of any poverty and indigence."[5]

11- Muhammad ibn Moslim quoted Imām Bāqir (a) as saying: "Command the shiites to pay a pilgrimage to Husayn shrine because his pilgrimage increases their sustenance, prolong their age and dispels disaster and tragedy of them."[6]

12- Imām Ṣādīq stated: "Husayn ibn Ali(a) said: Men Qatil-e Ashkam (I am killed in sadness), be slained in sad. It is better that no griever comes to me unless he returns happy to his family.[7]

Pilgrimage Preference or Incumbency

Quoting the above narrations about Imām Husayn (a) pilgrimage, this question may be raised for the reader that what ever we heared as some above narrations "Imām Husayn (a) pilgrimage is among preferences and has a great virtue and

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1- Thavāb Al-A'māl and 'Eqāb al- A'māl 111.

2- ibid 3- Thavāb Al-A'māl and 'Eqāb al- A'māl 117.

4- Thavāb Al-A'māl and 'Eqāb al- A'māl 118.

5- Wasā'el Al-Shi'a 340.10 Hadīth 3 6- Wasā'el Al-Shi'a 321, Hadīth 8

7- Thavāb Al-A'māl wa 'Eqāb Al-A'māl 123

reward so why do some others, especially three first ones, use incumbency of pilgrimage and use the word incumbent?"

In reply we say : "In these narrations, "incumbent" has a particular meaning beyond the one which is discussed idiomatically in fiqh today. According to Faqīhs, "incumbent" which is an essential deed that is non-permissible and punishable, if avoided, was not current in the time of Saint Imāms. In that period, "incumbent" should be taken as its usage and denotational meaning which has a routine meaning neccessary and fixed, that means everybody who professes Imamat of Husayn(a) is neccessary to pay a pilgrimage to his shrine. Also, this part says: "Everyone who confesses his Imamat" is symmetrical to this matter because if it was incumbent and non-permissible, it wasn't neccessary to mention "professing in Imāmat and Faith".

I discussed with some scholars about these narrations. On the basis of the probability that the purpose of "incumbent" is idiomatical one, they said : "Imām Husyan (a) pilgrimage like Hajj is incumbent once in a life, but its abandonment is not permissible unless the disability of the pilgrim is proved like in Hajj.

Episode II

STORY OF REVENGE

Chapter I

Remorse

People of Iraq regretted after Imam Husayn's martyrdom and they were remorsed of what they had done leading to his martyrdom.

Ubaydullah ibn Ḥurr, one of Kufa nobles, who was called on by Imam Husayn on the way, rejected him and for which he was so penitent that he was almost to die, then he said :

فَـيالَكِ حَـسْرَةً مـادُمْتُ حَـيّاً تَـــرَدَّدُ بَـــيْنَ رُوحِـــي وَالتَّراقِي
حُسَيْنٌ حِـينَ يَـطْلِبُ بَـذْلَ نـصْرِي عَـــلى اَهْـلِ الضَّـــلالَةِ وَالنِّـــفاقِ
غَـــداةَ يَـــقُولُ بِـــالقَصْرِ قَـــوْلاً اَتَـــتْرُكُـــنا وَتَـــزْمعُ بِـــالفِراقِ
وَلَـــوْ اَنّي اُواسِـــيهُ بِـــنَفْسِي لَـــنِلْتُ كَـــرامَـــةَ يَـــوْمِ التَّـــلاقِ
مَـعَ ابْـنِ الْمُـصْطَفى نَـفْسِي فِـداهُ تَـــــوَلّى ثُمَّ وَدَّعَ بِـــانْطِلاقِ
فَـلَوْ فَـلَقَ التَّـلَهُّفُ قَـلْبَ حَـيٍّ لَـمَـمَّ الْيَـــوْمَ قَـــلْبِي بِـــانْفِلاقِ
فَـقَدْ فـازَ الاُلى نَـصَرُوا حُسَـيْناً وَخابَ الآخَرونَ اُولُو النِّفاقِ[1][2]

The shiite movement began from the year 61 A.H. the year of Imam Husayn's martyrdom. By collecting weapons, they prepared to fight and called each other for avenging on behalf of Imam Husayn secretly but Yazid ibn Mu'awiya died.[3]

1- I would anguish as long as being alive
requesting me for help against those astray
Husayn asked in palace of Banī Maqātil
yesterday : "Do you separate and go away"?
if I helped prophet's son to whom be
my life sacrificed, I could've prospered in the Day
he bade farewell and parted from us
if worry renders man's heart grey
worry of today hurts my heart great
those saved said not to Husayn nay
those who lived in loss and anxiety
had in their life hypocrisy and fray

2- Biḥār Al-Anwār 355.45.

3- Kāmil ibn Athīr 162.4.

A Letter from Prison

After Imam Husayn (a) was martyred, Mukhtār wrote a letter to his sister - Ṣafiya who was the daughter of Abī Ubayd[1] and Abdullāh ibn Umar's wife and described his situation.

Safiyya asked her husband Abdullāh for writing a letter to Yazīd and demanded him to release Mukhtār from prison. concerning the issue, Abdullāh wrote a letter to Yazīd. Also Hind- the daughter of Abū Sufyān mediated for Abdullāh ibn Hārith who was imprisoned with Mukhtār.

The Letter of Yazīd

Yazīd wrote a letter to Ubaydullāh ibn Ziyād and ordered him to release those two presoners. Ubaydullāh releasing Muhhtār asked him not to stay in Kūfa more than three days as if he delays leaving Kūfa, will be decapitated. Thus Mukhtār left Kūfa and moved toward Hejāz. Arriving in Wāqisa, he met with Ṣa'qab ibn Zahir Azdī. Ṣ'aqab told him: "O Abū Ishāq! I see your eye injured."

Mukhtār replied: "Ubaydullaĥ ibn ziyad has made it so. If I don't kill him and cut his body, may God kill me. I would kill the murderers of Imam Husayn (a) to the number of Yaḥyā ibn Zakarīya's killers who were 70000 people." Then he added: "By God, who descended Qurān, proclaimed Furqān, made religions Shari'a and illegalized rebellion, I would kill the rebels of Azd, Umān, Mazhaj, Hamdān, Nahd, Khūlān, Bakr, Hazzān, S'al, Nabhān Abs, Zabyān, and Qays Aylan tribes for avenging the son of the Merciful God's Messenger". Then he moved toward Meccā.

Ibn 'Araq says: "I met with Mukhtār while his eyes been split." I asked the reason. He said: "Ubaydullāh Ibn Ziyād made it

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1- Ṣafiyya was Mukhtār's sister and Abdullah ibn Umar's wife. It is said she was so interested in Mukhtar and by day and the night encouraged. her husband. Abdullāh to write a letter for releasing Mukhtar from prison. Being released, Mukhtār came to his sister. By observing Mukhtar's eye cornel split, Ṣafiyya cried and swooned. (Farsān al-Hayja' 200.2).

so. O son of Araq! Thunder of sedition has turned up, the fruit is ripened, camel is unharnessed, he launches to cry out in the Tigris and around.

The Penitent[1]

After Imam Husayn's martyrdom and retuning of Ibn Zīyād from Nukhayla -a garrison near Kūfa- the shiites met each other in Kūfa. Scolding and expressing their repentence found that they have committed great sin. To the reason that they, inviting Imam Husayn (a) to their city, did not respond and help him till he was martyred and then they found the fact that their sin would not been forgiven and this disgrace would disappear unless the killers are punished and killed or they themselves being killed instead.

At that time, five persons were in Kūfa who were considered as the heads of the shiite including.

1- Suleymān ibn Ṣurad Khazāī.
2- Musayyib ibn Nujba Fazārī.
3- Abdullāh ibn S'ad ibn Nufayl Azdī.
4- Abdullāh ibn Wāl Tīmī.
5- Rafāa't ibn Shadād Bijlī

All were from the selected companions of Imam Ali (a).

Thus the shiites assembled in the house of Suleymān ibn Surad Khazāī.[2]

The Speech of Musayyib ibn Nujba

At first Musayyib ibn Nujba began to speak and having

1- The penitent was a group who after Imam Husayn's martyrdom in Karbalā repented immediately. When Imam Husayn was martyred, someone came through Umar ibn S'ad's troops and shouted. Being prevented from this, he said: "Why don't I shout when I see prophet sometimes observes the land and sometimes you and your fighting. I fear him to curse the inhabitants of the earth and to be perished." Some told each other: "This man is crazy." The penitent said: "By God, we oppressed ourselves and killed master of heavenly youth for the sake of the son of Sumaya, Thus they revotled against ibn Zīyād. (Bihar Al-Anwār 173.45 2- Kamil ibn Athir 158.4.

praised God, he said : "We were tested in lifetime and exposed to much sedition. I appeal God not to put us among those who would be told in the Day of Resurrection :

"أَوَلَمْ نُعَمِّرْكُمْ ما يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ"[1]

"Don't we give you the life to the extent that you come to yourselves and be reminded?"

Ali (a) the Commander of Faithful stated : "The lifetime God has given to man is 60 years and among us, there is no one who has not reached this age, not to purify our souls, we involved in indemnity and to God in those things relating to the son of prophet's daughter, we proved to be liars. His letters and envoys having reached us, delivered the ultimatum and requested us to help formally. At first and in the end, we abstained helping and by envying did not support him by hand, tongue and property till he was killed beside us, so what would be our excuse to God and while meeting our prophet about killing the dear son of God's Messenger and his House beside us.

By God, we would have no excuse unless to kill his killers and those participated in battle with him or ourselves to be killed.

It is hoped that God would be pleased with us otherwise, having met Him. I don't imagine to be secure from his punishment. O people! Appoint one as governor to be a leader on whom you seek refuge and as a flag assembling around it.[2]

The Speech of Rafaa't ibn Shadad

Afterwards, Rafā'at ibn Shadād stood up turning to Musayyib ibn Nujba said : "God guided you to deliver a speech in best way and the bost suggestion of battling with the sinners and to repent from the great sin we committed, so having listened to your speech, we respond to your invitation and that you told us to appoint a leader and assemble under his flag, I agree. If you be our governor (Amir), we are pleased so that you might be sincere

1- Sura of Fātir 37.

2- Kāmil ibn Asīr 159.4.

and favorite to us. If you and the other companions agree, you appoint Suleymān ibn Ṣurad Khazāī as our Amir who is the great of the shiites, of prophet's companions, trustworthy and praiseworthy in religion".

Then Abdullāh ibn S'ad standing up, delivered a speech as Rafā'ah and praised Musayyib and Suleymān.

Afterwards Musayyib said : "you are right, appoint Suleymān ibn Surad as your Amir."[1]

The Speech of Suleyman ibn Surad

Having praised God, he said : "I fear that, this status quo has turned living hard, tragedy great and oppression widespread, we as survivors of Shi'a are not of virtue and have not moved towards good action. We, preparing ourselves for entry of prophet's progeny, encouraged them to come and promised them to be helped and while coming to us, we felt frustrated and waited till our prophet's son who was part of his body and his progeny was killed. When he cried and demanded justice and fairness, we did not respond him till the sinners targetted their spears and arrows on him and oppressed him. They killed and naked him.

Don't you rise up? God has got a wrath with you. Not to return home to satisfy God. By God, I don't suppose Him to be satisfied unless you battle with one who killed Huasyn. Not to fear death. for everyone who feared death became abased. Act the same as Banī Izred tribe whose prophet told them :

"إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ" "فَتُوبُوا إِلَى بارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ"

"Thus they repented and revolted for they found that nothing might save them from the great sin but to be killed. Therefore, what do you do when you were called? Pull the swords out of the sheath and prepare the spears".

1- ibid.

"وَأَعِدُّوا لَهُمْ مَااسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِباطِ الخَيْلِ"[1]

"Till you are called for departure"

At this time Khālid ibn Sa'd ibn Nufayl stood up and said : "By God, If I knew that my death would save me from sin, verily I would kill myself. I want all of you to testify that I give whatever property I have as alms to the believers to be used in battling with the sinners.

Abū Mu'tamir rose and spoke the same as Khālid ibn S'ad. Then Suleyman ibn Surad said : "That's enough. Anyone wants to do so, may go to Abdullāh ibn Wāl Tīmī and necessities of war with him. By collecting the necessities, we will equip our friends wiht those weapons.[2]

Sending a Letter to Mada'en

In Madā'en, there was a group of the shiites whose chief was S'ad ibn Ḥaẓīfa ibn Yamān. Suleymān ibn Surad - the leader of the penitent movement wrote a letter saying that your brothers be assembled and united to revolt for avenging for Imam Husayn. In the letter, he pointed out the martyrdom of Hujr ibn 'Aday and the tragedy happened to the shiite in that region and also encouraged them to repent.

S'ad's Response

When Sa'd ibn Ḥaẓīfa recited Suleymān's letter to the shiites of Madā'en, they promised to follow and cooperate. Then S'ad ibn Ḥaẓīfa wrote a letter to Suleymān and reminded that the shiites to wait for order.[3]

Sending Letter to the People of Baṣra

Suleymān ibn Surad wrote a letter of the same content to the people of Basra and the shiites in there. Their response was the same as Madā'en's people's.[4]

1- Sura of Anfāl : 61.
2- Kāmil ibn Athir 1604.
3- ibid.
4- Kāmil ibn Athir 1604.

Murdering of Yazīd

The Kūfiyans under the leadership of Suleyman ibn Surad were collecting the equipment of war and also preparing themselves when Yazīd ibn Muāwiya died.[1] Ubaydullāh ibn Ziyād who was governor of Kūfa. At that time he was in Basra and Amru ibn Harīth, his successor, was in Kūfa.

After Yazid's death, the shiites of Kūfa, going to Suleyman ibn Surad, said : "This rebel (Yazīd) died. Today people are busy and anxious. Now revolt, along with us, against Amru ibn Harīth the successor of Ubaydullāh, then we, declaring our decision on avenging for Husayn, punish the killers of prophet's family and call people for following the prophet's progeny whose rights have been trampled."

Suleymān said: "Hasten not. Thinking about your suggestion, I found that the killers of Husayn are among Kūfa and the Arab's nobles who are mean. If they know that you decide to battle with them, they rebel against you. observing those who are with us, I found that if revolting, they can not avenge and overwhelm enemy while their will would not be fulfilled. Rather, mobilize some to the surroundings to call people for cooperation.

I hope that people'll respond to the invitation after Yazīd's death.[2] Therefore, They acted this way and a large group of people responded to the invitation.[3]

People swore allegiance to Abdullāh ibn Zubayr who was governor in the year 64 A.H. People of Damascus also swore allegiance to Marwān ibn Ḥakam and people of Baṣra to

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1- Yazīd ibn Muāwīya died in the middle of Rabī'a Al-Awwal (Lunar Arabic 3rd in the year 64 A.H.). (Tārīkh-e Al-Khulafā'a 209). It's also quoted his destruction has been on Thursday coincided with 14th of Rabi'a Al-Awwal in 64 A.H. at the age of 38 or 39. The period of his caliphate was three years and 6 months or three years and 8 months. His children were Muāwīya, Khālid, Abūsufyān, Abdullāh, Abdullāh Aṣghar, Amru, Abūbarkr, Ataba, Ḥarb, Abd Al-Raḥmān and Muhammad. (Kāmil ibn Athīr 125.4).

2- Tajārib Al-Umam 96.20 3- Kāmil ibn Athīr 163.40

Ubaydullāh ibn Zīyād.[1]

Mukhtar Goes to Mecca

Mukhtār came to ibn Zubayr in Mecca. He concealed his purpose from Mukhtār. Mukhtār also left him and disappeared for one year. Abdullāh ibn Zubayr inquired about him. He was told that Mukhtār is in Tā'if and believes he himself would annihilate the oppressors.

Ibn Zubayr said: "If it is to God to perish the oppressors, Mukhtār is the first of all." He was speaking while Mukhtār entering to the Masjid Al-Harām, circumambulated and prayed. Afterwards, sitting on a corner, his friends came to him and spoke to him but he did not come to Abdullāh ibn Zubayr. Abdullāh sent Abbās ibn Sahl to Mukhtār to tell him why should not he attend the affair in which Quraysh nobles Ansār and Thaqīf have attended? No tribe remained but the doyens came and swore allegiance to this man (i.e. Abdullāh ibn Zubayr).

Mukhtār said : "I came the last year but he refrained from saying his aim frankly and said he was not in need of me. So I wanted to make him understood that I don't need him." Abbās ibn Sahl said : "Meet him tonight. I accompany you." Mukhtār accepted.

Mukhtār came to ibn Zubayr at night and said : "I swear allegiance to you provided no action is taken without my knowing and I am the first one to be informed.[2] After you took power, give the best and the highest charge to me. Ibn Zubayr said : "I swear allegiance to you by God's Book and His prophets' sunnah." Mukhtār said : "Do you swear allegiance to the worst slaves in this way?"

Ibn Zubayr said : "By God , I don't swear allegiance but to that I said." Mukhtār stood up and swore allegiance. He stayed

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1- Biḥār Al-Anwār 353.450

2- That means I should be present in all hidden issues.

with ibn Zubayr for some time and attending battle with Hasīn ibn Namīr, he showed so much valor and galantry. people of Irāq obeyed ibn Zubayr. Staying with ibn Zubayr for 5 months, Mukhtār saw him, and did not appoint him to a post. He inquired about condition of the Kūfians from anyone who came from Kūfa to Mecca and a person named Hānī ibn Jaba Wād'aī told him that the Kufīans were led to obey Abdullāh ibn Zubayr but a group is in Kūfa, if gathered, one can take control of the affairs by their views.(1)

Ibn Ziyad after Yazīd's Death

When ibn Ziyād was informed of Yazīd's death by his slave Hamrān in Basra, ordered people to gather in mosque and, sitting in pulpit, he announced Yazīd's death and said : "O people! Basra is my fatherland. When I became your Amir, your soldiers were 70000 and today they are 100000. Mistrusting anyone who is dangerous to you, I imprisoned him. When Yazīd died in Damascus, people were of different ideas. Now you have formed the most of population and the most independent people. You have broad territories. Choose the one whom you are satisfied and anyone you chose I am also satisfied. Then if people of Damascus chose a person, you alwo accept him. some of them stood up and said : "I heard your speech. There is no one who is stronger than you for this charge. Let's swear allegiance to you."

Ubaydullāh ibn Ziyād said : "I have no purpose of stating to them." They repeated and he refused until they stretched hands and they swore allegiance to Ubaydullāh ibn Ziyād. Returning from mosque, they breached their promise and said : "Marjāna supposes us to obey him." Ubaydullāh after people's allegiance to him sent Umar ibn Musamm'a and S'ad ibn Qarhā to Kūfa to inform people the allegiance of Basra's people and invite them to swear allegiance. Those two envoys when arriving, gathered

1- Kāmil ibn Athīr 170.4.

people and announced them of their mission and invited them to swear allegiance to Ubaydullāh ibn Zīyād.

Hārith ibn Yazīd Shaybānī stood up and said : "We praise God who rid us of Sumayya's child. Now do we swear allegiance to him?! Never!! He threw stone on those two envoys and the others also acted in that way.

Those two envoys returned to Baṣra and described the story for Ubaydullāh. People of Baṣra said : "The Kūfians depose Ubaydullāh and shall we swear allegiance to him?! Never does it happens! Thus, the power of Ubaydullāh weakened in Baṣra. He issued orders but none of them was carried out. People disobeyed him and his helpers decreased in number.

Salamat ibn Zu'ayb, carrying a flag in his hand, stood in Baṣra bazaar and shouted : "O people! I call you for allegiance to Abdullāh ibn Zubayr who sought refuge in divine Haram. Poeple assembled anound him and by joining their hands swore allegiance to ibn Zubayr.

Ibn Ziyad heard of the matter and told people : I was informed that you swore allegiance to me, then breached your promise and disobeyed my orders, stood between me and my helpers. This is Salamat ibn Zu'ayb who split you asunder and persuaded you to pull sword on each other and kill yourselves. Aḥnaf said : "We'll bring Salamat ibn Zu'ayb to you."

When Salama was brought to Ubaydullāh ibn Ziyād, he saw him accompanied by a large group of people. The helpers of Ubaydullāh ibn Ziyād scattered around him. He asked for the heads of army. They also disobeyed him and said : "If we fight this group, then they will kill us.[1]

Āmir ibn Mas'ud

When people of Kūfa failed to accept Ibn Ziyād's envoys and deposed his successor - Amru ibn Harīth, in a meeting, said :

1- Kāmil ibn Athīr 131.4.

"We choose an Amīr till caliph is determined." Some of them suggested Umar ibn Sa'd for governorship. The women of Hamdān tribe weeping for Imam Husayn (a) came and men while holding their swords on shoulders assembled around the Kūfa pulpit. Muhammad ibn Ash'ath said : "Something happened other than our will." Therefore, they assembled around Āmir ibn Mas'ūd and appointed him as their Amīr and swore allegiance to him and wrōte to Abdullāh ibn Zubayr to appoint him Kūfa's Amīr.[1]

Leaving Baṣra

Ubaydullāh, observing the situation, sent someone to Hārith ibn Qays Azdī said : "My father had told me if one day I wanted to escape I should seek your help."

Hārith said : "Your father and you are not of value to my tribe but if you chose us, we would not disappoint you. I don't know how to give you refuge. I fear if I take you out of Baṣra during the day, both of us will be killed. Let's ride you behind me at night so not to be recognized."

By Ubaydullāh's agreement, Hārith rode him behind himself at night and took him to Mas'ūd ibn Amru who had rank and honor. Ibn Ziyād was in his home till he was killed and Ubaydullāh also left to Damascus.[2]

Escaping to Damascus

Musāfir ibn Shurayh says : "Accompanied by Ubaydullāh were going to Damascus, At night on the way while riding on our horses, I went near him and said : "Are you asleep?"
He said : "I spoke to myself."
I said : "Do I say what you feel in your heart?"

1- Kāmil ibn Athir 143.4.

2- Kāmil ibn Athīr 133.4 in which story of coming of Ubaydullāh to Mas'ūd ibn Amru was mentioned in detail that we mention here briefly and anyone who is interested can refer to that.

He said : "Yes".
I said : "You told yourself I wish I had not killed Husayn.
He said : " What else did I think about?"
I said : "You told yourself I wish I had not killed those whom I killed".
He said : "What eles?"
I said : "You told yourself I wish I had not built the white palace."
He said : "What else did I think about?"
I said : "You told I wish I had not exploited the farmers."
He said : "What else?"
I said : "You told I wish I was more generous."
He said : "Killing of Husayn was by Yazid's order. He told me : "either kill him or you yourself would be killed." I chose killing him. And now white palace which I bought from Abdullāh ibn Uthmān. Yazīd sent much money to me and I spent them for it. But I exploited the farmers because I found them more trustworthy in collecting taxes better. About my generosity, I had no property to bestow you. I received from you and gave to you. About those whom I've killed. I know killing of Khawārij as the best thing after saying the word of cordiality. But what I told myself was that I wish I had taught people of Baṣra to the reason that they swore allegiance to me, but Banī Ziyād, preventing from this act, said : "If people of Baṣra overcome you, we'll be killed." I wish I had released and beheaded the prisoners.

Now that I did not do the two things, I wish I would arrive in Damascus before they determine someone."[1]

Abdullāh ibn Yazīd and Ibrāhīm ibn Muhammad after Yazīd died, 'Amīr ibn Mas'ūd who was appointed by ibn Zubayr as Kūfa's Amīr, governed for three years. Thus, Abdullāh ibn Zubayr sent these two persons to Kūfa and giving to Abdullāh ibn Yazīd the prayers leadership assigned Ibrāhīm ibn Muhammad as

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1- Kāmil ibn Athīr 140.4.

