The Journey of Tears, from Karbala to Kufa.

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***Abstract**: This article discusses briefly the tragic episode after the Shahadat of Moula al Husain (as) which was Qiyamat for Ahl al Bait (as). This painful history is recorded in the authentic Maqtal of Shaikh Abbas al Qummi. 'Aahhin Summa Aahhin' on what the children of Rasulullah(S) faced. Pretender of the seat of the so-called caliph committed such heinous crimes with the grandson of Rasulullah(S), Moula Abi Abdillah al Imam al Husain ibn Ali(as), at Karbala in 61 (AH), the precedent of which is not found in the history of the previous nations. Yazid (L), his supporters and their like minded are that cancerous part of the Ummah who executed the family of Rasulullah(S) and continue to treat their followers with contempt and cruelty. The family of Rasulullah(S) faced such Zulm and Masaib in the long journey from Karbala to Kufa to Syria, which in the past wasn't even faced by Sualeh (as) and Hud (as) from their nations, Samud and A'ad.*

Even today, the successors of Shimar and Yazid never respect Ahl al Bait (as) and deliberately ignore the injunction of the Qur'an: "Muwaddatu Fil Qurba" (expressing love for the close of kin of Rasulullah(S) – Ali, Fatimah, Hasan and Husain). What justifications will the killers of Ahl al Bait (as) (the children of Rasulullah (S)) present to Allah on the Day of Qiyamah? How will the supporters of Yazid (L) who are always ready to defend him face Rasulullah(S) on the Day of Judgement? Allah is not ignorant of the Zulm done to His servants; the victims of Zulm will have their day, a day of great importance (the Day of Qiyamah when Qis'as of their Shahadat will be taken and the criminals punished).

The clarion call of Husain:"Hal Min Nasirin Yansurna"(Is there anyone to help me) still resounds and demands that the devotees practice Shariah in their daily affairs, for which Moula al Husain(as), his Ahl al Bait(as) and Ash'ab(ra) embraced Shahadat and faced trials and tribulations at the land of Karbala. For which the grand-daughters of Rasulullah(S), ladies of Bani Hashim and others bore unbearable pain. The reply to the call of Husain (as) is: "Labbaiyyka Ya Husain" which means that one is present at Karbala in the battlefield, even if alone, deserted by others, with people accusing and letting you down. It states that you, your money, your parents, family and children are all ready to participate in this battle. This is the short meaning of "Labbaiyyka Ya Husain".

The unique feature of this tearful description is the side by side Marasi of the four outstanding Shia Fatemi Ismaili Duaat. These Marasi are pure from distortion. Contrary to the Urdu and Persian poets, these Duaat focused their skill of writing poetry towards the facts and Haqaiq. They never used their pen to show the grandeur of their literary talent, like the Urdu and Persian poets.

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1). Zainab, Sharikatil Husain:

It is beyond the human imagination to realize the intensity of pain which Ahl al Bait experienced at Karbala. One can not visualize the Karb Sayyedah Zainab (as) suffered, when she saw the dagger of the accursed Shimar striking twelve times on the neck of Husain (as), a spot where Rasulullah (S) used to kiss. Like his father, the 52nd Shia Fatemi Ismaili Al Dai al Mutlaq, Dr. Sayedna Mohammed Burhanuddin composed a beautiful Marsiyah. The Marsiyah consists of 52 stanzas; each stanza has seven Misra, the closing Maqta being "Moulaya Moulayal Husain". The 52nd Dai recited it at the grave of Moula al Husain (as) at Karbala. He described the tragic scene of Shahadat and explained to the Mumineen the condition of Gham which Zainab (as) had to bear:

Kaiyfa R'athu Zainabu?
Wa Huwa Yaraha Tarqubu
Be-dammehe Mukhazzabu
War-Raasu Minhu Yushtabu
Abkika Moulayal Husain
Afdika Moulayal Husain
Moulaya Moulayal Husain
How did Zainab observe?
And He (Husain) was watching her
Covered with his own blood
His head is being cut
My Moula Husain! Eternally upon you, I will drop tears
O my Moula Husain! Eternally upon you, I will sacrifice
O my Moula! O my Moula Husain!

How did Zainab (as) observe the tragic scene from the Tillah when Raas al Husain was brutally separated in Sajdah, from the backside of the neck? Aahhin Summa Aahhin! Wa Musibata! Wa Ghurbata! How did she see the slain body of her brother, headless, along with the other Shuhadaa?