Amir for tributes.[1]

When arriving in Kūfa, they were told that the shiite who are two tribes prepared to revolt : A large group is with Suleymān ibn Surad and another tribe with Mukhtār. Abdullāh ibn Yazīd was told that they have collected the forces and are ready.

The Speech of Abdullah ibn Yazīd

He performed sermon and praising God, he said : "I heard that a group of this city people decide to revolt against us. I asked the reason, they told that they want to avenge Husayn ibn Ali. May God bless this group. By God, their hiding place was show to me and I was told to arrest and fight them. Why do I fight them? By God, I did not kill Husayn and was not among those who participated in killing him. I grieve over killing of Husayn. This group asks the permission for coming out to scatter and go to the killer of Husayn. I would help them. Ibn Ziyād is the killer of Husayn and your good men. Thus it's better to fight and prepare to kill Ubaydullāh ibn Ziyād than you shed each other's blood. Your enemy wants to be weakened. This, the greatest enemy of God who turned to you is the one whose father and himself didn't with hold from killing of people of chastity and the one whom you intend to avenge. So by the power and glory you have, mobilize people against him."

Thus, the companinons of Suleymān ibn Ṣurad appeared and bought war equipment but Mukhtār's companions remained silent due to the fact that Mukhtār waited for seeing what Suleymān ibn Ṣurad would do.[2]

The penitent Seriously Begin to Move

Suleymān ibn Ṣurad in the year 65 sent for the heads of his companions. After they came, he exited with his companions in

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1- ibid.

2- Tajārib Al-Uman 98.2.

Rabi Al-Ākhir[1] the 1st and came to Nukhayla.

Finding the number of those who assembled in Nukhayla low, Suleymān sent Ḥakim ibn Manqaz Kandī and Walīd ibn 'Aṣīr Kanāni to Kūfa to chant slogan of "Yā Lithārāt Al-Husayn" and these two persons were the first of those who chanted this slogan. A group joined them tomorrow. Suleymān ibn Ṣurad observing those who swore allegiance recorded 16000 in his accounts book said : "Glory be to God! only 4000 people of them were assembled."

He was told : "About 2000 people have joined to Mukhtār"

He said : " where are the others?! Are not these the believers or on their promise?! Thus, they stopped in Nukhayla for there days till nearly another 1000 people joined him. Musayyib ibn Nujba stood up and said : "You don't need one who does not like to revolt against us. Only those who have come willingly would fight along with you. Therefore, No one you wait for.

He said : "you are right.[2]

The Sermon of Suleyman ibn Ṣurad

Rising and praising God, Suleymān said : "We need those who are willing not ones who come unwilligly. Anyone who likes this world, by God, there is no booty and property in these but God's satifaction. We have no money but belting theses words to our shoulders, having spears ready in our hands and no provisions except confronting the enemy. So, don't to accompany us, you who have another will."

People said : "We have come out for the sake of God, to repent our sins and avenge the son of prophet's daughter. we're ready to face swords and spears.[3]

Abdullah ibn Sa'd

When Suleymān ibn Ṣurad prepared to go, Abdullāh ibn

1- It is said in Tajārib Al-Umam Rabī'a Al-Awwal, 1st.

2- Kāmil ibn Athīr 175.4.

3- Tajārib Al-Umam 100.2.

S'ad Nufayl coming to him. said : "we want to go out of Kūfa to avenge for Husayn while Umar ibn S'ad - one of the killers of Husayn and the other heads are in Kūfa, so where do we go?"

The other companions of Suleymān said : "That's right." suleymān said : "I don't agree with this. This sinner who killed Husayn and sent troops to him is the child of Ubaydullāh ibn Ziyād. Then punishing the others is easy. Then the people of your city would kill anyone who participated in killing Husayn. If you were martyred, what is for God is better for the benefactors. I don't like you to try in this way so if you want to fight people of Kūfa, any one of you knows the man who has killed his father or brother and wants to kill him, so seek God's blessings and move.[1]

Abdullah ibn Yazīd and Suleyman ibn Ṣurad

By informing Abdullāh ibn Yazīd and Ibrāhīm ibn Muhammad ibn Talha of Suleyman who leaves for Damascus along with his helpers to fight Ibn Ziyad. They sent someone to him to say : "We'll come to you to speak with you."

After Suleymān's agreement, Abdullāh ibn Yazīd along with the nobles of Kūfa and Ibrāhim ibn Muhammad Talha with a group of his helpers came to Suleymān. Coming to Suleymān, Abdullāh ibn Yazīd brought no one of those who had participated in killing Husayn (a) not to rebel against himself.[2]

After coming to Suleymān, he praised God and said : "Muslims are brothers and should not betray each other. You are our citizens people and the best ones to us. Don't get yourselves into trouble. Don't persist in your view and don't reduce our assembly by going out of Kūfa. Stay with us to prepare for the time enemy would encroach our territories, we go out with our helpers to fight. Also, Ibrāhim ibn Muhammad told the same things.

1- Kāmil ibn Athīr 176.4.

2- In those days Suleyman had prepared his troops in Nukhayla.

Having praised God, Suleymān said : "you advised sincerely but we also began by the will which we'll never breach it and demand God to give strong will to us."

Those two men said : "stay with us to equip you to face enemy with larger troops."

Suleymān said : "We think about your suggestion". Then Suleymān was recommended to be patient and was told that they'll allocate Jūkhī's[1] income to the cost of war. Suleymān didn't accept and said : "We have not revolted for this world".

For Abdullāh ibn Yazid and Ibrāhīm ibn Muhammad knew Ubaydullāh had decided to leave to Irāq, so they suggested it to Suleymān ibn Ṣurad. Those helpers of Suleymān who were from Basra and Madā'in were late in their coming, so Suleymān moved from Nukhayla and arrived in Aqsās[2] in which some of his helpers separated from him. Then Suleymān said : "If they had come with you, they were of no use to you rather they would disturb your discipline, so God enfeebled their hearts and they separated from you."[3]

The penitent in Karbala

Then Suleymān ibn Surad and his helpers moved to reach Imam Husayn's (a) tomb. Suddenly, all of them cried so much that day no one was seen to cry. Then they, blessing Husayn (a) and repenting for not helping him, stayed one day and night beside his tomb and by mourning for him and his helpers, they said :

"اللّهُمَّ ارْحَمْ حُسَيْناً الشَّهِيدَ ابْنَ الشَّهِيدَ الْهَدِيَّ ابْنَ الْهَدِيِّ الصِّدِّيقَ ابْنَ الصِّدِّيقِ"

O God! Bless Husayn who is martyr and the son of martyr, guided and the of guided and confirming and the child of the confirming one. O God! you testify that we follow these martyrs' way and

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1- Jūkhī is the name of a river beside which is a vast region near Baqhdād whose income has been 1000 Dirham. (Mu'ajam Al-Baldān 179.2).

2- Aqsās is a village near Kūfih.(M'ujam Al-Boldan 236.1).

3- Tajārib Al-Umam 101.2.

religion. We are afraid of their lovers and the foes of their killers. O God! We did not help the son of Thy Messenege's daughter. Forgive us, accept our repentence and have your mercy on Husayn and his helpers who is one of the real martyrs.

O God! Thou testify that we are of their religion and are on will on which they were martyred. If Thou don't forgive us, we will be the lovers.

Moving from Karbala

So, they moved from Karbalā. Going a little further, they returned to Husayn's tomb and bade farewell. They assembled on his tomb as if assembling around Hajar Al-Aswad. Afterwards they moved toward Anbār.[1]

Letter of Abdullah ibn Yazīd to Suleyman

Abdullāh ibn Yazīd who was Kūfa's governor sent a letter to Suleymān by Muhil ibn Khalifa.

Muhil says : "Meeting Suleymān, I gave greeting of Abdullāh ibn Yazīd and his letter to Suleymān. Suleymān asked his helpers to stopp and he himself became busy reading the letter which contained :

This is writing of an adviser. I was informed that a large group of Damascus people have moved and you want to face them with a small number to stoop your enemy covetting your territories. You are all of the good people. Observing your small number, they'll covet your city. If they overcome you, they'll convert you to their religion and you'll never be salvated. We are united and our enemy is also the same. By uniting are views, we'll overcome enemy, while by different views, our power will be weakened. By reading my letter, return and do not disagree. That's all.

Suleymān told his helpers : "What's your idea"?

They replied : "When we were in Kūfa, we did not accept. Now by

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1- Kāmil ibn Athīr 178.4.

preparing to jihād, do we accept? What's your opinion?"

Suleymān said : "My idea is that we not return. For our view differs from theirs. If they win, they call us for helping Ibn Zubayr while we consider helping him as being astray. If we win, we'll return the right to those who deserve it. If we are killed, we stand on our will. We repent our sin for this matter from our point of view is different from Abduallāh ibn Zubayr's.(1)

The Letter of Suleyman

Suleymān wrote to Abdullāh that : I read your letter and heard of its content. I always praise God who states in his Book (Qurān) :

"إِنَّ اللّٰهَ اشْتَرىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ"(2)

"Surely Allah has bought of the believers their souls and property, for they shall have Garden."

These people are pleased with the action they have done. They repented their sin and turned to God. By relying on him, they are pleased with divine destiny.

"رَبَّنا عَلَيْكَ تَوَكَّلْنا وَإِلَيْكَ أَنَبْنا وَإِلَيْكَ الْمَصِيرُ"(3)

That's all.(4)

By giving the letter to Ạbdullāh ibn Yazīd, he said : "They want to be killed and the first letter given to you informs of their killing.(5)

Qirqisiya(6)

Thus Suleymān and his helpers moved to Qirqīsiyā. Before their arrival, Zafar ibn Hārith - the governor of Qirqīsiyā- sitting there on strike, had closed the city doors.

Suleymān ibn Surad sent mysayyib ibn Nujba. He came and introduced himself.

1- Tajārib Al-Umam 103.2.
2- Sura of Tuha : 111.
3- Sura of Mumtahina : 4.
4- Tarīkh-e Tabarī 550.7.
5- Tajārib Al-Umam 105.2
6- Qirqīsiyā is a city near the Euphrates. (Mirāsid Al-Itilā' 1080.3).

Zafar's son - Haẓil- told his father : "A man of good appearance coming and naming himself Musayyib ibn Nujba, asks permission for meeting".

Zafar said : "He is the only rider of Madar tribe and among ten noble men of tribe, he is the first. He is also a pious man. Permit him.

When Musayyib entered, Zafar seated him beside himself. Musayyib informed him of decision of Suleymān's troops. Then Zafar commanded his child to arrange a bazaar for troops to buy their needs. Also he ordered to give a horse and 1000 Dirhams to Musayybi. Musayyib did not accept the money but accepted the horse and said : "If my horse was succumbed, I have a horse."

Then Zafar sent bread, weeds and the needs to the troops to make them needless of bazaar, but for clothes and flag.[1]

Moving of Troops from Damascus

Next day when Suleymān and his helpers prepared to move, Zafar accompanying Sulyemān, told him : "Five commandors naming Ḥasin ibn Numayr, Shurahbīl ibn Zilkalaʾ, Adham ibn Muhraz, Rab'i ibn makhāriq and Jabalat ibn Abdullāh along with a large troop have come from Damascus. By God, I find no group better than your helpers in terms of readiness and virtues, while I heard that the troops of Damascus are numerous."

Suleymān said : "We trusted in God and the trusting people should trust in Him."

Zafar said : "I have a suggestion."

Suleymān said : "What's that?"

He said : "I'll open the city's door for you to enter, then we'll cooperate you to unite against enemy."

The helpers of Suleymān did not accept.

Zafar said : "So stay here to join us to fight enemy."

Suleymān said : "Also the Kūfians suggested the same, but we did

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1- Kāmil ibn Athīr 179.4.

not accetp."
Zafar said : "Accept our suggestion. Stay with us and write letter to the Kūfians to join us before enemy's attack to overcome them."

The helpes of sulyemān disagreed.
Zafar said : "Accept this suggestion. I am your friend and the enemy of the people of Damascus and want them to be defeated. They have moved from Raqqa. Hasten arrive at Ayn Al-Warda before them. Drag the town behind and face the village. Don't fight in the open space not to attack you by the arrows and the spears. Your soldiers undernumber them. Not to array before the enemy due to you are all cavalries while enemy has both cavalry and infantry forces to support each other. Divide to some group if enemy attacked to one of the groups, another group would resist. If you assemble in one palce, you would be defeated.

Afterwards, Zafar bade farewell to them. Praising him, Suleymān thanked him for hosting and moved.[1]

Ayn Al-Warda[2]

Suleymān's helpers reached quickly to Ayn Al-Warda and settling in its west part, they rested for three days.

The Sermon of Suleyman ibn Ṣurad

Suleymān ibn Ṣurad standing up among his helpers, spoke of Day of Resurrection and encouraged them to it. Then he said : "The enemy has come to you. While facing them, fight truly and be patient, so God is with the patients. Leave never the battlefield unless for being replaced. Not to kill one who escapes from enemy's troops. Also not to kill the wounded and the captives which Ali(a) treated enemy this way." Then he said : "If I was

1- Tajārib Al-Umam 106.2.

2- Ayn Al-Warda is a known city of Island territories in which a war was taken place which Rafā'at ibn Shadād was one of its heads. (Mu'ajam Al-Baldān 180.4).

killed Musayyib ibn Nujba would be people's Amir. By his death, Abdullāh ibn S'ad would be Amir. IF he also was killed, Abdullāh ibn Wāl be your Amir and after his death, Rafāa't ibn Shadād would be. May God bless one who stands on his promise to God." Then he sent Musayyib ibn Nujba along with 400 cavalries and told him : "While facing enemy, attack them. You return if not succeeded. Never you nor your troops dismount the horse unless it necessitates."

Therefore, they travelling a day and night saw a man of the enemy troops in the morning. Musayyib ibn Nujba asked him about the enemy troops. He said : "Shurahbīl ibn Zilkal'ā is one mile away from you. He and Haṣīn ibn Numayr struggle to command and wait for the order of Ibn Zīyād."

Thus, Musayyib and his helpers moving quickly, attacked enemy and defeated them. Some of them were killed and a larger group wounded. They returned to Suleymān with the gained booties.[1]

Sending of Haṣīn ibn Numayr and Shurahbīl

When Ibn Zīyād was informed of Damascus troops defeat, he sent Haṣin ibn Numayr along with 12000 forces to Suleymān. Suleymān ibn Ṣurad arranging his troops, settled in the heart of the troops. Approaching the troops of Damascus, they called the helpers of Suleymān for joining Abd Al-Malak ibn Marwān and obeying him.

Suleymān and his helpers told people of Damascus : "Hand us Abdullāh ibn Zīyād to kill him in exchange for our brothers who were killed by him. You depose Abd Al-Malak ibn Marwān and we also would expel the helpers of ibn Zubayr from Irāq, then we refer the affair to the prophet's Ahl-e Bayt who is the owners of the affairs."

By Damascus troops refusing, The helpers of Suleymān also

1- Kāmil ibn Athīr 180.4.

refused to carry out their request.

The helpers of Suleymān attacking to Damascus troops, routed them and by the night Suleymān and his helpers were victorious.

The next day, Ubaydullāh ibn Ziyād sent Shurahbi ibn Zilkal'ā along with 8000 forces to help Haṣin ibn Numayr. The war lasted two to three days.(1)

Sending of Adham ibn Muhraz

On the third day, Adham ibn Muhraz along with 10000 forces came to help the Damascus troops by Ubaydullāh's order. on Friday till noon, they fought heavily till the Damascus troops beseiged Suleymān and his helpers. Suleymān observing the situation, dismounted and shouted : "O servants of God! Everyone who wants to turn to God and repents his sin, come to me. Then he broke his sword's sheath. A group of people following him, broke their sword's sheath and accompanied him to attack to Damascus troops. They killed a gourp of them and wounded a large number of others.

Suleyman ibn Ṣurad to Be Killed

Haṣīn ibn Numayr finding Suleymān and his helpers strong and resistsant, sent a group to shoot arrows to the helpers of Suleymān. Afterwards, the Damascus cavalry and infantry troops beseiged Suleymān and his helpers. Suleymān fell by the arrows of Yazīd ibn Haṣīn. After standing up, he fell again and finally was killed.(2)

Musayyib ibn Nujba

After Suleymān was killed, Musayyib ibn Nujba taking the

1- Tajārib Al-umam 109.2.

2- Kāmil ibn Athīr 182.4. It's said in Tadhkirat Al-Khawās 284, the only word he said while being martyred was "فُزْتُ وَرَبِّ الكَعْبَةِ"

flag, fought and resisted as much neither anyone saw nor heard like him. Noone supposes a perosn to be devoted as he was till finally he was also killed.[1]

Abduallh ibn S'ad

Abdullāh ibn S'ad inb Nufayl blessing Suleymān ibn Ṣurad and Musayyib ibn Nujba, took the flag and then recited this verse.

"فَمِنْهُمْ مَنْ قَضى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَما بَدَّلُوا تَبْدِيلاً"[2]

Azad tribe assembling around him, helped him and fought the Damascus troops.

At this time, three cavalry men arriving from Madāin told him that S'ad ibn Hadhīfa along with 10 men of Madāin and Mathnī ibn Mukharaba accompanied by 300 of Bashir are coming to help you. So, his helpers became happy.

Abdullāh ibn S'ad said : If before their arrival we are alive". Those three men observing casualties of Suleymān's helpers, grieved and fought them. Abdullāh ibn Sa'd was also killed. His brother - Khālid ibn S'ad attacked his killer but Damascus troops saved him and also killed Khālid.

Noone remained to carry the flag. People called for Abdullāh ibn Wāl but he also was fighting the Damascus troops somewhere.

Rafaa't ibn Shadad[3]

Rafāa'h taking the flag, attacked and told his helpers: "Everyone who desires eternal life in which there is no destruction, being convenient without any hardship and happiness after which no sorrow no sorrow, approaching God by killing them and following that, rising to heaven." So he attacked and

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1- Tajarib Al-Umam 1102. 2- Sura of Ahzāb : 23.

3- Rafāa't ibn Shadād who is amongst shiites and the penitents have attended in war against Yamāniīn in Kufa. When he heard them say : "O avenger of Uthmān!" he attacked them by his sword and said, "I'm of Ali's religion". He fought to be killed, when Abūdhar Qhaffārī died in Rabada, he cooperated Malik Ashtar for burying him.

killed a group of Damascus troops. Then they turned to his troops and pushed them back to their position.

Abdullah ibn Wal[1]

Adham ibn Muhraz who was one of Damascus commanders mobilized his forces to fight Suleymān's troops. By afternoon, he observed Abdullāh ibn Wāl reciting this verse.

وَلا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتاً[2]

and attacked Abdullāh and inflicting a blow on his hand, he said : " I suppose you prefered to be in Kūfa not having your hand injured."

Abdullāh said : "You're wrong. By God, I'd never like to be in your shoes to increase your sin and my reward be enlarged. Adham angering, attacked and killed him.[3]

Abdullah ibn Ūf ibn Aḥmar

After Abdullāh ibn Wāl was killed, Suleymān's helpers coming to Rafāa't said : "Take the flag and fight the Damascus people".

Rafā'at said : "I suggest to return. Hoping to gather some day together and overcome the enemy."

Abdullāh ibn Ūf said : "If we return, you'll kill us. Once we are just gone less than one Farsakh, the enemy follow us and route us all. If one of us be saved. the Arabs and the poeple of the region detain him, hand him to them and kill him.

I propose that we fight them from sunset till night and when night fell, we, mounting our horses, escape from the battlefield and everyone, taking his own wounded, move till morning.

Rafāa'h said, "It's a good idea." Ibn Aḥmar said : "Fight along with us for an hour and save yourselves. Finding his

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1- Abdullah ibn Wāl Tamimi was a honorable man who along with Suleyman ibn Ṣurad and the other penitents was killed in Ayn Al-Warda (Abṣar Al-Ayn 14). Ibn Athir considered him amongst Kufas' jurisprudents and the pious men.

2- Sura of Al-e Imrān : 169. 3- Kāmil ibn Athīr 183.4

decision, the helpers of Rafā'ah suddenly shouted. : O servants of God! Rush to your Creator for nothing is better than His satisfaction. We were informed that some group decided to return to Kūfa and the world in which they will survive no long. Then they attacked troops of Damascus and killed some of them.[1]

Abdullah ibn 'Aziz Kananī

While taking his little child, Muhammad with him, he came to the battlefield and fought. He asked for Bani Kanāna tribe which was in Damascus and gave his child to them to be returned to Kūfa. They gave him gaurantee of clemency but he, rejecting, attacked and was killed.[2]

Returning to Kufa

By falling of night and returning of Damascus troops to their garrison, Rafāát ibn Shadād delivered each wounded to their relatives and travelled along with the other people till they passed Khābūr.[3] The next day Hasīn ibn Numayr found them leaving the region and again returned. Rafāa'h had set a person named Abū Juwayrīyya along with 70 cavalries behind his helpers to back them and controled not to keep things belonging to them behind, till they arrived in Qirqīsiyā in which Zafar sent food and doctor to treat the wounded, asked them for staying in Qirqisiyā. Rafā'ah and his helpers stopped there for three days and taking provisions, they moved forward.[4]

Aid Forces

S'ad ibn Hazīfa along with the poeple of Madā'en moved to help the penitents. When they arrived in Hayt,[5] hearing of

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1- Tajārib Al-Umam 111.2. 2- Kāmil ibn Athīr 185.4.

3- Khābūr is the name of a great river which falls to the Euphrates. Also it is of the island territories. (Miraṣid Al-Itilā' 444) 4- Tajārib Al-Umam 112.2.

5- Ḥayt which is a small town beside the Euphrates and of Baqhdād areas and upper Anbār has many date palms and plenty of blessings. (Mu'ajam Al-Baldān 420.5).

Suleymān and his helpers' death, returned and met with Muthannī ibn Mukharraba and Basra people in Sundūdā'[1] who were coming to help them. They informed them of the events happened to the penitents and stayed there till Rafā'at ibn Shadād arrived his remaining helpers. They, mourning for the martyres of Ayn Al-Warda, stayed there a day and a night and then returned.[2]

The Report of the Penitents in Damascus

Hearing of Suleymān and his helpers' death, Abd -Al-Malak ibn Marwān sat on pulpit and said : "The Iraqī leaders whose chiefs were Suleymān ibn Ṣurad and Musayyib ibn Nujba and their two other heads - Abdullāh ibn Sa'd and Abdullāh ibn Wāl were killed. Hereafter, no problem is directed to Iraq and noone would oppose after them.[3]

1- Sundūdā is in the west part of the Euphrates and upper Anbār. Nowadays it is ruined and there is a footstep attributed to Ali ibn Abītāli (a) (Mirasid Al-Itilā' 853.2).

2- Kāmil ibn Athīr 185.4. 3- Kāmil ibn Athīr 186.4.

Chapter II

Mukhtar's Uprising

Who is Mukhtar?

Mukhtār who is the child of Abū Ubayd ibn Masūd Thaqafī was born in the first year. A.H.[1] His father one of the great men of prophet's companions was appointed as governor of Iraq in the year 13th A.H. and along with his child- Jabr ibn Abī Ubayd was killed in Yawm Al-jasr[2] at the beginning of Umar ibn Khattāb's caliphate.[3]

His mother-Rūma is the daughter of Wahāb ibn Umar ibn M'utab.