My pen trembles writing down the Masa'ib, but I am taking the Wasilah of Sayyedah Zainab (as) to help and grant me the power to do Zikril Husain (as). Everyone knows that the real test of Sayyedah Zainab (as) began after the Shahadat of Moula al Husain (as). Zainab is Sharikatil Husain - the partner of Husain - in his divine mission and she is the interpretor of the philosophy of Shahadat. Expressing his Nuhu wal Aweel (crying aloud) on this great tragedy, the 51st Shia Fatemi Ismaili Al Dai al Mutlaq, Dr. Sayedna Taher Saifuddin, communicated his sentiments through his famous Marsiyah: "Ya Sayyedash Shuhadaee" which is a masterpiece of Arabic Literature. In the following stanza, in only three words the Dai has described how tears of blood rolled down the eyes of Sayyedah Zainab (as). The Dai has drawn out an extremely painful picture of this scene:

Ya Lahfatahu Le-Zainab
Tabki Akh'aha wa Tandoob
Min Damihish Sh'ara Takhdib
Waddam'u Kal Gaythe Yaskub
Wa Hya bi-Ghayri Ridaai
Wa Lahfata Ya Husaina

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Ya Sayyidash Shuhadaai
O Zainab! I am aggrieved at your distress
You are lamenting on your brother Husain
And have smeared your hair with blood
By embracing the body of your brother
You are shedding bloodied tears and you are without Ridaa
O Sayedash Shuhadaa Husain!
Our grief for you is limitless.

2). Zuljanah: The horse of Nabi(S)

Zuljanah was a legendary and beautiful white horse of Rasulullah(S), whose sweet neigh differentiating him from the other horses. As a child, Moula al Husain ibn Ali (as) used to visit the stable of Zuljanah and gaze at him as if they were having a deep discussion. Rasulullah(S) saw this and asked his grandson if he wished to ride the horse who replied in the affirmative. He then instructed his Ash'ab to saddle up the horse. All were smiling on that day except Rasulullah(S) who began to weep instead. An Ash'ab asked him the reason for this. Rasulullah(S) replied that he could foresee something that his Ash'ab couldn't. When Husain (as) was getting ready to ride him, Zuljanah sat down on his four legs so that Husain could ride him. Rasulullah(S) then remarked that there would be a day when his grandson would be so weak from battle that he wouldn't be able to lower himself from the horse. Zuljanah would have to kneel down on all four legs, just as he had done for the young Imam so he could slide himself off. Arabs used to train their horses for the battlefield. The horses demonstrated skill of war and whenever a rider was killed, the horse would communicate the news. When Moula al Husain (as) fell upon the ground, his horse Zuljanah defended him. What a tragic scene it was. The horse performed the Khidmat of its master even after his Shahadat. What a horse Zuljanah was. Sayedna al Muqaddas, Mohammed Burhanuddin, describes this scene in his Marsiyah, introducing the loftiest status of the Imam in brief:
Min Ziljanahe Qad Nazal
Najmus Sam'ae bil Mahal
Ala Maqameh'il Ajal
Aal'afu Kaukabin Tadul
Abkika Moulayal Husain
Afdika Moulayal Husain
Moulaya Moulayal Husain
He (Husain) descended from Zuljanah
The shining star of the sky coming down
Whose unparallelled status is confirmed by thousands of stars
My Moula Husain! Eternally upon you I will drop tears
O my Moula Husain! Eternally upon you, I will sacrifice
O my Moula! O my Moula Husain!

The outstanding horse of Husain (as), Zuljanah, defending Husain (as) who lay on the ground injured, attacked the enemies and threw the riders from the back of their horses. Zuljanah crushed the enemies through its hoofs, while circulating around the body of Moula al Husain(as) until it had killed forty Malaeen (sing: Maloon). Zuljanah then smeared his hair and forehead in

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the blood of his rider and rushed towards the Khaimehgah and started neighing aloud and struck his hooves upon the ground, in a way which no one saw earlier. Aahhin Summa Aahhin! When the daughters of Rasulullah(S) saw the horse without its rider, they knew that Moula al Husain (as) had been martyred and the children and the women raised the cries of Wa Husainah! Wa Muhammada! They surrounded the horse and each of them began to mourn for Husain (as). In this stanza the 52nd al Dai al Fatemi has described the superior status of the Imam al Mustaqar who illuminates thousands of souls and shines them like stars of the sky and then elevates them towards the high constellation. Imam is that Haykal (galaxy) that elevates billions towards the stars, and this process of elevation shall continue till the Qiyamat. In Aalam al Ruhani where galaxies are forever expanding, the elevation of the shining stars is part of the process. The action of Buka on Husain (as) increases the spiritual shine, and allows us an apportunity to elevate our spirit and become part of the stars. Perhaps the horse of Husain - which was the horse of Rasulullah (S) - knew all these facts!

At the moment of the Imam's Shahadat, Jibrael (as) proclaimed:
Beware, Husain (as) has been martyred in Karbala.
Malaek in a state of shock questioned the Rabb:
Husain is your selected one, the son of the cause of the Universe'?
Rabb showed the picture of Qaim al Qiyamah and informed:
Qisas of Husain (as) shall be taken by Qaim Ala Zikrehis Salaam.
Hearing the words of Jibrael (as), Zainab (as) rushed to Imam Ali Zain ul Abideen (as). She recited Salaam in a manner which is exclusive for the Imam of the time:
Assalaamu Alaiyka Yabna Rasulullah! O Son of Rasulullah! Upon you Salaam
It was the confirmation of the Nass of Husain (as) on Imam Sajjad (as). The Imam exclaimed:
Aunt, my father has been slaughtered, and with him the spring of generosity and honour too has come to an end. Inform the women and ask them to conduct themselves with Sabr and forbearance. Let them be prepared to be plundered and become captives. The twenty three year old Moula al Imam was an embodiment of Sabr; he listened silently to what Zainab (as) submitted with tears rolling down her eyes. Tears then rolled down from the eyes of the Imam. In this manner both of them exchanged Taziyyat in this time of Qiyamat. The silence was only broken by the beating of drums from the enemy who was rowdily celebrating.

3). Nuhu Aweel of the Sayyed'at:

Forces of Malaeen advanced towards Khaimehgah (tents) of 'itrat Tahera of Rasulullah(S) to plunder and torch, besides snatching the Ridaa of the Sayyed'at and then set fire to the Khaimehgah of Rasulullah's children. Zainab (as) was very distressed. Those who had notbeen successful in burning the House of Fatimah (as) in Madinah, their children had now fulfilled their wishes. Sayyedah Zainab (as) set a precedent at a very critical time for the coming generations of Muslims to follow. She through her actions and deeds taught the importance of Fiqh and Taat of the Hadi. Zainab (as) sought the permission of the Imam of the time Ali Zain ul Abideen (as) whether to come out of the burning Khaimehgah without Hijab or die in the burning tents. Imam granted her Izn (permission) to leave the Khaimehgah immediately. In doing this, she clearly gave Sabaq of complete Taat to the Imam.

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Sayedna al Muqaddas, Dr. Sayedna Mohammed Burhanuddin discussed this heartbreaking episode:
Ya'hulunee H'alul Haram
Zulmun Ahata Wazzulam
Behim Bilal Husaine Hum
Wa'uhriqat Lahum Khiyam
Abkika Moulayal Husain
Afdika moulayal Husain
Moulaya Moulayal Husain
The horrifying condition of Haram forced me to Hawqala
On one end the trial continues and the night darkens
On the other side they are without Husain
And their tents are burning
My Moula Husain! Eternally upon you I will drop tears
O my Moula Husain! Eternally upon you, I will sacrifice
O my Moula! O my Moula Husain!

Those who cover the episode of fire at the house of Fatimah (as) have no words to cover the fire in the Khaimehgah of Ahl al Bait (as) at Karbala. Moula Ali Zainul Abideen (as) instructed in clear terms that it was their religious responsibility to try and save their lives. Zainab (as) gathered everyone and waited outside as their Khaimehgah burnt down. When the fire was out, they took shelter under one of the Khaimeh which had not been completely destroyed. Wa Musibata! In such a horrible situation, the bastardly Shimar rushed towards Sayyedah Sakinah (as) and snatched her earings brutally, causing her to bleed and lose conciousness. The Malaeen snatched their belongings, especially the Ridaa and jewelery. An enemy stormed into the Khaimeh of Sayyedah Zainab (as) and looted everything he could find. He then turned towards Sayyedah Zainab (as). She removed all her jewellery and threw it towards him before he could approach her. Later, his eyes fell on Imam uz Zaman, Ali Zain al Abideen (as), who was lying sick on the floor; he pulled the rug from underneath the Imam throwing him onto the floor. Then he came towards Sayyedah Zainab (as) and pulled at her Hij'ab. As his eyes fell on Sayyedah Zainab's earrings he tore them away from her ears. Another Malaen scratched Sayyedah Umme Kulsum's earrings out of her ears causing them to bleed profusely. Another soldier snatched the bracelet of Sayyedah Fatimah (as), the daughter of Husain (as). He was crying as he took her bracelet. She asked him:
"Why are you crying?"
He answered:
"I cry as I have snatched it from the daughter of Rasulullah(S)"
She asked:
"Then, why did you snatch it?"
That Maloon said:
"If I don't, somebody else will"
A Maloon came with his spear and lined up all the women. When he looked at Fatimah (as), he put his nasty eyes on her to snatch her for himself. She ran in the middle of the Sayyed'at. He went after her and hit her with his spear, which made her unconscious. Zainab (as) protected

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her by taking Fatimah (as) in her lap until she woke up. Haram al Nabi(S) started Buka on this trial, which was not less then Qiyamah.

The 19th Shia Fatemi Ismaili Al Dai al Mutlaq, Sayedna Idris Imaduddin, (Shib'am, Yemen) who was a great historian and an exponent of Haqaiq, wrote a Marsiyah of Abi Abdillah al Husain (as) in which he had expressed the extreme sorrow he felt at the atrocities that the Imam suffered in Karbala and Sayyedaat of Ahl al Bait (as) faced in the aftermath. The following verse carries profound depths of meaning when one looks at them written from the perspective of a Fatemi historian, guided by the light of Taeed. No doubt, his Marsiyah is the most shinning Ruby of the Fatemi Literature, exceeding all in its fluency and expression of Haq and Haqaiq. The Dai expressed sentiments of Sayyed'at, in the following Marsiyah beautifully:
"Huznun Aazaba Jawanehi wa Fuwadi;
Wa Asa'la Damee Misla Fayzil Wadi"
Sorrow of Husain burnt my liver and melted my heart;
Like a flood in the valley, my tears continue
Lamma Zakartu Banin Nabiye Muhammadin;
Wa Musabahum Beakuffe Aale Ziyaade
This condition of mine is due to the trials faced by the children of Rasulullah(S);
They have faced these through the hands of ibn Ziyad.
Falaqul' Lazi Lam Yalqa Hudu wa Salehumn;
Feema Taqaddama Min Samuda wa Aadi
Afterwards, children of the Nabi(S) faced such trials which in the past were never faced by Sualeh (as)
and Hud (as) from their nations Samud and A'ad.
Wa Taqulu Ma'za Nalana Min Badekum;
Ya Ahmadan, Ya safwatal Ajd'ade
And they were questioning Rasulullah(S)) Do you know what trials we were facing?
O Ahmad! O selected one amongst our ancestors!