It's said when Mukhtār's father decided to marry, he was proposed of his tribe's girl but he did not accept. In dream, he was told to marry Rūma- Wahāb's beautiful daughter, not to be scolded. Describing his dream to his family and relatives, they encouraged him to do so. Thus he got married Wahāb's daughter. Rūma says : "When I got pregnant with Mukhtār, I dreamed someone recited these poems :

أَبْشِرِي بِالْوَلَدْ أَشْبَهُ شَيْءٍ بِالأَسَدْ
إِذَا الرِّجَالُ فِي كَبَدْ تَقَاتَلُوا عَلَى بَلَدْ
كَانَ لَهُ حَظُّ الأَشَدْ[4]

Having delivered Mukhtār, she dreamed the same person

1- Al- Istī'āb 1465.4.

2- Yawm Al-Jars is a war happened between Muslims and Fars near Hira. (Mu'ajam Al-Baldān 140.2).

3- Al-Isti'āb 1709.4.

4- For the child, good tidings be to you
to lion, the most similar he is, true
when men in trouble they drew
fighting strongly and fiercely due
gaining profit more he grew

telling Rūma : "Before this child begins to walk or be weaned, you name him Mukhtār who is of low greed and would have numerous companions (helpers.)

Mukhtār had four brothers named Jabr, Abū Jabr, Abulḥakam and Abū Umayya.[1]

His uncle named Sa'īd ibn Mas'ūd has been governor of Madā'en[2] on behalf of the commander of the Faithful(a). Also Mukhtār along with his uncle went to Madā'en and has been with him.[3]

Growing Period

Mukhtār had reached the age of 13, with his father Abū Ubayd participated in Qas Al-Nāṭif[4] war and was so eager to go to battlefield and fight. His uncle, Sa'īd ibn Masūd, prevented him from going to the battlefield.[5]

Individual Characteristics

Mukhtār was a brave man who did not fear anything, of a great wishdom and quick at repartee. He had praiseworthy virtues, great generosity, talent and easily understood the affairs with ingenuity and strong will. He was also sharp-sighted and celebrated due to being firm in battles[6], friendship with prophet's progeny and oppostion to enemies.[7]

Mukhtar from Imam's(a) Viewpoint

By referring to Imam's narrations, touches and questions answered by the Innocent about Mukhtār, we can find the fact that Mukhtār has been favored by the House(s). We mention some instances of these narrations :

1- Biḥār Al-Anwār 350.45.
2- Safīnat Al-Biḥār 435.1.
3- Biḥār Al-Anwār 352.45.
4- Qas Alnāṭif is war betwen Muslims and Fars. (M'uajam Al-Baldān 140.2).
5- Biḥār Al-Anwār 350.45.
6- Biḥār Al-Anwār 350.45.
7- Maqtal Al-Husayn of Muqarram 147.

Story of Revenge

1. It is narrated from Umar ibn Ali that Mukhtār send 20000 Dīnars to Ali ibn Al-Husayn (a). Hadrat accepted money and reconstructed 'Aqil ibn Abī Ṭālib's house and those were ruined, of Hāshimites, [1] by the agents of Yazīd.

2. Someone quoted Muhammad ibn Mas'ūd saying when the heads of Ubaydullāh ibn Ziyād and Umar ibn S'ad were brought to Hadrat Ali ibn Al-Husayn (a), he, prostrating, said : "I praise God for avenging my enemies." Then he praised Mukhtār and stated, "May God reward him."[2]

3. Abdullāh ibn Sharīk says : "I went to Hadrat Abi Ja'far Bāqir(a) in the feast of sacrifice (the ninth day of Lunar twelfth month). While he had leaned, I sat before him. At this moment, a man from Kufa entered. He wanted to kiss the hand of Imam Baqir (a), but Imam did not permit him. Then he asked : "who are you?" The man answered : "I am Abū Muhammad Ḥakam ibn Mukhtār." In the meeting, he sat st far from Ḥadrat Baqir(a). Stretching his hand toward the man, Imam (a) seated him near himself.

The man, the son of Mukhtār, said to Imam Baqir(a) : "The people say something about my father, but, swear to God, whatever you say about him is right and I don not care what the people say.:
Hadrat asked :"What they say?"
He answered : "They say that my father is a liar. But I accept whatever you order."
Imam Baqir(a) stated : "Glory be to God!" My father informed me that it was Mukhtār who had sent my mother's portion to her. besides was it not Mukhtār who reconstructed our homes, killed our killers and sought the revenge for us. May God bless his soul. Swear to God my father informed me that most of the time Mukhtār Ibn Abi Ubayd came to meet daughter of Amir

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1- Safinat Al-Biḥar 453.1.

2- Biḥār Al-Anwār 344.45; Jām'a Al-Rīwāt 221.2.

Al-Mu'minin, Fātima, mastering hadith and acquiring knowledge. And Fātima was respecting and honoring him. May God bless his soul. He insisted on truth, seeking it, killed our killers and sought the revenge for us."[1]

4. Sadir has narrated Imam Baqir (a) : "Do not curse Mukhtār because he killed our killers, sought the revenge for us, put the widows on marriage again and sent money to us in need."[2]

5. Manzar ib Jārūd has narrated Hadrat Sādiq (a) : "No women of Hashimites combed her hair and dyed herself with hena, until Mukhtār sent the heads of the killers of Husayn (a) to us.[3]

There are more than the narrations mentioned but, this is enough.

Mukhtar on the Lap of Ali (a)

It has been narrated by Aṣbaq ibn Nabāta : "One day I saw Amir Al-Mu'minin(a) put Mukhtār on his kness, caressing his head, saying : O! Kayyis! O! Kayyis!"[4] "O! clever, O! clever."

This statement of Amir Al-Muminin, who is about Medina of prophet's knowledge and is informed of the future, is a sign of what had been administered of punishment by Mukhtār to the killers of Imam Husayn (a) after his martyrdom. And regarding that the words of Amir Al-Muminin were always in his ears, Mukhtār had naturally a feeling of great responsibility toward Islam and Husayn. Eventually, he understands that this important mission lies in taking revenge the House of the enemies and the killers of Imam Husayn (a) for and his endeared.[5]

Mu'bed ibn Khalid

One day Mukhtār met Mu'bed and said : "The writers in

1- Behār Al-Anwār, 45.345.
2- Jāmil Al-Ruwāt, 220.20.
3- Biḥar Al-Anwar, 45.344.
4- Biḥār Al-Anwār 344.45.
5- Al-Shahid Moslim ibn 'Aqil of Muqarram 99.

their books, have made a mention of a man from the tribe of Thuqayf, who will rise up, killing the oppressors and seeking the revenge for the oppressed. His qualities have been also mentioned, of them I see all gathered in myself except two. First, it has been said that he is young. Whereas, my age has exceeded sixty. Next, he is said to be short in sight but my eyes are sharper than eagle."

Mu'bed said : "You, too, are young (because at that time, to be at the age of sixty or seventy was not considered as to be old) and about your eyes, do you know what will happen to them? Maybe something happens that makes you short in sight."

Happy with these words, Mukhtār said : "Maybe!"[1]

The Envoy of Imam in Mukhtar's Home

As mentioned before, Mukhtār ibn Abi Ubayd possessed a lot of good qualities and ethical virtues, not exclusive only to him. There were aslo other figures in Kufa, not having any superiority over Mukhtār in social situation, ethical virtues, greatness and influence, were at least on the same level as him.

Entering Kufa, Muslim ibn Aqil (a) chose Mukhtār's home and came to him.[2] But what the reason of this choosing was while there were other people like Mukhtār in Kufa, is worth discussing.

It has been written : "When Muslim entered Kufa on Shawwāl 5th, 60 (A.H),[3] he went to Mukhtār ibn Abi Ubayda's home.[4]

It should be said that apart from the qualities mentioned, Mukhtār possessed another quality that might be a reason of this choosing : His matchless and apparent defense of the House and Amir Al-Mu'minin's progeny and, his sincerity toward Alawites.[5]

1- Biḥār Al-Anwār 352.45.

2- Al-shahid Muslim ibn Aqil of Muqarram 98.

3- Muravvij Al-Zahab, 54.3. 4- Aa'lām Al-Warā, 222.

5- Al-Shahid Muslim ibn 'Aqil of Muqarram 98.

Mukhtar at the time of Muslim's Uprising

After the dispersing of the people around Mukhtār, Ubaydullah ordered to set a fire. He himself came in to the mosque into which his herald called the people to gather. Calling the people to obedience, he said : "We will be released from obligation to whomever gives Muslim ibn 'Aqil refuge." Then he ordered his guard chief, Ḥaṣin ibn Tamim, to inspect homes and the rallies, lest Muslim ibn Aqil leave Kufa. So Ḥaṣin ibn Tamim stationed his agents on the beginning of the road, arresting those who swore allegiance to Muslim ibn Aqil and prepared to rise up. Among them were Abdullah ibn Yazid Kalbi and 'Amārat ibn Ṣalkhab Azdi, who were jailed and were killed by Ḥaṣin ibn Tamim. Fearing them, he also jailed another group.

Mukhtār ibn Abi Ubayd Thaqafi and Abdullāh ibn Nufil ibn Harith ibn Abd Al-Muṭallib, who had risen up to help Muslim ibn 'Aqil (a).

At the time of Hadrat Muslim ibn Aqil's rising up, Mukhtār, holding in his hand a green-colored flag, was along with his companions in a village named Laqfā. There was also Abdullah ibn Nufil ibn Harith ibn Abd Al-Muṭallib, holding a red one in his hand. Arriving in front of the door of Kufa's mosque, known as Bāb Al-Fil, they became informed of the killing of Muslim and Hāni. They were said to come under the flag of Umar ibn Harith, who, after that, attested on their keeping themselves aloof from Muslim ibn Aqil. After thrashing them, Ubaydullah jailed both of them until Imam Husayn's martydom.[1]

Mukhtar and Maytham Tammar

Having brought a Maytham Tammār in front of Ubaydullah ibn Ziyād, his agents said to him that Maytham Tammar is one of the companions of Amir Al-Mu'minin (a) Ubaydulha asked his

1- Al-Shahid Muslim ibn Aqil of Muqarram 175.

agents : "Are you talking about this non-Arab?" They answered : "Yes".

Having talked to Maytham, Ubaydullah ordered them to send him to jail into which Mukhtār ibn Abi Ubayd had also been jailed. Maytham said to Mukhtār : "You will be released from jail, seeking the revenge for Imam Husayn (a). You will also kill this arrogant man whose jail we are now, treading with your own foot his face and his forehead."

Ubaydullah ibn Ziyād ordered his agents to bring Mukhtār out of jail and behead him. But Yazid sent a letter to him, ordering him to release Mukhtār because his sister had asked his husband, Abdullah ibn Umar ibn Al-Khattāb to intercede for his brother with Yazid. Therefore, Ubaydullah ibn Ziyād released him.[1]

Mukhtar after Penitents (Tawwabin)

After that Sulaymān ibn Ṣrad left Kufa along with his army, Mukhtār entered it, considering himself as an agent on behalf of Muhammad ibn Hanafiyyah to seek revenge for Imam Husayn(a).

The shiites of Kufa was followed Suleymān ibn Ṣurad, whereas Mukhtār called them to follow him. Whenever he was said that Suleymān ibn Ṣurad was the Shaykh of the shiite, he replied : "As your leader, he is not a suitable person and because he is not aware of the techniques and the tricks of fighting, he will kill himself. "But the shiites did not approve of him.[2]

It was said that one day Mukhtār said to Abdullah ibn Zubayr : "I know a group of people that, if a wise and learned man becomes their leader, can make a strong force of them to fight with the people of Damascus.

Abdullah ibn Zubayr asked : "Who is this group?"

Mukhtār answered : "The shiites of Ali (a) in Kufa".

1- Sharh Nahj Al-Balāgha, ibn Abi Al-Ḥadid, 293.2.

2- Tajārib Al-Umam, 97.2.

After that Abdullah ibn Zubayr sent him toward Kufa. In an area of Kufa Mukhtār dismounted his horse, weeping for Husayn(a) and mentioning his tragedy. Then the shiites of Kufa came after him and transfered him to the center of the town while a large group of people[1] accompanied him.

Fearing their lives, Bani Umayyids became fully aware of Mukhtār's purposes and understood that the shiites of Ali (a) are with him. Umar ibn Sa'id, Shabath ibn Rab'i and Yazid ibn Hāris the killers of Imam Husayn (a), along with another group of the supporters of Bani Umayyids gathered around Abdullah ibn Yazid, who was appointed as the governor of Kufa on behalf of Ibn Zubayr, saying to him : "Mukhtār has entered Kufa, taking the oath of allegiance from people secretly. He will be much stricter than Suleymān ibn Surad with you and, we will not be in secure if he suddenly attacks and kills all of us. So it is advisable to arrest and jail him."

Abdullah ibn Yazid considered this as a good idea. So his agents suddenly went after Mukhtār, taking him captive and putting chains on his neck. They also wanted to take him in jail bare-footed, Abdullah ibn Yazid did not accept that. So they brought a horse, and rode him, and then in jail they chained him.

There he was saying : "Swear by God who has created the seas, the deserts, the trees and the people and swear by the favored angels and the apostles, to kill so many of these arrogant people until I can heal the hearts of the friends of Muhammad's progeny and to kill so many of this group with swords and spears to hold the foundation of Islam straight.[2]

Letter of Mukhtar

Being in jail, Mukhtār was informed that the rest of the companions of Suleymān ibn Surad has returned to Kufa. So he wrote a letter to them with his contents : "But then be happy that

1- Kāmil ibn Athir 173.4. 2- Farsān Al-Hayjā' 214.2.

your reward will be great and God will forgive you. Because you performed Jihad with the enemies of Islam, and both God and His Apostle are satisfied with this movement. Suleymān ibn Surad fulfilled his duty, and God took his spirit joining it with the spirits of the prophets, the martyrs and the righteous men. But he was not the right man with whom you became victor. I am your trustworthy and I am the commander of the army. I have the mission of killing the arrogant men, and their capturing, killing of the oppressors and to take revenge of them. And I am the one who will hold them captive. So be happy and ready. May good tidings be on you! I call not only you and her to the Holy Book of God and the tradition of Prophet, and to revenge for the House, but also to defend the weak and to fight with the enemies.[1] Having read the letter, Rafaa't ibn Shadād, Muthanni ibn Mukharraba, Sa'd ibn Ḥazifa fah, Yazid ibn Anas, Aḥmar ibn Shamiṭ, Abdullah ibn Shadād and Abdullah ibn Kāmil dispatched Abdullah ibn Kāmil to jail in front of Mukhtār. He said to him : "We will do as you like. If you like, we could come and release you. "Mukhtār became happy and said : "I will be released in these days."[2]

Out of Jail

Mukhtār sent his male slave to Medinā to ask Abdullah ibn Umar to intercede with Yazid for releasing him, becouse he has been jailed innocently. Abdullah ibn Umar wrote a letter to the government of Kufa :

"You know that Mukhtār is my relative and you are my friend. So considering our friendship, I want you to release him after reading this letter. Both of the governors of Kufa, Abdullah ibn Yazid and Ibrāhim ibn Muhammad read the letter. So they sent after Mukhtār. He was brought to them and was released from jail. He had been there for a while on oath not to rise up.

1- Tajārib Al-Umam 113.2. 2- Kāmil ibn Athīr, 211.4.

Otherwise, he must slaughter 1000 camels (in accordance with Islamic law) and set free all of his slaves.

After they set free, they found there is something better than my oath, then it is worthwhile to do that and pay the atonement of my perjury. How fool they are! They wanted to threaten me by killing 1000 of my camels, while to me it is nothing and I do not fear of paying its cost. And about my slaves, I like, to reach my aim, having no slave any more.[1]

After that the shiites of Kufa were coming to Mukhtār, swearing allegiance to him, until he faced a critical condition and had a strong purpose. Abdullah ibn Zubayr dismissed Abdullah ibn Yazid and Ibrāhim ibn Muhammad , appointing Abdullah ibn Muti'a as the governor of Kufa instead of them.[2]

Abdullah ibn Muti'a

Abdullah ibn Muti'a entered Kufa on Ramaḍān 25th, 66 A.H, appointing Ayās ibn Madārib as the commander of his forces. Then he ordered him to have a good behavior and to be strict with the enemies.

After sitting on the pulpit, Abdullah ibn Muti'a performed this sermon. "Abdullah ibn Zubari has appointed me as the governor of your town to toll the taxes, but not to send its surplus out of your town without your satisfaction. I have also the duty to adhere to the will of Umar ibn Khattāb, and to follow the tradition of Uthamn ibn Afān. So be pious and do not make disunity and do not allow the fool people to make sedition. If you did so, good to you if not, then blame yourselves, not me."

Sā'ib ibn Mālik Ash'ari stood up, saying : "As for taking out the properties, we will never give our consent to send them out of town, and about the traditions of Uthmān and Umar ibn Khattāb, we do not need them and we will not accept any tradition except that of Ali ibn Abiṭālib (a) who lived amonus, adhering to that

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1- Tajarib Al-Umam, 119.2. 2- Tajarib Al-Umam 119.2.

tradition until his passing away."

After that Yazid ibn Anas stood up and said : "Sā'ib is right". Abdullah ibn Muti'a said : "I will practice the same tradition you like."[1] Ayas ibn Madārib said to Abdullah ibn Muti'a, "sā'ib ibn Mālik is a chief of Mukhtār's helpers. Send after Mukhtār to come to you and as he comes, arrest and Jail him to have the people's affairs straight. Because he has gathered forces, intending to rise up."

The Conspiracy of Arresting Mukhtar

More than twenty thousand of people adhered to Mukhtār, including most of Hamdān's progeny and the non-Arabs known as Ḥamrā' (the red) because of the redness of their faces, who were living in Kufa.

Hearing this news, Abdullah ibn Muti'a ordered Zā'id ibn Qudāma and Husayn ibn Abdullah Barsami to bring Mukhtār to him.[2] So they went after Mukhtār, saying to him : "Respond to Amir now!"

As Mukhtār intended to go with them, Zā'id recited this verse : "O Apostle! Remember when the unbelievers conspirated

"وَاِذْيَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ اَوْ يُخْرِجُوكَ"[3]

"Implying that they have conspired to arrest you"

Mukhtār put out his clothes, and wore a Qaṭifa (towel dress) and started trembling. Then he said : "I do not feel well. Go back and inform Amir of my sickness."

They both returned, informing Abdullah ibn Muti'a of Mukhtār's sickness. So Ibn Muti'a, abandoning his decision, set him free.

'Abd Al-Rahman ibn Shurayḥ

Intending to rise up in Kufa Muharram, Mukhtār assembled

1- Kāmi ibn Athīr 212.4

2- Farsān Al-Hayjā' 216.2.

3- Sura of Anfāl : 3.

his helpers in the houses around his residence. At this time, a noble companion of Shabām[1] named Abd Al-Rahmān ibn Shurayh met with Sa'īd ibn Manqaz, Sa'ar ibn Abi Sa'ar, Aswad ibn Jirād and, Qudāmma ibn Mālik Jāshami , them : "Mukhtār intended to rise up along with us in Kufa. But we are in doubt whether he is the envoy of Muhammad ibn Hanafiyya. So we should go to Muhammad ibn Hanafiyya and inform him of the purpose of Mukhtār. If he permitted us, we will support him, if not, then we will keep aloof of Mukhtār, because nothing is more honourable and dearer than the safety of our religion."
They all accepted his suggestion.[2]

Meeting with Muhammad ibn Hanafiyya

So this group, led by Abd Al-Rahmān ibn Shurayh, left for Medinā. Aswad ibn Jirād says : "We told Muhammad ibn Hanafiyya that we have a need."
Muhammad ibn Hanafiyya asked : "Is your need secret?"
We answered: "Yes"
Then he said to us : "So wait a minute."

After making a short pause, she left the meeting, sitting alone in a corner. Then he called on us, and we went to him again. Starting his speech by praising God, Abd Al-Rahmān ibn Shurayh addressed Muhammad ibn Hanafiyya. "God has offered you the House , superiority over us, and has honoured you for Prophetic Mission (Nabuwwat). These people are greatly indebted to you. Those who do not respect your rights, surely will lose. The tragedy of Husayn (a) came to you in particular, and to the Muslims in general. Mukhtār has come to us, claiming that he

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1- A subdivision of the tribe of Hamidān.

2- Kāmil ibn Athīr, 213.4.

At that time most of the shiites were of the unfaithful believing in the Imamat of Muhammad ibn Hanafiyya. Of course there were many people who believed in the Imamat of Hadrat Zayn Al-Abedin. But the land tax and providing weapons were handled by Zubayr progeny, Bani Umayyids and Khawarij (Farsan Al-Hayja 216.2).

is your envoy. He called us to the Holy Book of God and the tradition of the prophet and to seek revenge for the House and to defend the weak. Swearing allegiance to him, we thought it is better to come to you and inform you of his claims. If you order us, we will obey and help him if not, we will keep aloof of him."

After hearing everyone's words, Muhammad ibn Hanafiyya said : "But then you mentioned that God, granting whoever He wants, has bestowed on us supremacy. So I praise God, who is tremendously grace. And about the tragedy of Husayn (a) came upon us, surely this tragedy and martyrdom had been written in the strong Book of God, and it was God's mercy bestowed on him. By this, God upgraded one group, demoting the other, and the commands of God are foreordained. And you mentioned a man who called you to seek revenge for us. Swear by God, I like Him to take revenge of our enemies by any one of His Creation. I tell this, asking for God's mercy for both you and myself."

Aswad ibn Jirād has said : "We informed the others of Muhammad ibn Hanafiyya's permission, and told them that if he was not satisfied, he would surely order us not to help Mukhtār.[1]

Seeking Approval of Imam Sajjad (a)

Ibn Nimā has quoted Muhammd ibn Hanafiyya. Let's go to son of my brother, who is the Imam of you and me." They go to him, explaining their things. Then Ḥadrat Sajjād stated to Muhammad ibn Hanafiyya : "O my dear uncle! If a male-slave biases for our family, rising up to help us, it is obligatory to the people to help him. I assign this completely to you, so perform it as you deem advisable". After hearing the words of Imam Sajjad, they left there, and said to the other people : "Imam Zayn Al-Abedin (a) and Muhammd ibn Hanafiyya have permitted us to obey Mukhtār, not to withhold our help from him."[2]

1- Tajārib Al-Umam, 119.2. 2- Bihār Al-Anwār, 365.45.

Returning to Kufa

Being informed of their going to Medinā, Mukhtār became sad, thinking they may return while Muhammad ibn Hanafiyya withhold his permission from them, and so they may cause the shiite of Kufa to be dispersed.

Returning to Kufa, and before going their homes, they went to Mukhtār.

Muhktār asked them : "what is it?"

They answered : "we have been ordered to help you."

Mukhtār said : "Allah O-Akbar" and then ordered to bring the shiite to him.

He said to the group who had gathered around him : "A group has gone to Medina to Muhammad ibn Hanafiyya. After telling that I am his envoy, he has ordered to obey me and to respond to my call to seek the revenge of their enemies for the House.[1]

The Confirmation of 'Abd Al-Rahman ibn Shurayh

After Mukhtār's speaking, the group leader that had gone to Medina to Muhammad ibn Hanafiyya, Abd Al-Rahmān ibn Ṣhurayh, stood up and confirmed his words.

He said : "Intending to clear up the truth for all of the people, we went to Medina to Mahdi, son of Ali (a) and asked him about the uprising and what Mukhtār was calling us to. He ordered us to help him in reaching his aim for which he is going to rise up. So we turned happy and fully confident, not being dubious any more. Now, we will perform jihad against our enemy with a deep insight. You, present ones, do inform the absent to be ready."

After that, those who had gone to Medinā stood up one by one, and confirmed the calling of Mukhtār and his rising up as Abd Al-Rahmān.[2]

1- Kāmil ibn Athīr, 241.4. 2- Tārikh-e Ṭabari, 608.8.