4). Zalimeen looted from the body of Husain:

The writer of the Maqtal says that after the Shahadat of Abi Abdillah al Imam al Husain (as), the brutal enemies stole his belongings. Aahhin Wa Musibata!
i). His shirt was taken away by the accursed Ishaq b. Haywah Hazrami, who when he wore it, became inflicted with leprosy and his hair fell off. Ah! The shirt bore the marks of many arrows, lances, and strokes of swords. Abi Abdillah al Imam Jafar as Sadiq (as) says that there were thirty three wounds of the lances and thirty four cuts of swords upon the body of Moula al Husain (as).
ii). His trousers were taken away by the damned Bahr b. Ka'ab Tamimi and it is related that he became bed-ridden and his legs turned paralytic.
iii). His turban was snatched away by the accursed Akhnas b. Mursid Hazrami who wore it and turned blind.
iv). His sandals were nabbed away by Aswad b. Khalid
v). The damned Bajdul b. Saleem Kalbi cut the finger of Husain to snatch his ring. When Mukhtar arrested Bajdul, he severed his hands and legs; he wallowed in his blood until he died.

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Imam possessed a bathing gown of fur that was looted by the accursed Qays b. al-Aash'as.
vi). His armour was taken by Umar b. Sa'ad, and when he was killed, Mukhtar presented it to his killer Abi Umroh.
vii). His sword was plundered by Jamee b. Khalq Awdee (some say that a Tamimite soldier Aswad bin Hanzalah or Falafis Munshali took it.) This swift sword was separate from the exclusive Zulfiq'ar which was among the Amanat of Nubuwah and Imamah along with his unique ring, both of which were in the safe custody of his progeny. Mohammad bin Muslim questioned Imam Jafar us Sadiq (as) regarding the whereabouts of the ring of Moula al Husain (as). The Imam (as) replied:
"It is not so as is said. Al Imam al Husain (as) gifted it to his son Ali Zainul Abideen (as) and handed over his Signet to him, alongwith the Amr of Imamah that were handed over by Rasulullah (S) to Amir al Mumineen Ali (as), who then handed it over to Al Imam al Hasan (a.s), who in turn gave it to al Imam al Husain (as), which later came to my father Al Imam Mohammad al Baqir's possession and then to me. I only wear it on the day of Jumua while offering Salaat".

The 51st Al Dai al Fatemi, Dr. Sayedna Taher Saifuddin, on this great tragedy with tears of blood says:
Wa'lahfata Ya Husaina
Wa-ghurbata Ya Husaina
Wa-kurbata Ya Husaina
Wa-day'ata Ya Husaina
Ya Mawelal Atqiyaai
Wa'lahfata Ya Husaina
Ya Sayyidash Shuhadaai
Alas, O Husain, our grief upon you
Who is away from home?
And torment, O Husain
And such loss, O Husain
O protector of the pious
O Husain our grief upon you
O Sayedash Shuhadaa

Al Dai al Mutlaq, Sayedna Mohammed Burhanuddin wrote in his Munaj'at of 1428 (AH):
Tuba Le-mar'in Zakir'in Le-musabehi;
Bakin Alaiyhe Le-damehit Tahtanu
Jannah is for the one who remembers Musibat of Husain;
And cries on it with everflowing tears, (whenever he listens to his Zikr)
Be-dumuena Tajri Alaiyhe Tafuhu'an;
Fusuna be-Tybil Miski wal Azhanu
Due to the shedding of tears upon Husain;
Our mind and souls receive the everlasting fragrance of Mushk

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5). The Body of Husain (as) crushed by the hooves of horses:

The wretched Umar ibn Saad received an order from the accursed Ubaidullah ibn Ziyad. The Governor of Kufa instructed that they should not be satisfied with the death of Aabi Abdillah al Imam al Husain and that his body must be subjected to the ultimate insult of being trampled upon by the hooves of horses. And this was done to the grandson of Rasulullah(S)! Umar bin Saad ordered his officers and questioned loudly as to who would volunteer to disrespect the body of the son of Ali. Those doomed who stepped forward in response for this heinous crime were:

i). (L) Ishaq bin Haywah Hazramee
ii). (L) Akhnas bin Marsad Hazramee
iii). (L) Hakeem bin Tufayl Sumbosi
iv). (L) Amru bin Sabeeh Saydawi
v). (L) Raja bin Manqaz Abadi
vi). (L) Salim bin Khaysamah Ju'fi
vii). (L) Wahid bin Na'em
viii). (L) Saleh bin Wahab Ju'fi
ix). (L) Hani bin Sabeet Hazramee
x). (L) Usayd bin Malik

Narrations state that the horses that trampled the body of Moula al Husain and Ahl al Bait (as) were known as Aawajiyya and had distinctive characteristics above other stallions. A researcher who studied these features for months finally found a book by a German expert on horses known as "The Worlds Strongest Stallions". It says:

"There are certain stallions known as Aawajiyya and their speciality is that each stomp of each hoof weighs 65 kgs and its purpose is to crush and grind what is beneath it."

The narrator says that these detestable came to Ubaydullah, and Usayd bin Malik among them said:

"We trampled the chest and the back of Husain with the powerful hooves."

Then the narrator adds:

"I remembered one of the riders of Ibn Saad's army mention: I heard the ribs of Husain crack and snap when we crushed him under our horses."

People you ask why we cry over the son of Fatimah (as)?

Think about it!

10 horses trampled Moula al Husain (as)
Each stomp 65 kgs
4 hooves= each horse
4 x 10 = 40 stomps
40 stomps x 65 kgs = 2600 kgs

2600 kgs crushed the chest of the son of Fatimah al Zahra (as), one of the two masters of the youth of the Jannah. Al Imam Ali Zain al Abideen (as) mentions:

"My father's chest was crushed."

When the Imam (as) came to bury the body of his father, he found it difficult to carry because all the bones were crushed.

The damned ibn Ziyad bestowed special gifts to those riders. Abu Amr Zahid says:

"Investigation proves that all those riders were confirmed bastards by birth."

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Sayedna Taher Saifuddin expressed his grief on how the Zalimeen had crushed the holy body of the Imam:
Ya Be'abi Shabha Noori
Qad Kana Lubbad Duhoori
Wa Bayta Rabbiz Zuhoori
Khuyoolu Qawmin Boori
Wa Tinahu Be-'tidaai
Wa Lahfata Ya Husaina
Ya Sayyidash Shuhadaai
My parents and I may be sacrificed upon Shabha of Noor
Who was Lubbud Duhoor
Who was the real Bait of Rabbiz Zuhoor
Horses of Malaeen ran over his body
They crushed his body with the dirty hooves of horses
O Husain! Our unlimited grief is for you.
O Sayedash Shuhadaa!

Calling Al Imam al Husain (as) "Lubbud Duhoor" in the second verse of this stanza, Sayedna Taher Saifuddin reminded of the famous Salaam by Sayedna Jabir bin Abdullah al Ansari (ra), who was prominent among the Ash'ab. In his Salaam, Sayedna Jabir had apprised the Mumineen about the divine status of the Imam of Ahl al Bait. He explained the exalted status of Abi Abdillah al Imam al Husain (as) through his Salaam stating that Husain is the sole heir of all the Anbiya and Aimmah - from Adam (as) to his time. On 20th Safar, the great Sahabi of Rasulullah (S), Sayedna Jabir bin Abdullah al Ansari, arrived at Karbala from Madinah only for the Ziyarah of Moula al Husain (as). He washed himself and wore clean clothes, applied fragrance and walked bare foot towards the grave crying. Due to extreme grief on Imam Husain (as), the condition of Sayedna Jabir became serious as he lost consciousness as a result of crying profusely. On regaining consciousness, he weepingly and loudly read the above Salaam again. In this Salaam, he exhaustively presented to the Muslims the loftiest and Azeem Maqam of Imam Husain (as). He confirmed that Husain (as) is the sole heir of all Anbiyaa. He recited:
Assalamu Alaiykum Ya Aalil'lahe Wa Sifwatahu, Wa Kheratahu Min Khalqay,
Assalamu Alaiykum Ya Sadatu, Wa Luyusa Ghabatin, Wa Sufunan Najate,
Assalamu Alaiykum Ya Aba Abdillahe Wa Rahmatullah Wa Barakatuh,
Assalamu Alaiyka Ya Warisa 'ilmal Anbiyae,
Assalamu Alaiyka Ya Warisa Adama Safwatillahe,
Wa Nuhin Najiyellahe,
Wa Ibrahima Khalilillahe,
Wa Musa Kalimillahe,
Wa Essa Ruhillahe,
Wa Mohammadin Rasulullahe,
Assalamu Alaiyka Yabna Khadijatul Kubra,
Assalamu Alaiykum Yabn Ali'nil Murtaza,
Assalamu Alaiykum Yabn Fatimataz Zehra,
Assalamu Alaiykum Ya Shaheedu Ibn Al Shaheede.

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"O heir of Adam Safiullah (as), Nuh Najiullah (as), Ibrahim Khalilullah (as), Musa Kalimullah (as), Essa Ruhullah (as), Mohammad Rasulullah (as), the grandson of Rasulullah (S), O son of Khadijatul Kubra (as), O son of Ali and Fatimah (as), I give Shahadat that you have performed the responsibility of Maruf and prevented from Munkar. You always offered Salaat and paid Zakaat. I believe and give Shahadat that you are listening to my Salaam and also replying to it. I am your slave Jabir bin Abdullah al Ansari. I have visited your grave with the hope of Shafaat. O my lord Husain (as), recommend me for Shafaat of your grand father Rasulullah (S) and your father Amir al Mumineen, Sayyed ul Wasiyeen Ali (as) and your mother Fatimah (as).