Calling Ibrahim ibn Malik Ashtar for Help

A group of Mukhtār's helpers said to him : "The nobles and the heads of Kufa along with Abdullah ibn Muti'a have intended to start fighting with you. If Ibrāhim, son of Mālik Ashtar, who is a brave man and who is son of a great man with a large, noble and respectful family joins hands with us, by the approval of God, we hope to defeat our enemies."

Mukhtār said : "So meet Ibrāhim and call him to help us."

They came to Ibrāhim, informing him of the issue and asking for help.

They said to him. "Your father, Mālik Ashtar, was a helper and a friend of Ali (a) and the House."

Ibrāhim said : "I responded to your calling to seek the revenge for Husayn (a) and the House provided that you accept me as your Amir."

They said : "It deserves you to be our Amir but it is not possible, because Mukhtār has been ordered on behalf of Mahdi (Muhammad ibn Hanafiyya) to start fighting with the enemies, and we, too, have been ordered to obey him." Ibrāhim kept silent, not replying to them.

Then they returned to Mukhtār, telling the story to him.[1] So three days passed. Then Mukhtār along with a group of his helpers among whom were Shu'abi and his father, came to Ibrāhim. After making a place for Mukhtār, Ibrāhim seated him there, and he himself sat beside him. Mukhtār said to Ibrāhim : "Here it is the letter of God's Hujjat (Proof of God), Mahdi Muhammad ibn Ali Amir Al-Mu'minin, who is the best one and who is the son of the best one after the prophets. He has wanted you to help us. If you do so, then you benefit - if not, then surely God makes His messenger and the House needless of you."

After that Mukhtār gave the letter to Shu'abi

when Mukhtār finished his speaking, Shu'abi gave the letter to

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1- Kāmil ibn Athīr, 215.4.

Ibrāhim. Ibrāhim opened the letter. It was a long letter that was written : "In the name of Allāh, All-Compassionate, All-Merciful. This letter has been sent from Muhammad Al-Mahdi to Ibrāhim ibn Ashtar. Peace be upon you! I chose and sent Mukhtār to you, ordering him to fight with the enemies and to seek the revenge for the House. So you and your tribe do help him."

And at the end of the letter, Ibrāhim had been persuaded to help and cooperate with Mukhtār.

After ending the letter, Ibrāhim said to Mukhtār: "Muhammad always writes his name and his father's name in his letters. But in this one, it has been just written Muhammad Al-Mahdi!"

Mukhtār said : "It was that time and now is another, so the situation has necessitated writing in such a manner.

Ibrāhim said : "Who knows that this letter has been sent from Muhammad ibn Hanafiyya to me?"

Then Yazid ibn Anas, Ahmar ibn Shamit and Abdullah ibn Kāmil attested that this letter has been sent to him from Muhammad ibn Hanafiyya."

Shu'abi said : Everybody except my father and me that had not any information about that."[1]

Ibrahim Swears Allegiance to Mukhtar

Shu'abi had said : "After that, all of them execpt my father and me, attested that the letter has been sent from Muhammad ibn Hanafiyya to Ibrahim, he left his place up in the meeting, seating Mukhtār there.

Then he said to him : "Give me your hand to swear allegiance to you."After that he ordered to bring fruit and sherbet of honey. After eating fruit and drinking sherbet, we all left here, coming with us Ibrāhim ibn Mālik Ashtar. Mukhtār mounted his horse, accompanying him Ibrāhim to his house."

1- Bihār Al-Anwār, 366.45.

Shu'abi then has added : Retuning from there, Ibrāhim held my hand, asking to accompany him to his house.
Then he said to me : "Why didn't you and your father attest to the validity fo the letter! Do you think they had given false witness?"

I said : "Those attested to the letter are all the recitationer descendants of prophet and are the great men of Kufa and Arab horse riders. They say nothing but the truth."

Ibrāhim said : "I say that I do not believe in the attesting of this group. However, I have the same opinion as them. I like rising up along with them until the end of this case. But I did not make Mukhtār aware of what I have in my heart."

Then Ibrāhim said : "Write down their names because I do not know all of them."

So he wrote down on a paper. "In the name of Allah, All-Compassionate, All-Merciful. This is what on is Sā'eb Ibn Mālik , Zayd ibn Anas, Aḥmar ibn Shamiṭ and, Mālik ibn Ūf- and he mentioned all of them - attested that Muhammad ibn Ali has written a letter to Ibrāhim ibn Ashtar, ordering him to help Mukhtār in rising up to fight with the enemy and to seek the revenge for the House and to this group that has attested the letter is from Muhammad ibn Hanafiyya, Sharāhil ibn Abdullah, Abu Amir Shu'abi, Abd Al-Rahmān ibn Abdullah and, Ammār ibn Sharaḥil attested."
I asked him : "What do you want to do with this paper?"
He answered : Let it be a secret!"
Every night Ibrāhim was going to the house of Mukhtār, staying there late at night. During this time, he was managing the affairs concerning uprising until they had a strong purpose to rise up.[1]

Mukhtar Rises up

Madā'eni has said that Mukhtār ibn Abi Ubayd rose up in Kufa on Wedensday nights fourteen days to the end of the month

1- Tajarib Al-Umam, 124.2.

of Rab'i Al-Akhar, (66 A.H).[1]

The people swore allegiance to him for four things :

1- The Holy Book of God

2- The Tradition of the Prophet

3- Seeking the Revenge for the Blood of Imām Husayn (a) and the House(s) .

4- Defending the weak

The poet says :

وَلَمّا دَعَا الْمُخْتارُ جِئْنا لِنَصْرِهِ عَلَى الخَيْلِ تَرْدىٰ مِنْ كُمَيْتٍ وَاَشْقَرا

دَعا يا لِثاراتِ الحُسَيْنِ فَاَقْبَلَتْ تُعادِي بِفُرْسانِ الصَّباحِ لِتَثْأَرا[2][3]

Ayas ibn Madarib

Coming to Abdullah ibn Muti'a, Ayās ibn Madārib said : "Tonight or maybe tomorrow night, Muhktār is going to rise up. So I sent my son to the Kunasa[4] of Kufa. You should send to every part of Kufa, a man along with a group of your helpers fearing them not to rise up.

After that Ayās left there along with his forces. Abdullah ibn Muti'a called a man named Abd Al-Rahmān ibn Sa'id ibn Qays, saying to him : "Guard your tribe and let them not rise up. "Then he dispatched another group, saying to them to prevent their tribes from rising up along with Mukhtār. Dispatching Shabath ibn Raba'ie, he said to him : "As you heard their voice, go toward them and pay attention to them.

It was Monday, Rab'i Al-Akhar, 12th.

Forces gathered in Jabābayn[5]. After evening, Ibrāhim ibn

1- Muskuwiya Razi has mentioned the time of Mukhtar's rising up on Thursday night. Rabi'a Al-Awwal, 14th, 66 H. (Tajarib Al-Umam, 125.2).

2- Riding black, white and red horses

we turned to fight along with morning horses

"O revengers of Husayn! Mukhtar chanted

We came to take revenge and we accepted 3- Biḥār Al-Anwār, 333.45.

4- The name of a place the rubbish is dumped.

5- It is the plural form of Jabāba that means cemetry; It also means desert or the place of public prayer out of the town.

Ashtar, intending to go to Mukhtār, left his home. He had been reported that everywhere in the town, in the streets, bazaar and, around the palace is full of enemy forces.

Hamid ibn Muslim, a friend of Mālik Ashtar's who every night went to Mukhtār, has said : "Tuesday night, after evening, Ibrāhim and I left his home to go to Mukhtār. Along with Ibrāhim, we were one hundred people, making our swords belted and having no weapon except sword, I said to Irbāhim : "Do not go from the bazaar because the soldiers of ibn Muti'a have taken it under their control. So it is advisable for us to go from the alleys of Bajila toward the house of Mukhtār, not to face the forces of ibn Muti'a." Not fearing to face them, Ibrāhim, who was a brave man said : "Swear by God, I will pass across the house of Umar ibn Harith and I will go from there toward the palace and bazaar and through the swordys to spur fear in the heart of enemy, and to make them understand that they are not important to us."

We passed through Bāb Al-Fil and arrived to the house of Umar ibn Ḥarith. Passing there, we faced Ayās ibn Madārib along with his armed forces.

He asked : "Who are you?"

Ibrāhim answered : "I am the son of Mālik Ashtar."

Ayās asked again : "Who are these people along with you, and what is your purpose. I have been informed that you pass across here every night! So I am dubious about you and I should take you to Amir to give his opinion about you."

Ibrāhim said : "Open space and let us go!"

Ayās said : "Swear by God, I do not permit you to go."

There was a man with Ayās from the tribe of Hamdān called Abu Qaṭan. The commanders of the army with whom he was friendship respected him. He was also a frined of Ibrāhim. There was long spear with him. When Irbāim called him, Ayās thought that he wanted to let Abu Qaṭan intercede to set him free. Ibrāhim took the spear from Abu Qaṭan and said : "Your spear is very long!" Then he hit the throat of Ayās ibn Madārib with that

spear, then he ordered one of his helpers to dismount his horse and behead him. He did so and beheaded Ayās ibn Madārib.

The helpers of Ayās ibn Madārib dispersed and came to Ibn Muti'and told the story to him. So he appointed Rāshid, the son of Ayās, the commander of his soldiers instead of his father.

Ibrahim came toward the house of Mukhtār, entering it .
He said to Mukhtār : "Although we were supposed to rise up Thrusday night there something happened that made us rise up tonight.
Mukhtār asked : "What has happened?"
Ibrāhim answered : "Ayās ibn Madārib blocked the way to us, intending to arrest me. So I killed him, and his head is now in the hands of my companions in front of the door.

Mukhtār said : May God give good tidings to you! This is the first step in the way of victory. God willing.[1]

The Command of Rising up

Mukhtār sent Sa'id ibn Munqaz to set a fire on the roof, and ordered Abdullah ibn Shadād to chant the solgan of "O! Manṣūr died," in Kufa, to gather his companions and helpers. After that he ordered Sufyān ibn Layli and Qudamat ibn Mālik to chant the slogan of : "O! The revengers of Husayn (a)!" Then Mukhtār himself wore his armour.
Ibrāhim said to him :"The force of Abdullāh ibn Muti'a has established in Kufa. Maybe those who have sworn allegiance to us can not join us. So I am going around Kufa along with my helpers to call them with chanting our slogans to gather. If anyone comes, say him to stay and defend you against the soldiers of Ibn Muti'a."

Mukhtār said : "Hasten, but be careful not to go toward their Amir and do not fight with them unless they start attacking you."

1- Tajārib Al-Umam 125.1.

Attacking the Army of Zaḥr ibn Qays

Ibrāhim left there along with his helpers and went to his own quarter. His helpers, there gathered around him. After walking to to gether late at night in the alleys of the town, while preventing from going to the places of Ibn Muti'a's army, they reached in front ot Sakūn mosque, into which a group of leaderless soldiers of Zaḥr ibn Qays had established. Ibrāhim attacked them and forced them to retreat. He chased them, saying : "O God! You know that we have risen up for the sake of your House. So give us victory over them."

Ṣawyd ibn Abd Al-Raḥman

Defeating them, Ibrahim returned to Athir square. He stood there and called them with his slogans. Sawyd informed of their defeat, came toward Ibrāhim, (ibn Abd Al-Rahiman, a commander of Ibn Muti'a's armies) and his forces hoping to defeat them and gain promotion and dignity in the presence of Ibn Muti'a. Ibrāhim said to his helpers : "O The a rmy of God! Dismount your horses. You deserve victory more than these evil-doers, who've shed the blood of the House."

The helpers of Ibrāhim got off their horses, attacking the army of Sawyd ibn Abd Al-Rahmān and defeating them. So they retreated to Kunasa.

The helpers of Ibrahim said : "It is better to chase them."

Ibrāhim said : "No, we should go toward Ibrāhim and help him. Maybe he is now fighting with a group of enemies. If he and his helpers know that we help him, they feel stronger.[1]

Ibrāhim was coming along with his helpers toward the house of Mukhtār. Near there, they could hear a group of people, shouting and fighting with each other. Mukhtār had ordered Yazid Ibn Anas to confront with Shabath ibn Rabai'a, who had

1- Kāmil ibn Athir, 218.4.

come from the part of Sabkha and had placed Aḥmar ibn Shamiṭ to fight with Hejāz ibn Abjar, who had attacked Mukhtār and his helpers.

When Ibrahim came there from the side of Dār Al-Amara palace, the helpers of Mukhtār were fighting, aware of Ibrāhim's coming from their behind, Hajjār and his companions fled their situations, dispersing in the alleyes before the arrival of Ibrāhim and his helpers.

Mukhtār's helpers attacked Shabath ibn Rab'i, forcing him to retreat from his situation. Then he came to Ibn Muti'a, and said : "Do call your other commanders and gather the people, Dispatch them toward this group to fight them, but be cautious to dispatch those you are confident that can confront with them, because this group has a strong purpose and Mukhtār has risen up. Being informed that Shabath ibn Rab'i has asked Ibn Muti'a to assemble the commanders and the people and to dispatch them to fight him. Mukhtār along with a group of his helpers went behind "Dayr Hend" near Bustān Zā'eda in Sabkha.

Abu Uthman Nahdi and the Tribe of Shakir

K'ab ibn Abi K'ab had blocked the beginning of the roads, preventing the tribe of Shākir to come out of their homes. At this time, Abū Uthman Nahdi along with a group of his helpers arrived there, chanting the slogan of "O revengers of Husayn (a) or "O Mansūr die." Then he adressed the people : "O guided tribe! Know that the trustee of Muhammd progeny (Mukhtār) has risen up and now he is in "Dayr Hend". He has dispatched me toward you both to call you to help him and to give you good tidings.

The tribe of Shākir came out of their homes, chanting the slogan of "O revengers of Husayn!". "They forced K'ab ibn Abi K'ab to retreat and set the roads free. So they could go toward Mukhtār and his helpers.

The Tribe of Khath'am

Abdullāh ibn Qurād too, along with about two hundreds of the people of Khath'am's tribe came out of home to join Mukhtār. K'ab ibn Abi k'ab blocked the way to them. But when he understands that they are the relatives of his own tribe, he let them go. There was also the tribe of Shabām that joined Mukhtār.

Before daybreak, out of 12000 men swore allegiance to Mukhtār, 3800 men had come around Mukhtār. In the time of sunrise, Mukhtār organized them.[1]

Gathering in the Mosque

Abdullah ibn Muti'a dispatched a group of his agents to the square of the town, calling the people to gather in the mosque. When the people gathered in the mosque, Abdullah ibn Muti'a dispatched 3000 of them along with Shabath ibn Rab'i and 4000 of the guardsmen along with Rashid ibn Ayās to fight with Mukhtār.

After performing the morning prayer, Mukhtār became informed that Shabath ibn Rab'i along with 3000 soldiers are coming to fight with him. A few minutes later, S'ar ibn Abi S'ar, one of Mukhrār's helpers came, informing him of the dispatching of Rāshid ibn Ayās.

Mukhtār dispatched Ibrāhim ibn Mālik along with 700 cavalry men and 600 infantry men toward Rāshid ibn Ayās, and dispatched Na'īm ibn Hubayra along whith 300 cavalry men and 600 infantry men to fight with Shabath ibn Rab'i, saying to them. "Rush in fighting and be careful not to be targetted by the enemy because they outnumber you."

Killing of Na'im

Na'im ibn Hubayra appointed S'ar ibn Abi S'ar as the commander of the cavalry, and he himself went with the infantry

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1- Tajarīb Al-Umam, 129.2.

to fight with the forces of Shabath ibn Rab'i. They fought heavily until noon, defeating the helpers of Shabath an forcing them to flee back their homes.

Shabath recalled his helpers to resist and encouraged them to fight. So a group of them returned, attacking dispersed helpers of Na'im and defeating them. But Na'im himself resisted untill he was killed.

S'ar ibn Abi S'ar along with a group of his helpers were taken captive. Shabath and his soldiers released the Arabs and killed the non-Arabs and slaves.[1]

Besieging Mukhtar

After that, Shabath ibn Rab'i moved toward Mukhtār, surrounding him and Yazid ibn Anas. At this time, Abdullah ibn Muti'a dispatched Ibn Ruyam along with 2000 soldiers from the part of "Sikkat Al-Luhhamī"[2] to station on the beginning of the ways.

Mukhtār dispatched Yazid ibn Anas along with cavalry, fighting himself along with the infantry with Shabath ibn Rab'i who had attacked them twice until that time.

The Words of Yazid ibn Anas

Yazid ibn Anas made a speech, encouraging his helpers to fight. He said : "O The shiites! Do you remember] in the past they killed you, cut your hands and feet, blinded, and hanged you on the branches of date palm for the love of the House? You were in your homes, obeying your enemies! Now could you imagine what will happen if they overcome your today? I swear by God that they will not leave any one of you alive! They will kill you in patience. They will have such a bad behaviour with your

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1- Kāmil ibn Athīy, 220.4.

2- In fact, Sikka means a straight way. But here it means an alley or a quarter in Kufa, as "Sikkat Al-Estafānūs" which is a place in Basra. (Mu'ajam Al-Baldān, 231.3.)

properties, children and your family that death would be better. I swear by God that nothing will save you except your honesty, resistance and your blowing with your swords on the crown of their heads. So try to make the difficulties easy to yourself, and be ready to attack the enemies. So when I shook my head twice, attack them."[1]

Killing of Rashid ibn Ayas

Ibrāhim appointed Khazimat ibn Naṣr as the commander of cavalry and he himself moved ahead with the infantry. After a while, they faced Rāshid ibn Ayās along with his 4000 soldiers. Ibrāhim said to his forces :"May not the excessive number of the enemy weaken you! I swear by God that many a time one brave man is better than ten. And do not forget that God is with the patient.

Then there started a heavy fighting between the helpers of Ibrahim and the forces of Rashid. Suddenly, Khazima made an attack on Rashid ibn Ayas, killing him and shouting : "I swear by the God of K'aba that I killed Rāshid."

After the killing of Rashid, his helpers dispersed. Then Ibrāhim and Khazima moved toward Mukhtār along with their forces, dispatching sooner a man to give the good tidings of Rashid's killing to Mukhtār.

Being informed of Rashid's killing, Mukhtār said Allah-o-Akbar, so did his helpers. This news raised the morale of Mukhtār's helpers, whereas the army of ibn Muti'a was weakened by Rashid's killing.[2]

Hassan ibn Qa'id

Abdullah ibn Muti'a dispatched Hassān ibn Qa'id ibn Bakir along with a huge army to confront with the forces of Mukhtār, blocking himself the way to Ibrāhim to force him to retreat to

1- Tajarīb Al-Umam, 132.2.

2- Kāmil ibn Athīr, 222.4.

"Sabkha". So Ibrāhim dispatched Khazima ibn Naṣr along with cavalry to fight with him, he himself attacked along with the infantry that huge army and defeated them.
Hassān ibn Qa'id was behind his forces to support them, but when they fled, Khāzima attacked him. Coming near him, Khazima knew him and said :
"O! Hassān, I know you. so save your life."
Hassān's [feet] slipped and he fell on the ground while fighting and the people surrounded him. Khazima said to him loudly : "Kill not yourself. I promise you safe conduct."

Then he came and stood beside him, scattering the soldiers around him. At this time Ibrāhim came and Khazima said to him: "I gave safe conduct to Khazima."
Ibrāhim said : "You did good."

After ordering to bring the horse of Hassān, Khazima rode him on his horse and said to him. "Go and join your family" while Ibrāhim was moving towards Mukhtār and his helpers, Shabath ibn Rab'i had surrounded Mukhtār and Yazid ibn Anas. Seeing Ibrāhim, Yazid ibn Hārith, one of the commanders of ibn Muti'a, came forward, to prevent Ibrāhim to pass. So Ibrāhim dispatched a group of his helpers along with Khazima to encounter him and he himself moved toward Ibn Rab'i. When the companions of Shabath saw Ibrāhim, they gradullay withdrew. Ibrāhim neared them, attacking and forcing them to retreat. From the other part of the battlefield, Khazima made an attack on Yazid ibn Hārith, defeating them.

Having accepted defeat and fleeing "Sabkha", the army of Ibn Muti'a came to Kufa to his Amir. At this time he also became aware of Rāshid ibn Ayās's killing, so his heart was filled with terror!

Suggestion of Umar ibn Hajjaj

Umar ibn Hajjāj said to Abdullah ibn Muti'a : "O man! Kill not yourself. Go toward the people and call them to fight with

your enemy. You have a lot of supporters while this rebel group is few. I am the first one who will respond to your calling. By the way, my tribe and the others will support you."

The Sermon of Ibn Muti'a

Abdullah bn Muti'a performed a sermon, persuading the people to fight. He said : "O people! Defend your town and your Haram and do not permit them to take your property and interest. I swear by God that those not haveing any right in your interests will save it among themselves. I became informed that 500 of them were your liberated slaves. Remember, if their number increases, you would soon lose your honor and power."

At this time, Yazid ibn Hārith was trying to prevent Mukhtār and his helpers to enter Kufa.[1]

Surrounding Ibn Muti'a

Mukhtār and his forces being out of the town were prevented by the soldiers of ibn Muti'a, who from top of the roofs were shooting on them, to enter the town. So Mukhtār decided to circle the town and enter it from the cemetry of the quarters of "Mazina", "Aḥmas" and, "Bariq". The houses of these tribes were apart from the town.

When the people of these tribes understand that the helpers of Mukhtār are thirsty, they welcomed them, offering them water.[2]

Mukhtār said : "Here is a very good place for fighting". Ibrāhim said : "Now that God has defeated our enemies and has put fear on their hearts, we should not stay here and let them come toward us. Instead, we should be going to the town and surround ibn Muti'a and the palace of Dār Al-Amara".

Happy with his suggestion, Mukhtār confirmed the idea of Ibrāhim. Then he said to the elders to stay in the battlefield. The heavy tools were also left there, guarded by Abū Uthman Nahadi'

1- Tajarib Al-Umam, 133.2. 2- Nafs Al-Mahmum 582.

while the rest of the army entered the town.[1]

Entering Kufa

Entering Kufa, Mukhtār and his soldiers arrived to "Thuwariyyin" first. At this time, Umar ibn Hajjāj Zubaydi blocked the way to them along with 2000 cavalry men. Ibrāhim intended to fight with them, but Mukhtār sent a message to him, saying : "Move toward your destination and leave them to us. We will fight with them : "Then he ordered Yazid ibn Anas to fight will Umar ibn Hajjāj with his forces. Ibrāhim moved toward Dār Al-Amara palace with Mukhtār following him. Arriving the alley of Ibn Muhraz, the way was blocked to them by Shimr ibn Zill Jawshan and 2000 cavalry men. Mukhtār ordered one of his commanders named Sa'd ibn Munqaz to fight with them, and ordered Ibrāhim ibn Ashtar to move toward Dār Al-Amara palace.[2]

Nufil ibn Masahiq

When they reached the Shabath quarter, Nufil ibn Masāḥiq along with 5000 cavalry men blocked the way on them the herald of Abdullāh ibn Muti'a had already announced in the town that all the people should join the army of Nufil ibn Masāḥiq. Facing this huge army, Ibrāhim ordered the cavalry men to dismount their horses and put them next to each other, and fight with the enemy. Then he said to them : "Do not be afraid if you heard that Shabath or the people of 'Aliba tribe or Ash'ath tribe are coming here. Tasting the hotness and burn of the swords, they will escape and will leave ibn Muti'a alone, as sheep escapes from a wolf.

Then Ibrāhim fastened the skirt of his robe round his waist, and ordered his forces to attack. By the first attack, the army of Kufa and the helpers of Nufil escaped and were defeated such

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1- Tajārib Al-Umam 134.2

2- Al-Badayā wa Al-Nahaya 293.8. Tajarīb Al-Umam 134.2.

badly that they fell upon each other.

Ibrāhim came near the commander of that army, Nufil and took the reins of his horse, intending to kill him by his sword. Nufil said to him : "O The son of Ashtar! For the sake of God, say, is there any animosity between us for which your want to seek the revenge of me?

After that, Ibrāhim set him free, saying to him : "Do remember this scene!" Ibn Masāhiq always mentioned this forgiveness of Ibrāhim.[1]

Besieging of Dar Al-Amara Palace

Ibrāhim ibn Ashtar besieged Dār Al-Amara palace from the part of the mosque and the bazaar of Kufa. And this besieging lasted for three days. This time, the palace was under the seige of Ibrāhim ibn Ashtar, Yazid ibn Anas and Aḥmar ibn Shamit.

When the besieging lasted for a long time, Abdullah ibn Muti'a asked the noble men of Kufa who were with him in the palace they too were in the palace : "What do you deem advisable and what should we do?"

Shabath ibn Rab'i answered : "This group with you they are now in the palace can not do anything for you and even for themselves. Kill not yourself without any reason. Instead, take for yourself and us safe conduct of this man, Mukhtār."[2]

Abdullah ibn Muti'a said : "I do not like to take safe conduct, while all Hejāz and Basra are under the control of Amir Al-Mu'minim, Abdullah ibn Zubayr."

Shabath said : "Then you can leave the palace secretly and go into the house of whom you are confident. And from there, you can return to Hejāz to Ibn Zubayr.

Accepting this suggestion, Abdullāh ibn Muti'a left Dār Al-Amara palace secretly at night and went into the house of Abu

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1- Kāmil ibn Athir 223.4

2- Tajārib Al-Umam, 136.2.

Musā Ash'ari, and hid himself there.[1]

Gaurantee of Clemency for the Noble Men

After that Abdullah ibn Muti'a left the palace, the rest of the great noble men of Kufa who were in the palace, asked Mhkhtār to give them safe conduct. Mukktar accepted. They came out of there, swearing allegiance to Mukhtār. Mukhtār treated them kindly in a good manner.[2]

Sermon of Mukhtar

After that the helpers of Ibn Muti'a came out of the palace and Mukhtār entered it, staying there at night. In the morning, the great men of Kufa had gathered in the mosque and in front of the door of palace, Mukhtār came to the mosque, sitting on the pulpit and performing an eloquent sermon. He called the people[3] :
"I praise God who promised His guarded victory and His enemies loss and whoever slandered is among the losers.

O People! We had an aim and there hoisted a banner. About the banner, we were told to hoist it and not to let it fall into decay, and about the aim, to achieve it and not to give it up. We heard the invitation and accepted the words of that shepherd. Away, one who revolted, oppressed. denied and backed.

O servants of God! Come to oath of allegiance of guidance, Jihād (fighting in the path of God) against enemies and defend the oppressed of Muhammad progeny. Having dominated enemies, I seek the revenge for blood of son of prophet. By God who created clouds and punish severely I will exhume grave of Ibn Shabāb[4] who slandered and he is one of the guilty men. I will exile the confederates and by the Lord of the worlds, I will kill the helpers of oppressors and survivor of the deviators.

1- Al-Badāya wa Al-Nahāya 298.8. 2- Biḥār Al-Anwār 369.45.

3- Al-Badāya wa Al-Nahāya 294.8.

4- His story was mentioned on pages 117 and 220.

Then, he sat on the pulpit and said : "By God who sighted me and lightened my heart, I will set fire to some houses of this city and exhume some graves and by doing so, I will heal some hearts and kill the ungratified and perfidious tyrants. Swear by God of Ka'aba! I will dispatch a banner to the cities of Arabs and non-Arabs and take most servants from Banī Tamīn tribe."

He came down the pulpit and entered Dār Al-Amara palace.[1]

Allegiance to Mukhtar

The nobles of Kūfa came to Mukhtār and swore allegiance to him by the Book of God and Sunna of Messenger of God, to revenge for blood of the House to have Jihād against enemies, to defend the weak and to fight against everyone who fought against them and make peace with those who are in peace with them.

Munzar ibn Hassān and his son - Hassān - were of the homagers. When they left Mukhtār, Sa'īd ibn Manqaz and a group of shi'ites said : "They are heads of oppressors and must be killed." Sa'īd forbade them and said : "You should obey Mukhtār's order." But they din't accept it and killed both of them.Hearing this, Mukhtār became sad and tried to draw nobles' attention towards himself.

Mukhtār kept silent when he was informed that Abdullāh ibn Muti'a has been hidden in the house of Abū Mūsā. As the night came, Mukhtār sent him 100000 drachma and telling : "I am aware of your hiding and I know having no money is the reason why you haven't left Kūfa yet. So I send money to you.They were friends with each other previously.

Share of Public Property

After swearing allegiance of people to Mukhtār, he inspected public property of Kūfa. There was a lot of property

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1- Bihar Al-Anwar 369.45.

there and he ordered to give 500 drachma to those 3500 of his helpers who accompanied him at the time of besieging the palace and to give 200 drachma to the remaining 6000 who had joined him afterwards. He behaved towards common people with good manner and consorted with nobles of Kūfa.

One day, Mukhtār spoke with the wealthy and nobles of Kūfa while Abu 'Umra was standing by him and at this time, some of Mavālies[1] who were the companions of Abu 'Umra told him :

"Don't you see how Abu Isḥāq has made for Arabs and don't pay any attention to us."

"What did they say?" Asked Mukhtār.

In response, Abu 'Umra retold whatever they had said to him.

Mukhtār said : "Tell them not to be worried. We are of the same creed." Then he became silent for a while and afterwards recited this verse of Quran : "إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ"[2]

As Mavalies heard these words from Mukhtār, they said : "Good tidings to you! By God! you will kill the chiefs and nobles of these people that are oppressors and killers of the House(s).[3]

Dispatching the Governors to the Cities

When Mukhtār took power of Kūfa and settled in Dār Al-Amāra palace, appointed Abdullāh ibn Kāmil as the chief of the army, Kīsān Abu 'Umra as the commander of his guards, Abdullāh ibn Hārith - maternal brother of Ashtar, as govrnor of Armenia, Muhammad ibn Aṭarud of Azerbaijan, Abd Al-Rahman ibn S'ad ibn Qays of Muṣil, S'ad ibn Ḥazifat ibn Yaman of Ḥalwān and Umar ibn Sā'ib as the governor of Ray and Hamidan.

If there was any argument among his agents, Mukhtār himself judged. But he became so busy in such a way he couldn't

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1- Mavālies were the large number of Iranians who lived in Kūfa and they were favored by Commander of the Faithful (a) and after him, Mukhtār had favored them.

2- Sura of Sijda : 22

3- Biḥār Al-Anwār 369.45.

judge. Therefore, he appointed Shurayḥ as judge for this, but, when he was informed that Ali (a) discharged him, Mukhtār decided to remove him.[1] Shurayḥ malingered, so Abdullāh ibn 'Atabat ibn Mas'ūd replaced him. He also became ill and his successor was Abdullāh ibn Malik Ṭā'i.

The Death of Marvan ibn Ḥakam

Abd Al-Malik ibn Marvān succeeded his father - Marvān - after his death in Damascus and reinstated ibn Ziyād in the position given to him by his father and ordered him to be responsible.[2]

Revenge Begins

Mukhtār intended to revenge of Husayn's murderers and those who followed and assisted them. Some of them fled Kūfa because he killed whoever he accessed.

Mukhtār did such things because when Marvān ibn Ḥakam dominated Damascus, he raised two armies. He sent one army by commanding of Habish ibn Daljit to Hejāz to fight against Abdullāh ibn Zubayr and sent the other one led by Ubaydullāh ibn Ziyād to Iraq to fight against the penitent and the processing of this war in 'Ayn Al-Warda was mentioned before.

Marvān had ordered Ubaydullāh ibn Ziyād to plunder Kūfa for three days since it's occupation and to permit the life and properties of its people for people of Damascus. But Ubaydullah stopped in the Island for a year and fought against Qays Ibn 'Aylān and Zafr ibn Harith who have been both appointed by

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1- It is in some history books that when Mukhtār decided to appoint Shurayḥ as judge, a group of Shi'ites came to him and said : "He is the one who attested to Hajr ibn Uday and also when Haniyat ibn Urwa was in the prison of Ubaydullah ibn Ziyād and was traumatized and lacerated by him, Shurayḥ went to prison too and Hani wanted him to inform his tribe of what has been done to him; but, Shurayḥ didn't do that and he was desposted by Ali (A.S). Hearing this, Shurayḥ malingered sand stayed at home. (Al-Badaya wa Al-Nahaya 295.8)

2- Kāmil ibn Athir 228.4.

Abdullah ibn Zubayr. Therefore, he couldn't go to Iraq druing this year.

Letter to Mukhtar

Hearing that ibn Ziyād has decided to occupy Mūṣil, Abd Al-Rahmān ibn Sa'id ibn Qays who was appointed as the governor of Mūsil by Mukhtār, wrote a letter to him saying : "O chief! I inform you Ibn Ziyād has entered Mūṣil and dispatched his cavalry and infantry soldiers toward me so I left Mūsil to Takrit and I will wait for your instruction there."

Letter To Abd Al-Rahman

In response to Abd Al-Rahmān's letter, Mukhtār wrote : "Don't move from Takrit until my command comes to you."

Thereafter Mukhtār sent for Yazid ibn Anas and when he came, he told him : "O Yazid! learned and unlearned men are not alike. I inform you of the words of a person who doesn't tell a lie and has not been told lie. I am the general of the army whose ends should reach the olive trees. You set out to Mūsil now and stay at its entrance and soon after, I'll dispatch my army to help you."

Yazīd said : "I choose three thousand soldiers and you let me decide myself where to stop. If the armed forces are needed, I will write to you.

Mukhtār said : "Choose whoever you want and move."

So Yazid selected three thousand soldiers and left for Mūṣil. Mukhtār escorted him and when they bade each other a farewell, Mukhtār told him : "Give the enemy no respite when facing them and embrace any oppotunity and keep me entirely in contact and whether you want or not, I will dispatch armed forces to you because they will assist you and make your enemies full of fear and terror.

"You give me aid by prayers which suffices for me." said Yazīd.

People prayed for him and bade him farewell.

Yazīd told them : "Demanding my martyrdom of God that if I come back unsuccessfully from war, by God! I will be martyred.[1]

Mukhtār wrote a letter to his agent in Mūṣil in which ordered him to give a latitude to Yazīd and not to disturb him.

Yazīd ibn Anas and his forces proceeded to Madā'in and from there to Jukhī and then to Razānāt and Mūṣil and landed in Bātli.[2]

When this news came to Ubaydullāh ibn Ziyād, He claimed : "I will dispatch two thousand soldiers for every thousand soldiers of Mukhtār." So he sent Rab'it ibn Makhtāriq by three thousand soldiers against Yazid ibn Anas and soon afterwards sent Abdullāh ibn Jumla by another three thousand soldiers behind them. The forces of Rab'it ibn Makhāriq arrived in Bātli a day before forces of Abdullāh ibn Jumla.

Yazid ibn Anas became seriously ill. He ordered his army while kept on a horse and he set them on war and said : "If I died, Waraqā' ibn 'Āzib will be your commander and If he died, Abudllāh ibn Dumra and after him, Sa'r ibn Abi Sa'r." Then he placed Abdullāh as the commander in right flank of his army and Sa'r in left flank and appointed Waraqā' as the commander of cavalry and he himself guided infantry while sitting on a bed. Afterwards, he issued the command of war and rampage and he became unconscious every now and then.

Killing Commanders of Damascus

In the morning of 'Arafa of 66 A.H. (the day before feast of sacrifice on which pilgrims performed certain ceremonies on 'Arafāt (the mountain near Mecca). The Iraqi army led by Yazid ibn Anas fought heavily against the Damascus army led by Rab'it ibn Makhāriq until mid-day. Damascus division was vanquished

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1- Tajārib Al-Umam 138.2.

2- There is not the name of such place in Mu'ājam like Mirasid Al-Iṭelā' or Mu'ajam Al-Baldān. But on the footnote of source text, Māteli and Māyili it is mentioned.

and their camp was accupied. Yazid's army reached Rab'it ibn Makhāriq while his soldiers had left him alone and he cried out and called people of Damascus for aid and he said : "Come back and fight against these servants who abandoned Islam." A group of people of Damascus joined and accompanied him. The war became more inflamed so that Damascus people put to flight and Rabi'at ibn Makhāriq was killed by Abdullāh ibn Waraqā, and Abdullāh ibn Dumra who were both commanders of Iraq.

As Damascus divison withdrawing, Abdullāh ibn Jumla by three thousand soldiers arrived and returned the defeated to the battlefield.

The day of 'Arafa came to an end and Yazid ibn Anas settled his forces in Bātli and both troops rested there at night. But they watched out for every movement of each other. In the morning of feast of sacrifice, two troops went to war until noon. Then, they performed afternoon prayer and again, went to scene of war and fought heavily. Damascus army was defeated and they left Abdullāh ibn Jumla alone. But he fought alone till he was killed by Abdullāh ibn Qurād Khat'ami.

Kufian soldiers occupied Damascus camp, killed some of them, took three hundered of them as captive, brought them to Yazid ibn Anas and he sentenced them all to death.[1]

The Death of Commander of Iraqi Army

Yazid ibn Anas passed away in the afternoon of feast of sacrifice and commanded by will that Waraqa, Ibn 'Azib would be the commander of Iraq army after him. Waraqā performed funeral prayer on him after his death and buried him.[2]

Suggestion of Waraqat ibn 'Azib

Waraqā', the commander of Iraq's troops asked for his

1- Kāmil ibn Athir 229.4 and Tārikh-e- Ya'qubi 259.2.

2- Tajarib Al-Umam 141.2

cavalry companions after the defeat of Damascus troops and the stoppage of war and told them : "It's been reported to me that Ibn Ziyād has moved toward you by eight thousand soldiers and I'm also one of you, so find a solution for this problem. I felt that we can not fight against them in our present state. Therefore, if we come back at this time when our commander Yazid ibn Anas- has died and some of our friends have separated from us, people will say that they have come back because of their ruler's death and the enemy will remain fearful of this. But if Damascus troops defeat us, their previous defeat is of no use to us."
They said : "It is a good idea."
So the Iraqi troops intended to go back.[1]

Mistake of Waraqa' ibn 'Azib

Waraqā's decision was compeletly true because Iraqi troops didn't have the power for fighting against eight thousand soldiers of Damascus but he had to write a letter to Mukhtār and inform him of Yazid's death and killing of Damascus commnader. Nor was this followed any occurrences.[2]

Reflection of the Death of Yazid ibn Anas

The news of Iraqi troops commader's death reached Kufa. Mukhtār and Kufians came to know it. Inhabitants of Kufa raised a revolt against Mukhtār because they claimed that he was killed by Damascus people and his army was defeated.

Mukhtār went after Ibrāhim ibn Ashtār and appointed him as the commander of seven thousand soldiers and told him : "Move on and when facing Iraqi troops return, lead them and move to Damascus and Ibn Ziyād and as you arrived , fight against them.[3]

1- Kāmil ibn Athir 230.4
2- Tajarib Al-Umam 141.2.
3- Kāmil ibn Athir 230.4.

The Departure of Ibrahim ibn Ashtar

Ibrāhim ibn Ashtar moved and collected his troops in "Humām A'yan" and set out for Damascus.[1]

Conspiracy in Kufa

As Ibrāhim Ibn Ashtar left Kūfa, The wealthy of Kufa came together to Shabath ibn Raba'i and told him : By God! Mukhtār is ruler of us without our satisfaction. He has gathered our slaves around himself, mounted them on horses, given our property to them.

Shabath who was the head of them said : "Let me see Mukhtār." So he went to Mukhtār and retold their complaint. In response to whatever he had said, Mukhtār said : "I will satisfy them and I will give them whatever they want." until he spoke of Mawāli and slaves. At this time, Mukhtār asked : "If I leave Mawāli and give booty to you, would you swear and promise to fight against Ibn Zubayr?"

Shabath responded : "I will return to my companions and tell them."

Shabath came out and never returned to Mukhtār because they decided to go to war against Mukhtār. So Shabath Ibn Raba'i, Muhammad ibn Ash'ath, Abd Al-Rahmān ibn Sa'id and Shimr got together and came to Ka'b ibn Abi Ka'b Khath'ami and talked to him about it. He accepted their speech and promised to cooperate. They left him and went to Abd Al-Rahmān ibn Mukhannaf and triggered him to revolt against Mukhtār.[2]

Suggestion of Abd Al-Rahman ibn Mukhannaf

Abd Al-Rahmān told them : "If you want to revolt against Mukhtār, I will not leave you alone, but, if you obey me, you will not rise up against him."

They asked : "What is the reason?"

1- Tajārib Al-Umam 142.2. 2- Kāmil Ibn Athir 231.4.

Abd Al-Rahmān responded : "I fear you will be scattered and diverged and leave each other alone, and it is while galants and cavalries of you are in Mukhtār's Army. Are such and such persons in his army and are Mawāli and slaves with him, aren't they?"

They are united and this is so heavy for your because they have both Arabs braveness and non-Arabs' enmity. If you will be patient, the Damascenes and people fo Baṣra will come and they suffice you. So let the others kill them and do not involve yourselves.

They said : "By God, don't oppose us and don't spoil the case."

Abd Al-Rahmān said : "I am with you so rise whenever you decided."

They said : "We will wait till Ibrāhim ibn Ashtar comes out."

They showed patience until Ibrāhim left Kufa and arrived in Sabāṭ.[1]

Rebellion

The opponents of Mukhtār, after leaving Ibrāhim ibn Ashtar, revolted and got together in squares. Every commander went to a square with those people who were under his domination.

As the news came to Mukhtār, he sent people to Ibrāhim ibn Ashtar and asked him to come back as soon as possible. Then he sent another person to rebels to ask them about what they wanted. Mukhtār messaged : "I will do whatever you want."

In response, they said : "We want you to stopp off.

You claim that Ibn Hanifa has sent you to us while this is not true."

Mukhtār said : You, yourselves, send a council to Medinā before Muhammad ibn Hanifa and I'll also send a council on my part. Then grant a temporary respite till they come back and

1- Tajārib Al-Umam 143.2.

make the subject clear.

By such dicision, Mukhtār wanted to consent them until Ibrāhim Ibn Ashtar would return and defuel their attack. So he ordered his soldiers not to attack. Kufians closed the entrance to alleys and Mukhtār and his companions to have water except in dribs and drabs when they were heedless.(1)

Separation of Shimr from Yemen Tribe

Shimr ibn Zil Jawshan went to Yemen tribe and said : "If you assemble in a single place to go to war from one side, I will join you; otherwise, I will not be with you because I am not going to fight in a narrow alley and separate from others. So he came to his clan in Bani Sillul square and joined them.

Conveying news to Mukhtār, he sent another letter to Ibrāhim. As soon as letter was carried to Ibrāhim, he recalled his soldiers and ordered them to return. Ibrāhim and his soldiers moved during the night until they arrived in "Saway'a"(2). They landed there and took a rest for a while. They performed morning prayer in "Surā"(3) and again, moved until they arrived in Bāb Al-Jasr and they performed afternoon prayer there and they roosted in the mosque.

Shabath ibn Raba'i didn't want to go to war against Mukhtār because he had sent his son to Mukhtār previously and had messaged to him : "We are your tribe and at your disposal. Swear by God! We will never fight against you."

As the time of prayer came, people of Yemen tribe gathered and every head of group wanted to be as the congregational prayer's Imam.

Abd Al-Rahmān ibn Mukhannaf said : "This is our first

1- Kāmil ibn Athir 143.2.

2- There is no name of such place in Mu'ājam and it may be Sawyqa (Mirasid Al-Iṭellā' 758.2).

3- Sura is the name of city near Ḥilla and it has a river which is near to the Euphrates (Mirasid Al-Iṭellā' 753.2).

argument, so appoint a person who is acceptable among you as an Imam. The recitationer descendants of prophet are among you. Set Rafa'at ibn Shadad as an Imam of prayers. They did so.[1]

Fighting Against Rebels

Mukhtār regulated his army in bazaar in which there were no buildings and ordered Ibrāhim ibn Ashtar to go to Mudir tribe whose leaders were Shabath ibn Raba'i and Muhammad ibn 'Umayr ibn 'Aṭārud and they had gathered in Kunāsa. Mukhtār didn't send Ibrāhim to Yemen tribe because he himself was one of them and Mukhtār feared that Ibrahim may not go to war against them intensively. Mukhtār himself went to Yemen tribe who had congregated in Sabi' square and stayed in the house of 'Amru ibn Sa'id. He placed Aḥmar ibn Shamiṭ and Abdullah ibn Kāmil ahead of himself and recommended them to go to Sabi' square exactly from the way he had said and told them : "Shabām tribe has informed me that rebels are behind us."

They did exactly as Mukhtār had told them. Yemen tribe knew that they were coming. So they divided into two groups and went to war against them. The companions of Aḥmar ibn Shamiṭ and Abdullāh ibn Kāmil were dispersed and withdrew. They came to Mukhtār and pleaded ignorance when Mukhtār asked about Aḥmar ibn Shamiṭ and Abdullāh ibn Kāmil.

Mukhtār held toward that group until he arrived in Abi Abdullāh ibn Jadli's house. He stopped there and sent Abdullāh ibn Qurād in company with four hundred troopers to aid Abudllāh ibn Kāmil and told him : "You will be commander of army if Ibn Kāmil is killed but if he is alive, give him three hundred of your troopers and go to Sabi' square in company with hundred troopers from the direction of Quṭan. Abdullāh ibn Qurād came and found Abdullāh ibn Kāmil and his companion in such a way defending and battling. Hence, he left three hundred

1- Tajārib Al-Umam 144.2

of his troopers and went to 'Abd Al-Qays mosque with one hundered troopers. He told him : "I like Mukhtār to win but considering killing of nobles and wealthy of my tribe as abominable and swear by God! Dying is much better for me than killing them. Wait! because I was informed that Shabām tribe is coming behind them. Maybe, they go to battle and exempt us from war." His companions accepted and stopped at the same place that was 'Abd Al-Qays mosque.[1]

Malik ibn 'Amru

Mukhtār dispatched Mālik ibn Amru who was a very brave man and Abd Al-Rahmān ibn Sharik along with two hundered soldiers to help Aḥmar ibn Shamiṭ. They found Aḥmar surrounded by enemy.

Ibrāhim ibn Ashtar came to Shabath ibn Raba'i who was in company with Mudir tribe and said to them : "Come back because by God I don't want to kill even one of you. Kill not yourselves. They didn't accept; thereforg, they went to war. Ibrāhim defeated them and the news of this victory came to Mukhtār and also reported to other commanders.

Abd Al-Qulus

Shabām tribe under the head of Abdulqulus made a decision to attack Yemenese from behind. Some Damascus people suggested : It's better to go to Mudir and Rabi'a tribe. They asked Mukhtār's idea. He responded : "Allah, the Most High states :

"قاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الكُفَّارِ"[2]

Therefore, he ordered the tribe to set out. As they started to move, Abulqulus stopped them. This was repeated three times. In response to this, Abd Al-Qulūṣ said : "I want you to go to war without any stress." Then they moved towards Sabi's square but a group blocked their way, collapsed them killed their commander

1- Kāmil ibn Athir 233.4.

2- Sura of Repentance : 123.

and entered to Sabi' square and chanted : "O avengers of Husayn!"