6). The Night of Qiyamah:

The 52nd Al Dai al Fatemi, Dr. Sayedna Mohammed Burhanuddin describes the miserable condition of the children of Ahl al Bait (as) on that dark night, in his Marsiyah:

Ya Yawma Aashural Mubeen
Atfaalu Baytin Mustabeen
Fee Waqte Asrekl Hazeen
Qad Asbahu Bila Mueen
Abkika Moulayal Husain
Afdika Moulayal Husain
Moulaya Moulayal Husain
O the Day of Aashurah!
The children of Ahl al Bait were left without guardian
At the grievous time of Asr
They were rendered helpless
My Moula Husain! Eternally upon you, I will drop tears
O my Moula Husain! Eternally upon you, I will sacrifice
O my Moula! O my Moula Husain!

In the darkness of the night, on the evening of Aashurah with the Qiyamah like situation in the battlefield of Karbala, Sakinah (as) was calling her father. Sayedna Taher Saifuddin draws a picture expressing how Sayyedah Sakinah would have called her father:

Abi Abi Ayna Anta?
Ya Abata Lima Binta?
Naseeta Hadhil Binta?
Khudni Ma'an Haythu Kunta?
Fala a'ish Fittanaai
Wa Lahfata Ya Husaina
Ya Sayyidash Shuhadaai
My father, my father, where are you?
why have you forgotten this daughter?
Take me with you wherever you are
Because, I cannot live by myself
Alas, O Husain! Upon you our grief
O Sayedash Shuhadaa

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When Sakinah (as) reached the headless body of her beloved father, the doomed soldiers pushed her away. Sakinah (as) said:
As I embraced Husain's (as) body and fell unconscious, I heard his voice:
"O my Shiah! Remember me when you drink water!
And lament upon me when you hear about any traveler or martyr!"
Aahhin Summa Aahhin! Can anyone realize the grief of Fatimah (as) after the burial of her father Rasulullah(S)?
Aahhin Walahfata!
Can a Mumin imagine the Musibah of Sakinah (as) as she held the headless body of her father?
Sakinah (as) questioned:
"How could your heart consent when you killed the son of Rasulullah(S)?
How could you crush his chest which was the Khazanah of the Wahi?"

Saheb al Maqtal quoted from Hameed bin Muslim:
I reached the side of Ali ibn al Husain (as) who was bed-ridden due to serious health issues. The accursed Shimar bin Ziljawshan, alongwith other rascals rushed towards him. Shimar decided to kill Ali Zain ul Abideen (as) who was lying on the bed. Umar Saad stopped Shimar but he refused:
"We have an explicit order of the Commander of the Yazidi forces Ubaydullah to kill each and every son of Husain."
Sharikatil Husain Zainab (as) stepped forward at that critical moment and announced loudly:
"Wallah! You shall not kill him until you kill me."
Upon hearing this bold reply the accursed Shimar was surprised but he ordered that the Khaimehgah of the son of Fatimah be set on fire. The 19th Al Dai al Mutlaq, Sayedna Idris Imaduddin, says in his Marsiyah:
Lavla Hamahul'lahhu Minhum Ma'htamau;
Ayn Yuriduhu 'ila Wurude Hasade
Had Zainab not protected him (Ali Zainul Abideen);
The enemies would have killed him.
Sayyedah Zainab (as) is known as Sharikatil Husain because she is the Defender of the Imam and Spokesperson of the Philosophy of Shahadat. She is the cardinal architect of the Divine Revolution of Husain (as), who gave an eternal life to the Kalimah al Shahadah. Bani Umaiyyah attempted several times to assassinate al Khamsatil Ath'ar jointly and eliminate the Shariah of Islam but in vain. The Azeem Shahadat of Abi Abdillah al Husain ibn Ali (as) exposed the cruel and cursed faces of the children of Umaiyyah who had disguised themselves in the garb of Muslims and who were not exposed before the common Muslims in the period of Amir al Mumineen, Ali (as), and Al Imam al Hasan (as).

Imam al Sajjad (as) narrated the tragic episode:
"Wallah! When I look at my aunts and sisters, I suppress my tears because on the day of al Taff they escaped from the Khaimehgah (tents) when Shimar had ordered the tents to be burned."
After the fires had burnt out the Khaimehgah, a part of it was still standing. Haram al Nabi(S), the widows of the Shuhada and the children took shelter in this place, but trials weren't over This was the first night without Moula al Husain (as). This was the first night of the Imamat of

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Moula al Sajjad (as) who then had to take on the role as the Hadi of the Muslims in an unimaginably sad time.

***7). The Journey of tears began**:*

Umar bin Saad gathered the dead bodies of Yazidians offered Salaat al Janazah upon them and buried them while he left the body of Abi Abdillah al Husain (as) and his Ahl al Bait (as) and Ash'ab in the desert of Karbala. The body of the son of Fatimah (as) alongwith the bodies of Ahl al Bait and Ash'ab rested on the burning sand of Taff without Kafan, while the adulterors were burried. Shouldn't a Mumin cry on this Zulm? Shouldn't he weep on the Zulm which happened in Karbala?