Rafa'at Ibn Shadad is Killed

As rebells heard this motto from Mukhtār's companions, Yazid ibn 'Umayr chanted "O avengers of 'Uthmān!"
Rafa'a ibn Shadād told them : "We have nothing to do with 'Uthman. I will never cooperate with avengers of 'Uthmān."

His tribe smeen said : "We came here due to obedience to you but now at the time of war, you tell us to come back and leave them!" Rafa'a attacked them and said :

أَنَا ابْنُ شَدَّادٍ عَلَى دِينِ عَلِي لَسْتُ لِعُثْمَانِ بْنِ أَرْوىٰ بِوَلِي
لَأَصْلِيَنَّ الْيَوْمَ فِيمَنْ يَصْطَلِي بِحَرِّ نَارِ الْحَرْبِ غَيْرِ مُؤْتَلِ[1]

He fought until he was killed.[2]

Suppression of Rebels

Some nobles of Kūfa were killed and five hundred of them became captive. They were brought to Kufa with their arms tied.

Abdullāh ibn Sharīk was coming to release them but Mukhtār commanded him to hand them to him and to name any other killers of Imām Husayn.
The captives were handed to Mukhtār and he killed two hundered and forty of captives who had gone to war against Imām Husayn.

Companions of Mukhtār also killed another group of captives without Mukhtār's notification. Mukhtār set other captives free and they made promise to him not to cooperate with his enemies. Then Mukhtār declared : "All of you are secure in your own houses except those who were involved in bloodshed of Husayn.[3]

Fleeing Kufa

As Mukhtār took power, fear and terror seized participants

1- I am the son of Shadād, I'm of religion of Ali
And I don't like, 'Uthmān son of Urwi
Today, in company with soldiers, I'm going to war
And I pay not any attention to war bar 2- Kāmil ibn Athir 234.4.
3- Tajārib Al-Umam 147.2.

in Karbalā's scene and bloodshed of son of prophet and also their helpers because they knew that seeking revenge is the aim of Mukhtār's rising. So some of them were dispersed in the wilderness of desert and no one knew about them. Some others fled to Damascus and went before Abd Al-Malik ibn Marvān to be under his support against Mukhtār's outrage. Abd Al-Mālik ibn Hejjāj Taqlabi was among this people. He took refuge in Abd Al-Mālik's house and said : "I fled Kūfa and came to you."

Abd Al-Malik cried : "You're telling lie. You flee the blood of Husayn not for sake of me. You fear your life."

Another group fled Kūfa to Mecca and came to Abdullāh ibn Zabayr and joined his troops. This was not from their belief but rather owing to fear of Mukhtār.[1]

'Amru Ibn Hajjaj Zubaydi

He was among those who participated in the tragedy of Karbalā and was a commander of Ubaydullāh ibn Ziyād's troops. Fear and terror seized him when Mukhtār began to avenge killer of Husayn. So he mounted his horse and moved towards "Waqisa" and after that no one knew about him.

It is quoted that companions of Mukhtār found him on the way while he was dead beat thirsty and they decapitated him.
Furāt ibn Zaḥr ibn Qays[2] also was killed during the battle of

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1- Hayat Al-Imam Husayn 455.3.

2- Ibn Kalbi who is one of the great ones of Shi'ite has narrated in Iṣāba that Zaḥr ibn Qays who was enumerated as one of the bravest was one of the companions of prophet. He also was companion of Ali (A.S) and whenever Ali looked at him, he said "whoever wants to see an living martyr shall see Zaḥr ibn Qays and appointed him as his agent in Madā'in.

Zaḥr had four sons who were of nobles of Kufa. One was Furat and he was killed by Mukhtar. The other one was Jabala and he was the head of the reciters of Khawārij (Those who apposed both Imam Ali and Mu'awiya after the battle of Siffin) in the troops of Ibn Ash'ath. The third one was Jahum who was in Khurasan along with Qatibat ibn Muslim and he was the governor of Gurgan and the fourth one was Ḥammal who lived in village. (Translation of Nafs Al-Mahmum Sha'rāni 307).

rebels against Mukhtār.[1]

Abdullah Ibn Muti'a

He was the governor of Kūfa by Abdullāh ibn Zubayr and when Mukhtār dominated Kūfa, he was hidden at Abu Musā Ash'ari's house. Mukhtār sent money for him and messaging : "Spend this money for the costs of your trip." He took money and moved towards Basra because he was ashamed to go to Abdullāh ibn Zubayr and informed him of his defeat.

Demolishing Buildings

As mentioned earlier whoever participated in killing Imam Husayn, fled Kūfa : Some of them ran away to Mecca and joined Abdullah ibn Zubayr, another group went to Basra and joined Mus'ib Ibn Zubayr and others were dispersed in the wilderness of desert. Mukhtār chased them and destroyed house of those whom he could not find.

1- Muhammad ibn Ash'ath ibn Qays Kandi : His house was located in a village next to Qādisiyya. Mukhtār dispatched a group to arrest him. They besieged his palace and then they entered the palace but they could'nt find him. It was discovered that he had fled. Mukhtār went on and commanded to destroy his palace and rebuilt Hujr Ibn 'Adi's house which was destroyed by Ziyād.

2- Abdullah Ibn 'Urwa Khath'ami : He also fled and he was the one who has said : I shot twelve spears at Husayn's companions. His house also was ruined by command of Mukhtār.[2]

3- Asmā' ibn Khārija : He had a hand in killing Muslim ibn 'Aqil. Mukhtār and said : Swear by Lord of Heavens and light and dark that a fire will descend from the sky and burn Asma's house. As the words of Mukhtār came to him, he said : "Abu Isḥāq (Mukhtār) speaks rhymingly."

So he fled to desert and Mukhtār ordered to destroy his house and also house of his cousins.[3]

1- Kamil ibn Athir 236.4.

2- Kāmi ibn Athir 244.4.

3- Baḥār Al-Anwār 377.45.

4- Abdullāh ibn 'Oqba Qanawi : Mukhtār sent some of his companions to arrest him but they didn't find him and knew that he had fled to Island. He had killed a son[1] of the House so they destroyed his house.[2]

5- Shabath ibn Raba'i : He also fled to Basra in company with some nobles of Kūfa. Mukhtār ordered to destroy his house[3]

6- Sanān ibn Anas : As Ibn Athir quoted, he fled to Basra and companions of Mukhtār destroyed his house because they couldn't find him.[4]

Killers of Imam Husayn (a)

The nobles of Kūfa fled to Basra when they were defeated by Mukhtār and joined Mus'ib ibn Zubayr.

Mukhtār made himself ready to take revenge of killers of Imām Husayn (a) and said : "It's not of our religion to let those who killed Husayn be alive and in peace in the world. I am the helper of progeny of Muhammad in the world and I'm indeed "Kadhdhāb" (great liar) as I'm named by my enemy. I praise God to set me a sword which stroke them and as a spear which was brandished and set me as the one who avenges the blood of Muhammad's progeny and rights of them. Name the names of these killers, chase them and put them out of existence in the world.

'Abdullah ibn Dabbās named some of killers of Imam Husayn such as Abdullāh ibn Asīd, Mālik ibn Nasīr, Ḥamal ibn Mālik.

Mukhtār's soldiers looked for them, arrested and took them to Mukhtār at night.

Mukhtār told them : "O enemies of God and Book of God! and O enemies of Messenger of Allāh and his progeny! You have killed those you have to bless them in your prayers."

1- Madā'ini is quoted from Abi Mukhannaf and he also from Sulaymān ibn Abi Rāshid that the children have been Abu Bakr ibn Hassan ibn Ali (Bihar Al-Anwar 36.45).

2- Kāmil ibn Athir 243.4.

3- Farsan Al-Hayja' 235.2.

4- Kāmil ibn Athir 243.4.

They said : "God bless you. They have dispatched us unwillingly. Oblige and leave us alive."

Mukhtār said : Why didn't you oblige Husayn and didn't let him drink full and didn't let him be alive?"

Then he said to Mālik ibn Nasir : "You were the ones who cheated Husayn."

Abudllāh ibn Kāmil said : "Yes, he is that very man."

Mukhtār commanded : Cut his hands and feet off and leave him to die. So they punished him as Mukhtār had commanded and killed the other two.[1]

Horse Gallopers

According to Musā ibn Āmir, the first group to be punished over their crimes by Mukhtār were those galloped over the body of Imam Husayn by horse. Mukhtār commanded his companions to arrest them and then ordered them to lie on the back, nailed their hands and feet to the ground and then galloped over their bodies until their bodies were crushed and at least cremated their bodies.[2]

The names of these ten persons are as follows :

1- Isḥāq ibn Hawiya Hadrami : He had also taken clothes of Imam off.

2- Akhnas ibn Murthad : Some have quoted that he was killed at Karbalā by a spear which split his heart.

3- Hakim ibn Ṭufayl Sanbasi

4- 'Amru ibn Ṣabih Saydāwi

5- Rajā' ibn Munqad 'Abdi

6- Sālim ibn Khaythamah Ja'fi

7- Waḥiz ibn Na'im

8- Sāliḥ ibn Wahab Ja'fi

9- Hāni ibn thabit Hadrami

10- Asīd ibn Mālik[3]

1- Tajarib Al-Umam 149.2.

2- Bihar Al-Anwar 374.45.

3- Bihār Al-Anwār 59.45.

Dabbaba

Dabbāba was the name of some companions of Mukhtār who were sent to Hamrā' square in which some killers of Imam Husayn such as Abd Al-Rahmān ibn Abi Khushkāra and Abd Al-Rahmān ibn Qays Khūlāni lived. Dabbāba brought them to Mukhtār and he said to them : "O killers of the Righteous! O killers of noble youth of paradise! Don't you see how God seeks revenge on you, and how looting Husayn's property brings this inauspicious day for you."

They were those who took properties of Imam Husayn (a). So they were brought to bazaar and beheaded.

Three soldiers of Ubaydullāh ibn Ziyād's army who appeared in tragedy of Karbalā were arrested by Sa'ib ibn Mālik Ash'ari and brought to Mukhtār. Mukhtār ordered to take them to bazaar and to kill them there.(1)

Abdullāh and Abd Al-Rahmān, sons of Ṣalkhat and Abdullāh ibn Wahāb Hamidāni, a cousin of A'ashi were taken to Mukhtār and were killed by command of Mukhtār.(2)

Mukhtār sent Abdullāh Ibn Kāmil to arrest 'Uthmān ibn Khālid and Basr ibn Abi Samṭ who were among those who unclothed Imām Husayn (a). Abdullāh ibn Kāmil besieged "Bani Dahman" mosque and announced that "I will kill all of you if you don't deliver 'Uthmān ibn Khālid to me."

Bani Dahmān tribesmen said : "Give a chance to us to find him."

So they went in search of him. They found both 'Uthmān and Basr in Jabbana intending to flee to Island. So they were brought to Abdullāh ibn Kāmil and he beheaded them. Then Abdullāh came to Mukhtār and informed him. According to Mukhtār's instruction, he came back and cremated their bodies.(3)

Killing Khuli

Mukhtār dispatched some of his soldiers to arrest Khūli Ibn Yazīd who had brought the head of Imām to Kufa. He was hidden

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1- Tajarib Al-Umam 159.2.

2- Kāmil ibn Athir 240.4.

3- Tajārib Al-Umam 151.2.

in Bayt Al-Tukhalya. Searching his house, 'Khuli's wife, daughter of Mālik - asked them : "What do you want here?"
They asked : "Where is your husband?"
She replied : "I don't know".
But she pointed to his hiding.
They arrested him while he had covered his head and killed him there and cremated his body.[1]

Killing 'Umar ibn Sa'd

One who had a special position in the eyes of Mukhtār and he held him dear owing to his nearness to Commander of the Faithful was Abdullah ibn Ja'dat ibn Habayra.

'Umar ibn Sa'd came to Abdullāh ibn Ja'dar and asked him to take safe conduct for himself. Abdullāh interceded for him with Mukhtār. Mukhtār wrote a letter of clemency for him saying :

This is a safe conduct from Mukhtār for 'Umar ibn Sa'd Abi Waqās. You are secure. May God speed you, your family and property. you are secure up to the time you will remain in your house in Kūfa."

So neither of Mukhtār's companions disturbed him and some testified to this safe-conduct letter. Mukhtār also promised to remain faihful to his safe conduct unless he will cause problems and called God to witness.

One day, Mukhtār told his companions : Tomorrow, I will kill a man by these signs : Large steps, sunken eyes, joining eyebrows and his murder will cheer up the faithful and the Arch angles.

Haytham ibn Aswad Nakha'i who was with Mukhtār understood that these are the signs of 'Umar. So when he came to his house, he sent 'Uryān - his son - to 'Umar to inform him of Mukhtār's decision.

'Umar ibn Sa'd : "May God bless your father! Who executed brother's stipulation but after taking safe conduct, how can he kill me?"

1- Kāmil ibn Athir 240.4.

As night came, 'Umar exited from his house and informed his slave of Mukhtār's decision and his safe-conduct letter.

His slave said : Mukhtār bade you that you don't cause a problem and what would happen worse than leaving your house, so come back and give him no excuse.

Hearing this news, Mukhtār sent Abu 'Umra to fetch 'Umar ibn Sa'd. Abu 'Umra went to 'Umar ibn Sa'd and said to him :

'Umar got up, but stepped on his dress and slipped out of stress. Abu 'Umra attacked him by sword and killed him. Then he set 'Umar's head on his tunic and brought it to Mukhtār.

Mukhtār turned to son of 'Umar - Hafṣ - who was there and said : "Do you know whose head it is?"

Hafṣ said : "There is no good in life after him."

Mukhtār said : "You are right. You are not alive after him. Join Hafṣ to Abi Hafṣ. "So The companions of Mukhtār killed him and set his head before the head of his father.

Then Mukhtār said : "I killed 'Umar ibn Sa'd in lieu of Husayn and his son in lieu of Ali ibn Al-Husayn. By God! If I kill all men of Quraysh, it is not worth one finger of Imām Husayn's.[1]

Why Mukhtār killed Umar ibn S'ad was that Yazid ibn Sharāḥil Anṣāri came to Ḥanafiyya and they talked about Mukhtār and Ḥanafiyya said : Mukhtār thinks he is among our shiites while killers of Husayn are seated on posts and talk to him.

Yazid ibn Sharaḥil, reaching Kufa, went to Mukhtār and told him what Ḥanafiyya had said. Mukhtār decided to kill him.[2]

Sending the heads to Medina

Mukhtār sent the heads of Umar ibn Sa'd and his son to Muhammad ibn Hanafiyya, writting this letter to him :

"In the name of Allah, the Most Compassionate, the Most Merciful. This letter is sent from Mukhtār ibn Abi Ubayd to Mahdi Muhammad ibn Ali. Peace be up on you. I praise God for whom there is no partaker. And then, God has put me as the

1- Tajārib Al-Umam 151.2. 2- Kāmil ibn Athir 241.4.

punishment for your enemies, of them a group has been taken captive, some were killed and some fled. So I praise God who killed your killers and helped your helpers. I have sent the heads of Umar ibn S'ad and his son to you. I killed every killer of Husayn (a) and his House to whom I had access. And God is not disable to take revenge of the rest of them. I will not set them free until there remains none of them alive on earth. Would you please write your own view for me to obey you accordingly? May God's mercy and peace be upon you!

After that Mukhtār killed everyone said to be the enemy and the killer of Husayn (a) and his shiites, setting them on fire. He also destroyed the house of whomever escaped.[1]

Shimr ibn Zil Jawshan

After stifling of the coup attempt in Kufa by Mukhtār and his helpers, the great noble men of Kufa fearing their lives fled there. Among them was Shimr ibn Zil Jawshan. Mukhtār sent his male-slave, Zarnab[2] after him. When he came near Shimr and his followers, Shimr said to them : "I think this man has come to kill me. You go forward and leave me behind as if you have intentionally left me alone to let him covet on my killing."

So the fellows of Shimr went and left him alone. The male-slave of Mukhtār came near Shimr. Attacking on him, Shimr hit with his sword on his back, killing him. Then Shimr went, leaving him there.

He wrote a letter to Mu'ṣab ibn Zubayr, in Basra, informing him of his going there. Everyone who fled Kufa during the rising up, had gone to Basra to Mu'ṣab ibn Zubayr.

Shimr dispatched a man from the village of Kalbaniya[3] to Basra to Mu'ṣab to hand him his letter, and he himself stayed in that village near of which, there was a hill and a river. In midway

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1- Tajarib Al-Umam, 153.2.

2- This name has been mentioned in the history book of Ṭabari, 121.7 as Zarbiya, the book of Kāmil ibn Athir, 236.4, it is Zarbi and in the book of Futuh ibn A'tham 155.6 it is Razin. In the book of Tahzib Al-Asākir, 339.6, it is Zariq.

3- In Kāmil ibn Athir, 356.4, it is Kalistaniya.

of Basra he faced a man. The man asked him : "where are you going?" He answered : "I am going to Basra to Mus'ab." The man asked him again : "Whose envoy are you?" He answered : "Shimr". Then the man said to him : "Come with me to guide you to my master." So he took him to Abū Umra, the commander of Mukhtār's army, who was after Shimr.

Becoming aware of Shimr's hiding place by that mailman Abū Umra started for there. The companions of Shimr said to him." We think it advisable for you to leave here." Shimr said : "By God, I will not leave this place earlier than three days to instil fear on the hearts of the helpers of Mukhtār.

At night, Abū Umra along with a group of cavalry men attacked Shimr. He got up naked, attacking them with a spear. He entered the tent again and came out, holding a sword in his hand. The helpers of Mukhtār killed him, and defeated his companions, and forced them to flee.

Suddenly, in the darkness of night the helpers of Mukhtār said, Allāh O-Akbar, loudly, hearing that the wicked one (Shimr) was killed.[1]

Sanan Ibn Anas

As we mentioned before, Sanān ibn Anas fled to Basra and Mu'ṣab ibn Zubayr. Regretting a lot, Mukhtār dispersed his secret agents in different parts of Basra, and recommended them to investigate about him. Mukhtār became informed that Sanān is going toward Qadisiyya, so he became happy and sent a group of his helpers after him. He was found between Azib and Qādisiyya, Mukhtār's helpers took him captive and brought him to Mukhtār. He ordered first to cut his fingers one by one and next to cut his hands and his feet. He then was put into a boiling pot of olive oil.[2] Because he had done many crimes during the tragedy of Karbalā including injuring the claricle of Imam Husayn (a), and piercing his chest with spear and striking an arrow to his holy

1- Al-Badaya wa Al-Nahāya, 297.8. 2- Behār Al-Anwār, 375.45.

throat while he had fallen on the ground.[1]

Hamid ibn Muslim

Hamid ibn Muslim, one of the soldiers in the army of Umar ibn S'ad, has narrated part of Karbalā tragedy. On attacking the tents of the House, Shimr came to Ali ibn Al-Husayn Zayn Al-Abedin(a), intending to kill him.

Hamid ibn Muslim said : "Glory be to God! Do you even kill the youngsters?."

Umar ibn S'ad entered the tent and said : "No one is permitted to enter the women's tent; besides, not to disturb this sick young man.[2]

Ḥarmalat Ibn Kahil

Minhāl ibn 'Amru has quoted that : I came to Imām Ali ibn Al-Husayn after returning from Mecca. He asked me "How is Ḥarmalat ibn Kāhil doing?"

I said : "He was alive at the time of my departure from Kufa."

Minhāl says : I saw Imām raising his hands up in he sky and saying : "O God! Taste him the warmth of fire. Taste him warmth of iron."

When I returned to Kufa, Mukhtār ibn Abi Ubayd Thaqafi had risen up. After my friends visit, I rode a horse to go to Mukhtār and I met him outside his house.

Mukhtār said : "From the time we're in power in Kufa, you have not come to see and help us."

I said : "I had been in Mecca and now I have come to talk to you." So we kept on walking until we arrived in Kunāsa. Mukhtār stopped there as if he was waiting for someone. It wasn't long before a group of people rushed to him and said : "O Amir! we give you good tidings that Ḥarmalat ibn Kahil was arrested."

When they brought Ḥarmalat to him, Mukhtār said : "Thanks God who set me over you."

Mukhtār asked for executioner and commanded him to cut

1- Farsān Al-Hayjā, 234.2 2- Kāmil ibn Athir, 79.4

his hands off and after that to cut his feet off. Then, according to Mukhtār's instruction, the fire was set on reed bunches and threw Ḥarmala in it.
Minhāl says : I remembered Imam Sajjād's statement.
I said unconsciously : Subḥān Allāh (Glory be to God)."
Mukhtār said : Glory to God is admirable in every time. But it seems this glory comes from surprise.
I said : I went to see Imām Ali ibn Al-Husayn on returning from Mecca. Imam asked about Ḥarmala and I repsonded he is alive. Imam raised his hands up and stated : O God! Taste him the warmth of iron and fire. And when I saw Imām's prayer granted through your action, I was surprised.
Mukhtār said : "Did you really hear these words from Imām?"
I said : "Yes, by God! I heard that he stated these words."
Minhāl says : I saw Mukhtār descending from his horse. He performed two Rak'a (units) of prayers and prostrated for a long time. Then he stood and road and so did I. when we reached my house, I said : "Give me the honor to join us eating in my house if you don't mind."

Mukhtār said : O Minhāl! You yourself informed me that Ali ibn Al-Husayn's prayer was granted by me and yet you invite me to dinner. To thank God for this blessing, I am fasting today.[1]

Ḥarmala's Crime

1- According to Shaykh Mufīd, Imām Husayn (a) asked for his son Abdullāh, kissed him and stated : Woe to this community whose enemy is your grandfather, Muhammad. That baby was in Imām Husayn's hug when Ḥarmala speared and killed him.[2]

2- Sayyid ibn Ṭāwus has said that Abdullah ibn Al-Hassan was in hug of his uncle when Ḥarmala speared and killed him.[3]

3- Ḥarmala is the one who carried the scarred head of Imām Husayn.[4]

1- Bihār Al-Anwār 332.45 and 375.
2- Bihār Al-Anwār 45.46.
3- Al-Malhuf 51.
4- Bihār Al-Anwār 332.45.

Hakim ibn Ṭufayl Ṭa'ī

Mukhtār sent in search of Hakim ibn Tufayl Tā'ī. He was arrested and brought to Mukhtār. His relatives came to 'Uddy ibn Ḥātam and asked him to intercede for Hakim. 'Uddy came to Mukhtār's companions and asked them not to kill Hakim. But they said : "It's not our business but Mukhtār's."

So 'Uddy came to Mukhtār owing to intercession for Hakim ibn Ṭufayl. Companions of Mukhtār thought that Mukhtār may accept 'Uddy's intercession for him. So they fastened him and he had been speared to death.

'Uddy came to Mukhtār and interceded. Mukhtār said to him : "Do you see interceding for Imam Husayn's killers lawful?"

'Uddy said : "They have made false claims on him."

Mukhtār said :"If this is so, I will set him free."

At this time, Abdullāh ibn Kāmil entered and informed Mukhtār of Hakim ibn Ṭufayl's killing. Mukhtār said to him : "Why didn't you bring him to me and why did you kill him hurriedly?" He said these words while he was happy heartily.

Abdullāh ibn Kāmil responded : "The Shiites overcame me and killed him."

'Uddy ibn Hatam got angry and said to ibn Kāmil : "You tell a lie. You killed him because you knew that Amir will accept my interceding." Ibn Kāmil cursed him and their conflict was imminent when Mukhtār prevented Abdullāh ibn Kāmil from so doing."[1]

Hakim ibn Tufayl's Crimes

1- He speared Imam Husayn.[2]

2- He took away clothes and arm of Hadrat Abbas

3- He speared Hadrat Abbas.[3]

4- He amputated left hand of Hadrat Abbas.[4]

1- Kāmil ibn Athir 242.4.