The famous Shia Fatemi Ismaili Dai, Sayedna Ali bin Hamm'ad, was Hujjat Jazirah (a high ranking official in the Ismaili Dawah hierarchy) of Ray (part of today's Tehran) and was the predecessor of the great philosopher and intellectual Dai, Sayedna Abi Yaqub al Sijistani. Still today Muharram Waaz of the Shia Fatemi 'ismaili Tayyabi Dawah begins with the recitation of his famous Arabic Marsiyah in a mournful tune, the Matla (opening verse) of which is as follows:
Khayrul Anaame Muhammadun wa Wasiyohu;
Wal Barratuz Zahrau wal Hasan'ani
Muhammad and his Wasi (Ali) are the most excellent of the world;
And the virtuous Zahra and Hasan'an (Hasan & Husain).
The Dai expressed his sentiments through Nuha and says with extreme pain:
Walab'kiyanna Alal Qateeli be-Karbalaa
Uryana Matruhan bila Akf'ani
I did weep a lot on the Shuhadaa of Karbala;
Their bodies were left behind without Kafan.

What a painful night 11th of Muharram was when Sayyedah Zainab (as), the brave daughter of Ali ibn Abi Talib(as), performed her duty as the guardian of the institution of the Imamah devoid of Rida on her head. Ah! Some Sayyed'at were busy in Buka and Matam, while some were crying Ya Husaina! The dawn of 11th Muharram brought new trials and tribulations for the Ahl al Bait (as). AahhinWa Musibata! The accursed ibn Saad sent a battalion of rascals to arrest the Ahl al Bait (as) and put them in chains, like seasoned criminals. The swine faced Shimar came with iron handcuffs and devices to fix on the body of Al Imam Ali Zainul Abideen. Mumineen! Do you know the details of the torturous devices which Moula Sajjad (as) wore? On the neck Shimar fixed an iron collar which was a sign of Yazid's slavery. As per tradition, it symbolized the Imam as a criminal of the Umayyad Empire. Hands of the Imam were tightened with an iron handcuff. An ankle-chain was fixed on his feet which did not allow him to move comfortably and created hurdles in walking. Aahhin Summa Aahhin! The enemies removed the shoes from the feet of the Imam and Ahl al Bait (as). Ah! This Zulm was done upon the one for whom the Qur'an has declared Muwaddah (love) as obligatory on each Muslim. And how did these Muslims treat Ahl al Bait (as)? They removed the heads from the bodies of the children of Fatimah (as). This was the reward for the Nabi (as) by the Umayyads. The night of 11th Muharram in Karbala' was followed by the dawn of 12th Muharram. No one can imagine the pain of Imam uz Zaman, Moula Ali Zainul Abideen.

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Abi Abdillah al Imam Jafar us Sadiq (as) has transmitted from his father, al Imam Mohammad al Baqir (as), the tortures of the journey – from Karbala to Kufa:
"On the morning of 12th Muharram, the enemies arrested the Ahl al Bait (as). They brought unsaddled camels and forced the Sayyed'at and children to mount them. I was mounted upon a weak camel which was without a saddle. Raas al Imam al Husain (as) was raised upon a lance. The soldiers surrounded and humiliated and abused us."
Sayedna Ali bin Hamm'ad (ra) says in his Marsiyah:
Walab'kiyanna Ala Banaati Muhammaddin;
Musbiyatan bil- Zulmi wal-Udwani
I did weep a lot on the grand daughters of Rasulullah (S);
They were chained with cruelty and oppression.
The Imam informed: If a drop of tear fell from any of us, the soldiers beat our head with their lances. Rasulullah's(S) daughters were treated like slave girls or prisoners of war, as per the tradition of those days. Imam Ali Zainul Abideen (as) was unable to mount on the camel due to weakness; Shimar hit him with a hunter and forced him to mount it. Fizzah (ra) then rushed and helped him. Saheb al Maqtal says:
"The Imam was very weak and was unable to sit on the camel so both his legs were tied with the lower portion of the camel."

8). Sayyed'at in the Qatalgah:

The Sayyed'at were bare head and bare foot. They were chanting:
"Take us to the Qatalgah of Husain".
Wa Hasrata! When the Sayyed'at visited the Qatalgah and saw the bodies of the Shuhadaa, they started weeping. Zainab submitted her pain to her grandfather Rasulullah(S) in these words:
O grandfather! O Rasulullah! Come and see this tyranny
Body of your Husain smeared in blood is lying in a barren field
His body has been torn into pieces
The daughters of your house have been fastened with ropes
Your prestige has been assassinated and thrown on sand
O grandfather! These are your descendants who are being paraded
See Husain, his head has been cut off. His Amamah and Ridaa have been snatched.
The great Fatemi Ismaili Dai, Sayedna Ali bin Hamm'ad says in his Marsiyah:
Walab'kiyanna Alal Husaine wa Sahbehe;
Be'dammin wa Damin Da'emit Tahtani
I wept a lot on Husain (as) and his associates;
With the tears of blood which flowed.
How can we forget Zainab (as) who wept upon her brother Husain (as) and addressed him in Huzn:
"O Mohammad(S)! Salaam of the Malaek upon you! This is Husain who has fallen down with his body smeared in blood, while your daughters have been taken captive. I complain to Allah! And also to Ali al Murtaza (as)! And Fatimah al Zahra (as)! And Hamzah, Sayyed ash Shuhadaa! O Mohammad (S)! This is Husain who has fallen down in the desert as the wind gasps upon him, and he is killed at the hands of the illegitimate ones. Today my grandfather Rasulullah(S) has departed from the world! O Ash'ab of Mohammad (S)! Come and behold the 'itrat of Mustafa (s) being arrested similar to the slaves."