2- Nafs Al-Mahmum 599.

3- Biḥār Al-Anwār 375.45.

4- Manāqib ibn Shahr Ashub 108.4.

Marrat Ibn Manqaẓ

He is murderer of Hadrat Ali Akbar (a) When companions of Mukhtār beleaguered his house, he rode with a spear in his hand and attacked one of Mukhtār's companions. So they hit him on the hand in such a way his hand was badly scarred. But he 2could flee them away to Basra and joined Mu'ṣib ibn Zubayr.[1]

Zayd Ibn Riqad

He is the one who said : I speared a youth and when he put his hand on forehead, it speared his hand tight to forehead and he couldn't separate his hand from his forehead. The youth said : "O God! They made us inferior and they looked us with contempt. O! God ! Kill these people as they killed us and hold them in disrespect." Then I again speared at him and came to him to stick out the spear. Seeing he had died,I took the spear out but its fluke remained in his forehead.

Mukhtār sent Abdullāh ibn Kāmil to arrest him. They captured his house and he got out with sword in his hand. Ibn Kāmil told Mukhtār's companions : "Don't attack him by sword or spear but shower him with arrows and stones." He had been showered to fall down but he was still alive. So companions of Mukhtār set him on fire.[2]

Abu Al-Hatuf Ja'afi

He is the one who threw a stone at the forehead of Imām Husayn.[3] He was arrested and brought to Mukhtār. Some have narrated he speared forehead of Imam (a).[4]

Salih Ibn Wahab

He was also arrested by companions of Mukhtār and brought to him. He is the one who threw spear at Imam Husayn's side in such a way he fell on the ground on his right cheek and then he stood up.

1- Kāmil ibn Athir 243.4.

2- Kāmil ibn Athir 243.4.

3- Farsān Al-Hayjā' 227.2.

4- Bihār Al-Anwār 52.45.

Abhar Ibn Ka'b

He sworded Imam (a) When Abdullāh ibn Al-Hassan had come to Imām in the battlefield. Abdullāh ibn Al-Hassan said : "Woe to you, son of the malicious! Do you want to kill my uncle?" So he shielded Imam with his hand and Abhar cut off his hand.[1] He was also arrested and brought to Mukhtār.

And Abu Ayyūb Qanawi who injured Imam's holy throat by an arrow.

And Naṣr ibn Khurusha.

And 'Amru ibn Khalīf Ja'fi who wounded Imam.

And Abdullāh and Abd Al-Rahmān sons of Ṣalkhat and 'Uthmān ibn Khālid and Bashr ibn Sūwat who are murderers of Abd Al-Rahmān ibn 'Aqīl.

All of them came to Mukhtār and he sentenced to death all of them and ordered to cremate their bodies. And Imām Husayn's prayer was fulfilled. On Ashura. , he raised his hands up to sky and said :

اللّهُمَّ اشْهَدْ عَلى هٰؤلاءِ القَوْمِ فَاِنَّهُمْ دَعَوْنا لِيَنْصُرُونا ثُمَّ عَدَوْا عَلَيْنا يُقاتِلُونَنا، اللّهُمَّ امْنَعْهُمْ بَرَكاتِ الاَرْضِ وَ فَرِّقْهُمْ تَفْرِيقاً وَ مَزِّقْهُمْ تَمْزِيقاً وَاجْعَلْهُمْ طَرائِقَ قِدَداً وَلا تُرْضِ الوُلاةَ عَنْهُمْ اَبَداً وَاقْتُلْهُمْ بَدَداً وَلا تُغادِرْ مِنْهُمْ اَحَداً.[2]

"O God! witness that this community invited to help us. Now they agreed with each other to rush us and shed our blood. O Lord! take blessing of earth from them and scatter them into different branches and kill them by contempt and take Thy blessings from them and keep none of them alive."

Bajdal ibn Salim

Mukhtār ordered to arrest and bring him. It was said to Mukhtār that he was the one who cut off Imam Husayn's finger and took Imam's ring. So he ordered to cut his hands and feet off

1- Nafs Al-Mahmum 359. 2- Farsān Al-Hayjā' 227.2

and left him alone until he died.[1]

'Amru Ibn Ṣabiḥ

He was arrested at night and brought to Mukhtār. He said : "I attacked companions of Imām Husayn and injured them but I didn't kill any of them."

According to Mukhtār's instruction, he had been speared to die.[2]

Suraqat Ibn Mirdas

He was one of the Kufa's rebels who was arrested by companions of Mukhtār. When he was brought to Mukhtār, he composed a poetry in praise of Mukhtār and asked for forgiveness. In this poetry, He pointed to Mukhtār's rising as the God's relief like the Angels' relief for prophet in Badr and Hanayn wars. Then he added : I saw angels helping you. Mukhtār said to him : "Stand on pulpit and repeat these words for people."

He stood on pulpit and retold his words. When he came down, Mukhtār told him : "Although I know neither you tell right, nor have you seen angels, I set you free rather you wanted to be freed this way. Get out of hear to wherever you wish so that you won't ruin my companions."

He went to Basra and joined Mus'ib ibn Zubayr.[3]

Fighting againt Ubaydullah ibn Ziyad

The year of 66 A.H, just eight days before Zīhajja, Ibrāhim ibn Ashtar set out to fight against Ubaydullah ibn Zīyad and this took place after two days when Mukhtār had been through with Sabī'a event.[4]

Mukhtār sent cavalries from his followers and selected companions and those who possess insight and experiment to Ibrāhim and he himself accompanied Ibrāhim.

1- Bihar Al-Anwar 376.45. 2- Kāmil ibn Athir 244.4.

3- Kāmil ibn Athir 237.4.

4- Sabi'a event is Kufians' uprising against Mukhtār that has been said in details.

Mukhtār prayed for troops who were set out to fight against Ubaydūllah ibn Ziyād and Damascus people and asked God to support them.

Recommendation of Mukhtar

Then Mukhtār bid farewell to Ibrāhim ibn Ashtar and told him: Take three recommendations from me and preserve them.

1- be afraid of God hiddenly and openly.

2- Hasten to go fighting against enemy.

3- Don't waste the time when you meet the enemy but attack them in a hurry.

Departure of Kufian Troops

As Ibrāhim left Kūfa, he was hastened to meet Ibn Ziyād before his arrival in Iraq.

Ubaydūllah ibn Ziyād came from Damascus with a great army and overcame Mūsil, Ibrāhim came and left behind Iraq, entered Mūsil and appointed Tufayl ibn Laqit Nakh'aī who was a brave man, to the frontline of his army, and when he approached Damascus troops, equipped his followers. They always moved collectively except when he sent Tufaylwith a group until they reached Khazir stream which belongs to Mūsil and landed a village namely "Bārshīya".(1)

Also Ubaydūllah ibn Ziyād landed beside Khāzir stream, nearby Iraqi troops.(2)

Umayr ibn Ḥibab

He was the commander of Damascus troops and sent someone to Ibrāhim ibn Ashtar and had a messege to him that : I am with you and want to meet you tonight.

Also Ibrāhim ibn Ashtar sent someone to him and agreed with him on meeting at night.

1- "Birshiya" has been narrated in another version and I didn't find Barshiya and Birshiya in mu'ajam Al-Boldan that what name of position it is, and Hūmawi in Mu'ajam and Al-Boldan has mentioned "Bashiyya" as the name of village.

2- Kāmil ibn Athir 261.4.

At night Umayr came to Ibrahim and gave his allegiance to him and told : I am commander of Damascus troops toward their left wing and will defeat the army which is under my control and pull it back.

Ibrāhim said : I want to consult you on an affair, is it expedient to place a trench around and stop two or three days?

Umayr ibn Hibāb said : By God this is your enemy's desire which is to their interest and they outnumber you but attack them hurriedly because their hearts are filled with fear of you and if your army comes near Damascus people and fight against them successively they can muster up one's courage and become stouthearted.

Ibrāhim said : Now I know you are right and advise honestly, because my master ordered me to the same of your opinion.
Umayr said : So do this on the basis of his opinion and don't go far off his order because he is an experienced man in war matters and start to fight in the morning. So Umayr returned to Damascus troops."[1]

That night Ibrāhim was awake till morning, equipped his army at dawn and sent the commander of army's right and left wings and Amir of infantries to their places and appointed Abd Al-Rahmān ibn Abdūllāh, his mother's brother to his army's cavalries and he, himself landed, then told his army : Move. So they moved torward a little till a great hill that saw over Damascus troops. Ibrāhim sat down and saw there was no moition in Ubaydūllāh ibn Ziyād army. He asked for a horse and rode on.

Ibrahim ibn Ashtars' Speech

Then Ibrāhim passed the holders of banner and telling them:

O helpers of religion and followers of truth and divine troops! This is a killer of daughter of God's Messenger, Husayn ibn Ali, Ubaydūllah ibn Marjana who prevented Husaysn, women, and his daughter from drinking water and didn't allow to

1- Tajarib Al-Umam 161.2, Kamil ibn Athir 261.4.

compromise this or turn back to his family or go to another place. So he and his progeny were killed by him. Now Ubaydullah is with you and I was hopeful that he and we unite so that you can shed his boold and your hearts be relaxed.

Then he went to right and left wings of troops and persuaded them to Jihād (Holy War), then he returned and landed at his place.[1]

Damascus Troops

Also Ubaydūllāh ibn Ziyād arrayed his troops and appointed Hasīn ibn Numayr to the right wing, Umayr ibn Hibab to the left wing and Sharhabīl ibn Zikalā'a to the cavalries.

Two armies became ready and approached each other.

Beginning of the Attack

Ḥasṣīn ibn Numayr who was Amir of Damascus army's right wing with his followers attacked Kūfa army's left wing and Ali ibn Mālik, the commander, resisted so he was killed.

Then Qurrat ibn Ali picked up his banner, also he and other followers were killed.

Abdūllah ibn Warqā' took the banner and he is nephew son of Habashī ibn Jundab, one of the comparions of God's Messenger and shouted : O God's army! come to me, so most of troopers returned, he told them : this is Ibrāhim ibn Ashtar, Amir of you, who fights against Ubaydūllāh ibn Ziyād, come and go to him.

When they returned to Ibrāhim, they saw that he has naked his head and is shouting : O God's army! I am the son of Ashtar, the best way of feeing is your attacks successively, thus his followers turnned back to the battlefield.

Then Ibrāhim's right wing attacked Ibn Ziāyd's left wing and Iraqi people were hopeful that Umayr ibn Hibab turns back according to his promise and is defeated. But Umayr refused to do this and abstained frome scaping and fought severely.

1- Tajarib Al-Umam 162.2.

When Ibrāhim saw this, he said to his companions : Now break the pace of enemy troops heart, by God if we defeat them, army's right and left wings will be decomposed and defeated.

So Ibrāhim's troops atacked that part, at first killed them with spears and then with swords. Ibrāhim said to his standard-bearer : Advance and take your banner to the middle of enemy troops.

He said : It is impossible.

Ibrāhim said : Advance and when he was going forward, Ibrāhim killed every one of, with sword, Damascus people, then all at once his troops attacked and a heavy fighting erupted. Ibn Ziyād companions were defeated and a large number of two armies were killed.

Some have said : Umayr ibn Hibāb was the first man who was defeated and withdrawn.[1]

Killing Ubaydullah Ibn Ziyad

When Damascus troops were defeated, Ibrāhim Ibn Ashtar said : I killed a man who was alone under a banner beside Khāzir stream. Find him, I could smell musk of him, I split him in two halves, his hands were on the eastern area and his feet were on western area. So they searched and found him and they understood that he is Ubaydūllah ibn Ziyād who was split by Ibrāhim's sword,[2] so they beheaded him and burnned his body.[3]

Killing Ḥaṣīn Ibn Numayr

A man of Mukhtār's army, namely, Sharik ibn Jadīr[4] attacked Hasīn Ibn Numayr who was one of the great

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1- Kāmil ibn Athir 262.4. 2- Tajarib Al-Umam 163.2.

3- Kāmil ibn Athir 264.4.

4- Sharik was in Siffin with Ali (a) and his eye was injured. As war finished, he went to Jerusalem and resided there. When he was informed of Husayn's martyrdom, he said : I promise God if I find someone who takes revenge for Husayn, I will come to him and kill ibn Marjāna or I will be killed in his way and when it was known that Mukhtār has risen up to take revenge for Husayn (a), he came to Mukhtār. Mukhtār sent him with Ibrāhim Ibn Ashtar to fight against Ubaydūllāh.

commanders of Damascus troops and thought he was Ubaydūllāh Ibn Zīyād, so they came to grip each other, Sharik shouted : Kill this ignoble, so Mukhtār's companions attacked him and killed Hasīn ibn Nūmayr.[1]

Killing Sharhabīl

Sharhabīl Ibn Zil Kalā' was another commander of Damascus troops who was killed in this battle, Sufyān ibn Yazīd claimed that he has killed him.

When Damascus troops were defeated and troopers fled, Ibrāhim's companions followed them and when part of Damascus troops jumped into the river for escaping. Many of them were drowned and the number of drowned people exceeded the killed ones, and Mukhtār's troops gained many booties from Damascus people.[2]

Musil Conquest

Then Ibrāhim Ibn Ashtar went to Mūsil and conquered it, and sent his representatives to the areas. And Al-Rahmān Ibn Abdullāh sent his brother to Naṣībayn, and conquered Sanjār, Dārā and wherever around the island.[3]

Mukhtar's Arrival in Mada'in

Previously Mukhtār had informed his followers about victory of Ibrāhim and said : You will be soon informed of conquest news by Ibrāhim ibn Ashtar and the defeat of Ubaydullāh ibn Ziyād's army. So he left Kūfa and put Sā'd Ibn Mlik in Kufa in his position and came along with a group to Sābat and said to people: Good tidings to you that God's army is entangled with Damascus people and have defeated them at Nasībayn or near by. He entered Madā'n, preached and invited people for perseverance and constancy on obedience and vengeance for progeny.

In that time, tidings of victory of killing Ubaydullah Ibn

1- Tajārib Al-Umam 163.2; Kāmil ibn Athir 264.4.

2- Kāmil ibn Athir 264.4. 3- Tajārib Al-Umam 164.2.

Ziāad and defeating Damascus people came one after another. Mukhtār said : O God's army! Didn't I give glad tidings previously?

They said : Yes, by God, we had heard this news previously.[1] Ibrāhim stopped in Mūsil and sent the head of Ubaydullāh ibn Ziyād to Mukhtār as well as the other heads of Damascus army commanders. When the head of Ubaydullāh ibn Ziyād was set in the palace of Dar Al-Amāra, a slim snake crawled among the heads inside Ubaydullāh ibn Ziyād's mouth and then came out of his nose and this was repeated several times.[2]

One of Ibn Ziyād guardians said : When Husayn (a) was killed, I came along with him to the palace, suddenly a fire was spread on the face of Ubaydullāh ibn Ziyād. He guarded his face with sleeves and said to me : Don't mention this to anyone.[3]

The mother of Ubaydullāh Ibn Ziyād, Marjana, after killing Husayn (a) said : O evil-doer! You killed the son of God's messenger?! You will never see paradise.[4]

Sending Ubaydullah Ibn Ziyad's head to Muhammad Ibn Hanafiyya

When Ibrāhim Ibn Malik Ashtar sent the head of Ubaydullāh Ibn Ziyād to Mukhtār, Ibrāhim Ibn Malik Ashtar sent the heads of Ubaydullāh, Hasīn Ibn Numayr, Sharhabīl and a number of Damascus commanders with 30 thousand dinar to Muhammad Ibn Hanaffiya and wrote this letter to him :

Indeed, I dispatched a group of your shiite companions to your enemy, Ubaydullāh ibn Ziyād, to take revenge of them for your brother Al-Husayn (a). They abandoned their homeland, feeling angry with the enemies and were regretful over your oppressedness and faced them near Naṣibayn and they overcame the enemy by God. He killed God's enemy and praise be to God

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1- Tajārib Al-Umam 164.2.

2- Thawāb Al-A'amāl and 'Aqāb Al-A'amal 260; and Kāmil ibn Athir narrated this through Tarmazi.

3- Kāmil ibn Athir 265.4.

4- Kāmil ibn Athir 265.4.

that he took vengeance for your blood and perished oppressors on the ground and the sea through which he healed troubled-hearts of believers and subsided their outrage.[1]

So Abdullāh ibn Abi Umayr Thaqafī, Abdulllah Ibn Shadād Habashi, Sa'b Ibn Malik Ash'arī took heads, properties and the letter to Muhammad Ibn Hanafiyya in Mecca, and in that time Ali Ibn Al-Husayn was in Mecca. When Muhammad Ibn Hanafiyya looked at the head of Ubaydullāh Ibn Ziyād, he prostrated, thanked God, prayed Mukhtār and said : May God reward him the best that took revenge for our blood and because of it, it is his certain right over the all of Abd Al-Mutallib's sons. O God! Make Ibrāhim victor over enemies and succeed him to whatever Thou are glad and satisfied and forgive him in this world and hereafter.

Then Muhammad ibn Hanafiyya sent the head of Ubaydullāh Ibn Ziyād to his excellency, Ali Ibn Al-Husayn(a). When they brought the head to Hadrat, Imam (a) was eating food, Imam prostrated thankfully and then said : Praise to God, One who took revenge of them for me. May God reward Mukhtār. They brought me to Ubaydullāh Ibn Ziyād while he was eating food and the head of my father was in front of him, I asked God I not be dead till I can see the head of Ubaydullāh when I'm eating.

Next, Muhammad Ibn Hanafiyya shared money with relatives and shiites in Mecca and Medina, between Muhajirins and Ansārs' children which Mukhtār had sent.[2]

Ya'aqūbi has narrated in his history book: Mukhtār sent the head of Ubaydullāh Ibn Ziyād to Ali ibn Al-Husayn in Medina by a man of his relatives and said to him : Stand beside the house door of Ali ibn Al-Husayn, as the door opens and people enter it is the time they have made food ready for Imam, so you can enter.

That envoy came and stood beside the house door of Imam and when the doors were opened and people were entered for food, that envoy came and shouted loudly : O prophet's progeny

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1- Bihār Al-Anwār 336.45. 2- Bihār Al-Anwār 385.45.

and the mine of prophethood! I am Mukhtār Ibn Ali Ubayd's envoy who have brought the head of Ubaydullāh ibn Ziyād.

There was no woman in Hashimite houses unless she who cried and that envoy shouted, entered and brought the head out. When Ali Ibn Al-Husayn saw the head of Ubaydullāh Ibn Zīyād he said : May God deprive him of divine blessing and cast him into fire.

And some have narrated : From the day of Husayn's martyrdom (a), no one had seen smile on the face of Ali ibn Al-Husayn (a) except that day when they brought the head of Ubaydullāh Ibn Zīyād to him.

And they had sent some fruit for Hadrat which he ordered to share among people of Medina. And since the day of Husayn Ibn Ali's martyrdom to that day the prophet progeny neither had combed their hairs nor used henna.[1]

Marzbānī has quoted Imam Ṣādiq : No woman of Hashimites sooted the eyes and used henna and in no homes of Hashimites, there revealed smoke of cooking food until Ubaydullāh was killed.

It has been narrated : Mukhtār has killed eighteen thousands people who participated in killing Imam Husayn (a) in his ruling time of eighteen months,[2] but it is said in another narration : He was not relieved until he took revenge and rose up and killed seventy thousand people. He, himself, said : I killed seventy thousand people instead of Husayn, by God if I killed all on the earth, it might not be as equal as even one of his finger-nail.[3]

(Shu'ab-e 'Ārim (Arim Defile)

Abdullāh ibn Zubayr surrounded seventeen people of Bani Hāshim along with Muhammad ibn Hanafiyya and Abdullāh ibn Abbas among whom was Hassan ibn Hassan ibn Ali in Ārim defile (Mecca) and told them : You have a respite of Friday to

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1- Ya'aqubi History 259.2.

2- Bihār Al-Anwār 386.45.

3- Ithbāt Al-Waṣiyyā 168.

swear allegiance to me and if you avoid swearing allegiance, either all of you will be beheaded or burnt by fire. Then he decided to burn them before Friday.

The son of Muswir ibn Mukharama mediated and swore Abdullāh ibn Zubayr to wait another Friday. When next Friday came, Muhammad ibn Hanafiyya asked for water, washed his body, wore a white cloth and embalmed himself, he didn't have any doubt about his killing.

Mukhtār ibn Abi Ubayd dispatched Abu Abdullāh Jadali along with four thousand people from Kufa to Mecca to save Muhammad ibn Hanafiyya.[1] They came and were badly exhausted, seventy of whom hastened and rode on their horeses and came to Mecca on Friday morning while carrying weapons and shouting : O Muhammad! O Muhammad! they came near 'Arim defile and saved Muhammad ibn Hanafiyya and other prisoners.

Muhammad ibn Hanafiyya sent Hassan ibn Al-Hassan in order to cry among Mukhtār messengers and want them to sheath their swords.[2]

And now ibn Athir narrated that they carried clubs and they numbered one hundred and fifty, entering Al-Aqsa mosque with banners and chanted "Ya Lithārāt-i Husayn" They came near Zamzam and Abdullāh ibn Zubayr had readied firewood in order to burn them and it was just two days before the appointed

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1- In Kāmil ibn Athir 249.4 it is said : Ibn Zubayr jailed them in Zamzam, threatened them to be burnt and set a point of time. Some of them who were jailed with Muhammad ibn Hanaffiyya wanted to inform Mukhtār about the case, so Muhammad ibn Hanaffiyya wrote a letter to Mukhtār and asked for help. Mukhtār read Muhammad ibn Hanaffiyya's letter to Kufians and said : They are waiting for being burned by Abdullah ibn Zubayr and I will not be Abu Issac if I fail to help them and if not dispatching the riders behind them. Kufians weeped and said : Hasten and dispatch us. Mukhtār sent Abu Abdullāh Jadali with seventy brave and strong men and following him, he sent Ẓabyān ibn 'Ammara with four hundred people, four hundred thousand dinars to Muhammad ibn Hanaffiyya. Abu Ma'amar with one hundred people and Hani ibn Qays with one hundred people and Umayr ibn Tariq with fourty people and Yunus ibn 'Amran with fourty people to help them.

2- Nahj Al-Balagha Ibn Abi Al-Hadid's description 123.20.

respite when Mukhtār's envoys broke the door where Muhammad ibn Hanafiyya was jailed. So they entered and said to him : Let us fight against enemy of God, Abdullāh ibn Zubayr .
Muhammad ibn Hanafiyya said : I don't consider killing a lawful thing in Haram.
Abdullāh ibn Zubayr said : I wonder about wood-carriers whose slogan is Husayn's martyrdom, as if I have killed him. By God, if I find killers of Husayns, I will kill him.

This crowd was named "Khashabiyya" because they took firewood which Abdullāh ibn Zubayr made ready to burn Bani Hāshim.

Abdullāh ibn Zubayr said to Mukhtār's troopers : You imagine that I will give them up without swearing allegiance?! It will never be so.

The commander of Mukhtār troops, Abu Abdullāh Jadali said to him : By God of Pillar and Position, either release him or we will fight against you.

Muhammad ibn Hanafiyya prevented them from fighting and sedition.

Then the rest of Mukhtār's troops arrived and with them were properties. They entered Al-Aqsā mosque chanting : "Allah-O Akbar" and "Litharāt Al-Husayn".

Abdullāh ibn Zubayr was frightened. So Muhammad ibn Hanafiyya came out and went to Shu'ab-e Ali (Ali defile), while the companions of Muhammad ibn Hanafiyya were reviling Abdullah ibn Zubayr and asking Muhammad ibn Hanafiyya to fight with no chance.

Therefore, 400 people gathered with Muhammad ibn Hanafiyya at the defile and he divided properties among them.[1]

Expelling Bani Hashim from Mecca

When Abdullāh ibn Zubayr found that he had no power for confronting Bani Hāshim who swore no allegiance to him and the designed plan was not practiced, he expelled them from Mecca

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1- Kāmil ibn Athir 251.4.

and exiled Muhammad ibn Hanafiyya to the Radawi area and Abdullāh ibn Abbas was exiled to Ṭa'if in a bad condition.

And some have said : Also Muhammad ibn Hanafiyya went to Ṭa'if and remained there until Abdullāh ibn Abbas passed away at the age of seventy one in 68 A.H and Muhammad ibn Hanafiyya performed prayer on him and he was buried in congregational mosque of Ta'if.[1]

Mus'ab ibn Zubayr

After the event of Sabi'a in which Mukhtār suppressed a group of Kufians who had uprisen, a crowd of Kufians fled and came to Muṣ'ab. One of them was Shabath ibn Rab'ie who rode a camel, its tail and ear, tore his garment, shouting.

Mus'ab was informed of coming of Shabath. So they brought him to Mus'ab and other nobles of Kufa came. Mus'ab was informed of Kufa current events and asked him for helping and fighting against Mukhtār.

Muhammad ibn Ash'ath[2] came and urged Mus'ab to fight against Mukhtār. He was blessed and pitied by Mus'ab and said to Kufians : Give respite till Muhallib ibn Abi Ṣafra comes.

Mus'ab wrote a letter to Muhallib who was the ruler of Fars on behalf of him and invited him to fight against Mukhtār. Muhallib was late because he was not willing to fight against Mukhtār.

For bringing him, Mus'ab sent Muhammad ibn Ash'ath to him with a letter.

When Muhallib read Mus'ab's letter, he said to Muhammad ibn Ash'ath : Didn't Mus'ab find another envoy except you?

Muhammad ibn Ash'ath said : I am not postman for anyone, but our slaves overcame our women, children and respect.

Departure of Muhallib Ibn Abi-Ṣafra

He departed from Fārs along with a great number fo people

1- Ya'aqubi History 262.2.

2- Some narrations read : Before that, Muhammad ibn Ash'ath had been killed.

and much property to Baṣra. Mus'ab ordered that they make a garrison nearby Jasr.

Abd Al-Rahman Ibn Mukhannaf

Mus'ab sent him to Kufa in order to call people to help him, Going to Baṣra and dispersing them around Mukhtār and inviting to swear allegiance to Abdullāh ibn Zubayr in camera. So he entered his home mysteriously and tried to fulfill his mission.(1)

When Mukhtār was informed of Mus'ab's departure, he went to Mosque, preached and said : O Kufians! You who are the supporters of religion, followers of gospel truth, the oppressed defenders and prophet progeny's shiites, you should know those who did wrong and fled. They gathered before their fellows and stimulated libertine people like themselves to crush gospel truth and promote credal error. So know that if you are killed, nobody will worship God but for lie and it is that time when they will curse prophet progeny. Rise up for God's sake and fight under the banner of Aḥmar ibn Shamiṭ and know when you face them, you will kill them like Add and Thamud tribes.(2)

Departure of Mus'ab from Baṣra

Mus'ab ibn Zubayr left Basra in order to fight against Mukhtār and placed Abbad ibn Haṣīn in front of himself. Umar ibn Ubaydullāh was appointed to the right wing , Mahallib ibn abi-Ṣafra to the left wing, Malik ibn Musamm'a to Bakr tribe, Malik ibn Munzar to Abd Al-Qays tribe, Aḥnaf ibn Qays to Tamim tribe, Ziyād ibn Umar to Azad tribe and Qays ibn Haytham was appointed as a commander to 'Āāliyyā people.

Mukhtār left Kufa and recovered his troops in "Ḥummam A'ayn" and other people who were with Ibrāhīm ibn Ashtar were accompanied by Aḥmar ibn Shamiṭ. They moved and he appointed Abdullāh ibn Kāmil to the frontline of troops and two armies arrayed(3) against each other in "Mazār"(4)

1- Kāmil ibn Athir 267.4. 2- Tārikh-e Ṭabari 718.8.

3- Al-Badaya wa Al-Nahaya 316.8; Kāmil ibn Athir 269.4.

4- Mazār is a position between Wāsit and Basra. (Mu'ajam Al-Baldān 88.5).

Fault or Betrayal

The commander of Mukhtār division's left wing, Abdullāh ibn Wahīb came to the commander of troops, Aḥmar ibn Shamiṭ, and said : I saw many people from Mawālī who were on their horses and some of them were on foot and you also are on foot, the battle may be difficult and the people who are on horses may flee and therefore the infantry will be defeated. It is good to order that all fight on foot becuase if there is the chance of fleeing, they will be forced to resist and defend each other.

And it was a deceit on behalf of Abdullāh ibn Wahib because Mawāli people who formed Mukhtār's army, were injured and Abdullah wanted them to be dead if there had taken place a defeat.

Aḥmar ibn Shamiṭ assumed his offer as a benevolence and ordered riders to get off.[1]

Beginning of the Attack

The commander of Mus'ab's cavalry, Abbad ibn Ḥaṣīn, approached Aḥmar ibn Shamiṭ and Mukhtār's companions, Ahmar said to him : I call you on Book of God, Tradition of the Prophet, allegiance of Mukhtār and that succession may have to be placed for the prophet progeny by counselling.

Abbad came back and reported to Mus'ab, Mus'ab ordered: Go back and attack. So he attacked Aḥmar ibn Shamiṭ and his followers, but they didn't move around and remained steadily in their positions. Abbad came back.

Then Muhallib ibn Abi-Ṣafra attacked Abdullāh ibn Kāmil who was the commander of right wing of Mukhtār's troops and fought for some time. Muhallib came back to his place. Again he ordered his troops to attack and this time, some of ibn Kāmil's soldiers fled and he and a group of Hamadān tribe resisted but soon after they were defeated and escaped.

In this time, the commander of right wing of Mus'ab, Umar

1- Tārikh-e Ṭabari 720.8

ibn Ubaydullāh attacked the commander of left wing of Kufa, Ubaydullāh ibn Anas fought an hour and came back to his place.

The fourth attack was in groups on behalf of Mus'ab on Ahmar ibn Shamit who resisted until he was killed. His troopers invited each other to resist, Muhallib shouted : Why do you kill yourself? Escape, it is better for you, I swear to God I see today the most casualties in my tribe.

Therefore, Mus'ab's cavalries attacked Aḥmar ibn Shamiṭ's infantries. Mus'ab ibn Zubayr sent his commander, Abbad and said : Everyone who is arrested by you must be killed and bring no captives.

Then Muhammad ibn Ash'ath was sent with a large number of people who were from Kufa, Muhammad shouted and said to his troops : Now take revenge. So they killed whoever they saw escaping and Mus'ab's troopers exerted much cruelty and among Mukhtār followers except a small number of them, those who were riders, nobody was saved, and among infantries, except a small number, others were killed.

Basra judge, Mu'awiyat ibn Qurra says : I thrusted my bayonet into the eyes of one of Mukhtār's troopers and rotated in his eyes. He was told : Did you do that?

He said : True, their blood is more legal than that of Turk and Daylam.[1]

News of Defeated Troops

When Mukhtār was informed of defeated troopers and that all the seniors of his army were killed, he confided in Abd Al-Rahmān ibn Abi-Umayr : By God, slaves and Mawāli people are killed so many, that is unprecedented.

Then he said : Aḥmar ibn Shamiṭ is killed and also Abdullāh ibn Kāmil, such and such a person is killed, and said : These people are those, one of whom was better than an army in the battlefield.

Abd Al-Rahmān said : It is really a great disaster.

Mukhtār answered : There is no way but death. I like to die

1- Kāmil ibn Athir 269.4.

similar to ibn Shamit.

Abd Al-Rahmān says : Then I knew that if Mukhtār fails to succeed in fighting against Mus'ab, he will fight until he is killed.[1]

Moving to Kufa

Then Mus'ab moved and passed through Wāsit and a group of his troopers passed by land and some of them by ship. Mukhtār decided to attack Mus'ab's army. Seeing this, he let the river water run into side-streams, so the river stopped flowing and their ships were wrecked. They came out of ship and rode on horses, then they set out to Kufa.

Ḥarwara'

Mukhtār moved with his troops and settled in Ḥarwarā,[2] to buffer between Musa'b and Kufa troops. Musa'b came along with his troops and faced Mukhtār troops.

Mus'ab appointed Muhallib ibn Abi-Ṣafra as a commander of his right wing troops, Umar ibn Ubaydullah as a commander of left wing and Abbad ibn Hasīn as an Amir of cavalry army.

Mukhtār appointed Salīm ibn Yāzīd as a commander of right wing, Sa'id ibn Manqaz Hamdānī to the left wing, Amru ibn Abdullāh to his cavalry troops and Malik ibn Abdullāh as a commander of infantry.

Then a man of Mukhtār followers was sent to the front of the five tribes of Basra. So Sa'īd ibn Qays attacked Bakr tribe and Abd Al-Qays tribe who were in the left wing of Mus'ab's army and heavy fighting took place.

Mus'ab sent someone after Muhallib and asked him for attacking. Muhallib said : I am waiting for an opportunity.

Mukhtār ordered Abdullāh ibn Ja'ada to attack people who lined up against him. Abdullāh ibn Ja'ada attacked Āliya tribe severely and they were forced to pull back so they were pushed back to the position of Mus'ab. Mus'ab and his followers kneeled

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1- Tajārib Al-Umam 169.2.

2- Harwarā, is a village near Kufa (Mu'ajam Al-Boldan 245.2).

down and fought for an hour until Abdullah ibn Ja'ada and his followers returned to their places.

Therefore, Muhallib and his troops attacked Mukhtār division severely and dispersed them.[1]

In that time, one of the commanders of Mukhtār's troops, Abdullah ibn Amau Nahadi, Ali's companion in Siffin said : O God! I've got already the same belief which I'd got Thrsday in Siffin, O my God! I hate the actions of this group who left battlefield and fled. He pulled his sword and fought until he was killed.

Then Malik ibn Amru Nahadi who was commander of the infantry and fighter, was brought a horse while Mukhtār's troops were dispersed. He rode on horse and said : Why do I want to ride? By God, it's better to be killed here than in my house.

Then he shouted : Where are insight men? Therefore, about fifty people gathered round him. It was at sunset when they attacked Muhammad ibn Ash'ath companions who were near them. So Muhammad ibn Ash'ath and his followers were killed. Then Mukhtār shouted and ordered to attack again.

Mukhtār's followers attacked Mus'ab troopers and defeated them. Mukhtār ordered his caller to call : "O Muhammad", and this was a sign between he and his followers, Mukhtār and his followers fought till dawn and when morning cracked, nobody was with Mukhtār and some of his followers were away and a group of them were killed.

Incorrect Suggestion

Some people who were with Mukhtār told him : Oh Amir! What are you waiting for? Your followers are dispersed and nobody is left, return to palace.

Mukhtār said : By God, I didn't get off horse to mount on, now that my companions are gone, bring my horse. So he rode on and when he was withdrawing, he saw the palace.

1- Kāmil ibn Athir 270.4.

At the time of rising of sun. Mukhtār followers didn't find him. A group said : He has been killed. Therefore a number of his followers who tired of fighting, fled and hid in Kufa houses and another group moved toward palace and a number of others were eight thousand people while at first they were twenty thousand. When they got to the palace they found Mukhtār there, and entered the palace.(1)

Mus'ab with few people of Baṣra and some Kufians who joined him, moved toward Sabkha. He saw Muhallib who told him: If Muhammad ibn Ash'ath had not been killed, this victory was pleasant.

He said : You are right.(2)

Surrounding Mukhtar

Mus'ab besieged Kufa palace where Mukhtār and his followers had taken refuge in and they were bereaved of water and food. Sometimes, Mukhtār and anyone who was with him in the palace came out and fought somehow and came back to the palace again. But they were weakened hard. Some women whose husbands were in the palace with Mukhtār brought them some water and food. Mus'ab was informed about it and barred it. Mukhtār had a hard time and was worried about his companions being thirsty. Mukhtār ordered to mix some honey with water of the wells which were inside the palace in order to be drinkable.(3)

Mukhtar's Suggestion to his Followers

Mukhtār told his followers : Everyday our power and ability are diminishing because of the seige. Let's go out and fight. If we were murdered, we are not such humiliated and I swear to God I am not disappointed. If you confirm it, God will support you.

They expressed their weakness and inability. Mukhtār told them : But by God I never yield to their order.

When Abdullāh ibn Ja'adat ibn Hubayra found the situation

1- Tajārib Al-Umam 171.2. 2- Kāmil ibn Athir 272.4.

3- Kāmil ibn Athir 272.4.

that way, he came down the palace and went to some of hid himself.[1]

Mukhtar and Sa'ib ibn Malik

Sā'ib was substituted for Mukhtār when Mukhtār was leaving Kufa. He told Sā'ib ibn Mālik : What is your idea?
Sā'ib told : What is your opinion?
Mukhtār said : Woe unto you, I am a man of Arabs. I saw that Abdullāh ibn Zubayr has possessed Hejāz and Ibn Najda rules over Yamama and Damascus is under control of Marwan. I am like one of them with the difference that I intended to avenge for the prophet's progeny and killed a group who participated in their bloodshed, while others had forgotten it. If you did not have pure and good intention, at least defend your respect and honour and fight this aim and intention.

Sa'ib told : Surely, we are for Allah and unto Him we shall be returned, and I did nothing but fighting in the way of my prestige.[2]

Correct Anticipation of Mukhtar

When Mukhtār wanted to leave palace, he told his followers : When I am killed, you will be changed into abject and lowness, and if you yield to Mus'ab and his followers order, then your enemy kill each of you to avenge for their murderers and you will wittness killing your friends. At that time, you will express a wish to obey Mukhtār and act his ideas, if you come out with me and don't win, you will not die abjectly. If not, you will be the most despicable men on the earth.

Killing Mukhtar

When Mukhtār found his followers incapable and disobedient, he decided to come out of palace and fight against Mus'ab's troops. He sent someone after his wife, Umm-e Thābit, the daughter of Samarat ibn Jundab. She sent some perfume to

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1- Tajārib Al-Umam 173.2. 2- Kāmil ibn Athir 273.4.

him, so Mukhtār washed his body and embalmed and rubbed perfume on his face and head. Then he came out with ninteen people of his followers with Sā'ib ibn Malik Ash'arī, and stood in front of Mus'ab troopers and told : Do you give me a chance to come out?

They answered.: You must bow to what you are ordered.

Mukhtār said : I never yield to your order.

So he fought against Mus'ab's troopers until he was killed[1]

Mukhtār was killed by two men of Bani Hanafiyya's tribe who were brothers, Ṭurfa and Ṭarrāf, the son of Abdullāh ibn Dajaja.[2]

Ya'aqubī has narrated : In those days, Mukhtār was sick and many conflicts erupted between Mukhtār and Mus'ab which lasted four months, and gradually Mukhtār followers were dispersed and except a few number of his followers nobody else remained. So Mukhtār came to the palace and was besieged by Mus'ab and his troopers. Every day Mukhtār and his followers came out of palace and fought them and returned. One day Mukhtār came out of palace and fought hard against Mus'ab till he was killed. His followers returned to the palace and took refuge in it and the number of them was seven thousand people. Therefore, Mus'ab gave them a chance, put down a treaty and vowed not to object to refuge-takers in the palace.

So they were brought out one by one and beheaded. This treachery and breach of promise by Mus'ab is the most famous betrayal in Islam.[3]

And as Mukhtār anticipated, it was done: Bujayr ibn Abdullāh who was one of Mukhtār followers, after killing of Mukhtār, told the besieged ones in the palace : Yesterday, Mukhtār suggestted to you and you disobeyed. Know that if you are yielded to the order of this group, they will slaughter you like sheep. Unshave your sword, so if you're killed, you're not killed in

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1- Tajārib Al-Umam 174.2.

2- Kamil ibn Athir 273.4; but it is mentioned in Tatimmat Al-Muntahā 91, the murderer of Mukhtār is Abd Al-Rahmān ibn Asad Hanfai.

3- Ya'aqubi History.293.2.

humiliation.

They told : Mukhtār ordered us and we didn't obey him, now do we obey you?! So they bowed and accepted their orders.

Mus'ab sent Abbad ibn Hasīn to bring them out while they were handcuffed and they regretted for why they had not obeyed Mukhtār, so they all were killed.

Also it has been narrated : They brought those who had taken refuge in the palace out and brought them to Mus'ab. At first, Mus'ab wanted to release those who were 'Arabs' and kill others, but his companions didn't accept and asked for killing all of them.(1)

Bujayr ibn Abdullah

He was from Mawali people and along with him a large number of people were brought to Musa'b. He said : God is testing us by captivity and you by forgiveness, in one of them, there is happiness and in the other is God's outrage. One who forgives, God forgives him and will be dear before Him, and one who torments will not be in secure from being retaliated.

Then he told : O son of Zubayr! We are from your tribe and on your religion and not from Turk and Daylam. We disagreed with people of our city, either we made a mistake or they did. We fought against each other like other Muslims and then made peace and unity. Forgive us and show generosity and chivalry to us.

This speech softened hearts of Mus'ab and a group of his troopers and decided to release them.(2)

Abd al-Rahman ibn Muhammad ibn Ash'ath(3)

Abd Al-Rahmān raised from his seat and addressed Musa'b

1- Kāmil ibn Athir 273.2. 2- Tajārib Al-Umam 175.2.

3- He became Amir of Sijistān on behalf of Ḥajjaj and because of Ḥajjaj's cruelty, Abd Al-Rahmān and a group of Ulama were united and fought against Ḥajjaj. Finally Abd Al-Rahmān's troops were defeated and took refuge in Ratbil kingdom. It has been said that he passed away of tuberculosis disease and some have said : Abd Al-Rahmān threw himself down a ruined palace near Iraq and he was killed. This was in 84 A.H. (Sayr-e A'lām Al-Nunbala' 183.4).

and said : If you want to release them, forget us and don't count on us. You must have us or them. If not, they and we will not be in peace.

Then Abd Al-Rahmān ibn Sa'id sat up and stated the same and Kufa seniors confirmed their speech. Mus'ab ordered to kill all of them, once they all shouted : O son of Zubayr! Don't kill us and place us for fighting against Damascus people in frontline of your followers, you will need us, but Mus'ab didn't accept.

Bujayr ibn Abdullāh said : Kill me separately from others in order not to mix my blood with them because they didn't obey me.(1)

Musafir ibn Sa'id

He addressed Mus'ab ibn Zubayr and said : What is your response in God's court, O son of Zubayr. This crowd is killed by you while they had given you their authority and the right was neccessitated not to kill anyone except in the position of retaliation?

If some of us have killed a group of you, so kill the same number of us and release others because among us there are people who have not participated in any battes but they collected taxes in foot hills and villages and made the ways secure.

But Mus'ab and his followers even didn't accept Musāfir's speech.

So Musāfir said : May God deface those whom I told to attack from one of the alleys, to disperse the crowd and to join our tribes and people but they didn't hear me and now we must die like slaves.

He told Mus'ab : I want you not to mix my blood with their blood, so they took him aside and beheaded him.

The number of those who were brought and beheaded except Mukhtār's followers who were killed in the battlefield was sixteen.(2)

1- Kāmil ibn Athir 274.4. 2- Tajārib Al-Uman 175.2.

sixteen.[1]

Abdullah ibn Umar's Punishment

One day Mus'ab ibn Zubayr met Abdullāh ibn Umar and greeted him, he turned away his face from Mus'ab.

Mus'ab said : I am son of your brother, Mus'ab.

Abdullāh said : True, you are one who killed seven thousand people of Qiblah and muslims, revel in whatever way you can.

Mus'ab said : This group who is killed by me was not Muslim but disbelievers and lecherers.

Abdullāh told him : By God, if you had slaughtered the sheep inherited by you from your father as many as these murdered people, this was just what you would have lavished.[2]

Mukhtar's Wives

When Mus'ab killed captives he called Mukhtār's wives and said to the daughter of Samarat ibn Jundab - one of Mukhtār's wives - Umm-e Thābit : What's your opinion about Mukhtār?
Umm-e Thābit said : I will say whatever you will say about him.
Mus'ab released her.

He told the daugther of Nu'aman ibn Bashir Ansarī, Umra: What about you?
She said : May God bless him, he was a pious servant of God.[3]
Mus'ab jailed her and wrote a letter to his brother, Abdullāh ibn Zubayr : This woman believes that Mukhtār had been prophet.
Abdullāh answered : Kill her.
Then one of Mus'ab envoys killed Umra with the blows while she was shouting : O My father.

At that time, his brother, Aban ibn Nu'amān ibn Bashir slapped the killer and said to him : O ignoble! She was tortured by you until she weltered in blood and died.

1- Tajārib Al-Uman 175.2. 2- Tajārib Al-Umam 176.2.

3- In Ya'aqubi's history it is read : Umra responded to Mus'ab : Mus'ab was a pious man and one who fasted days. Mus'ab told her : O God's enemy! You praise Him?! He ordered that she be beheaded and she is the first woman who was killed in this way in Islam. (Tarikh-e Ya'aqubi 264.2)

The envoy brought Aban to Mus'ab and told him the story. Mus'ab said : Let him go because he has seen a tragic scene.[1]

Mukhtar's Body

Then Mus'ab ordered to amputate Mukhtār's hands and nailed them to the mosque's wall, and it was so until Hajjaj came and looked at those hands. He asked about them and he was told: They are Mukhtār's hands. Then he ordered to nail them off the wall.[2]

Mukhtar's Term Emirateship in Kufa

The term of Mukhtār's leadership in Kufa was one year and half.[3]

And when he was killed, he was 67 years old and his murder took place on 14th day of 67 of Ramadan.[4]

Urwat Ibn Zubayr

When Mus'ab killed Mukhtār and reported the events to Abdullāh ibn Zubayr who was in Mecca and sent Mukhtār's head to him.

Urwat ibn Zubayr told Ibn Abbas : The great liar, Mukhtār is killed and this is his head.

Abdullāh ibn Abbas said : There is still dangerous defile in front of you, if you pass it, you will be victorious. (and the intention of Abdullāh ibn Abbas was Abd Al-Malik ibn Marwān who took power of Damascus.)[5]

Abdullah Ibn Zubayr

When news of killing Mukhtār reached Abdullāh ibn Zubayr in Mecca, he told Ibn Abbas : Are you informed about the killing great liar?

Ibn Abbas said : Who is the great liar?

1- Kāmil ibn Athir 275.4.
2- Kāmil ibn Athir 275.4.
3- Tanqih Al-Maqāl 206.3.
4- Kāmil ibn Athir 278.4.
5- Kāmil ibn Athir 278.4.

Ibn Abbas said : I have heard of killing Mukhtār!
Abdullāh ibn Zubayr said : As if you are denying the name of great liar on him and you are unpleasant of his murder?
Ibn Abbas said : He was a man who killed our killers and took revenge and healed our hearts; therefore, we do not penalize him the way that he was scolded.[1]

Mukhtar's Grave

Mukhtār's grave is joined to the eastern wall of Kufa[2] Mosque and now it is neighbouring Muslim ibn 'Aqīl (a), and however, it is out of Kufa mosque courtyard but you enter it from inside mosque.[3]

1- Kāmil ibn Athir 278.4.
2- Najaf and Hayra History 144.
3- Al-Kufa Lilbaraqi History 85.

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