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Sayyedah Umme Kulsum (as) cried:
"O Mohammad(S)! O Grandfather! O Rasulullah(S)! O Abul Qasim! O Ali (as)! O Jafar (as)! O Hamzah (as)! O Hasan (as)! This is Husain (as) who has fallen down in the desert while his head is severed from the back of the neck. His turban and Aba (Shawl) have been looted."
Saying this she became unconscious. Aahhin Walahfatah! Hearing this Nuhu Aweel, how can a Mumin remain unmoved?
Sayedna Taher Saifuddin's uses the rules of versification effectively in his Marsiyah which is a famous genre of Arabic poetry:
Wa Ummu Kulsummin Lam;
Tazal Tura Fee Maatam
Ala Akheeha al Akram
Tujree Dumu'an Min Dam
Ma'a Nafasis Su'adaai
Wa Lahfata Ya Husaina
Ya Sayyidash Shuhadaai
And Umme Kulsum continues mourning
Over her most noble brother
Weeping tears of blood
With deep heavy sighs
Alas, O Husain our grief upon you
O Sayedash Shuhadaa.

***9). Huzun of the Imam to see the headless body of his father**:*
The caravan passed through the Qatalgah where the bodies of the Shuhadaa lay without Kafan, mixed in dust and blood. It was here that Sayyedah Zainab (as) became worried about the health of Imam uz Zaman. She consoled her nephew:
"Be patient, O Moula! What I am witnessing is not hidden from you as you are the Imam of the time."
Imam Ali Zainul Abideen (as) informed:
"What we saw in the Qatalgah was that none of them had been buried; this caused me immense grief. Due to Karb, Huzn and Musibat my condition worsened. My aunt Zainab (as), the daughter of Ali (as), perceived my condition and said: O reminiscence of my grandfather, father and brothers! Why you are risking your life?"

The Imam replied:
"Why should I not became restless and risk my life when I see my Moula, my brothers, uncles, cousins and my family fallen down, covered in dust and blood, bare and naked in the desert. They are neither covered (with Kafan) nor buried; no one is besides them."
Sayedah Zainab(as) replied:
"Do not be distressed upon what you see. Wallah! Your father and grandfather have received commendation from Rasulullah(S) so keep Sabr on this Musibat. And Allah has taken Ahd from a group of this nation, whom the likeness of Firoon of this world do not recognise but they are renowned among the dwellers of Jannah; they shall gather the fragments of these bodies and bury them. And they shall establish a symbol upon the head of the grave of your

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father on the land of Karbala, which shall remain eternally and never be erased. And if the hostile leaders and the supporters of enemies try to erase it, its sign will not but increase abundantly and its affair will exceed day after day."
Sayedna Ali bin Hamm'ad recalled these Masaib in his famous Marsiyah:
Walaqad Waqaftu be-Karbala Fajaddadat;
Kurbi Waazakat Fil Hasha Ahzani
When I stood in Karbala, my grief mounted;
My sorrows enlivened in my heart.

The Marsiyah of Abu Harun al Makfuf aptly represents the sentiment of each devotee:
Umrur Ala Jadasil Husaine Faqul Le Azumehez Zakiyyate
Aa Azuman La Zilte Min Watfain Sakibatin Rawiyate
Wa Iza Mararta Be Qabrehe Faatil Behe Waqufal Matiyate
Wa Abkeil Mutaharra Lil Mutaharratin Naqiyyate
Ka Bukae Muawilatin Atat Yawman Lewahidehal Maniyyate
O breeze of the morning!
When you pass through Karbala, convey Salaam of devotees
Convey to the bones of his [Husain] sacred body that you will always be satisfied from the drops of the tears of the mourners
They [mourners] will continuously weep [upon you] to quench your thirst. Once water was banned and Husain was slaughtered thirsty, but now devotees will always shower their tears upon you
O gentle wind! When you pass by the grave of Husain, not only submit these [sentiments] but stay there for some time and weep in remembrance of his sufferings.
Your weeping is not like an ordinary person's cry, but is like a mother who cries on the dead body of her only son.
Yes! Weep like a mother who cries on her only departed son

Umayyad soldiers pushed the saddle-less camels of Sayed'at and the children of Ahl al Bait (as) so that the riders may face pain and torture; this caused the death of several children as they not only fell repeatedly from the camels but also suffered severe injuries due to the friction between the camel hide and the tight ropes that were tied to their legs. The children of the Imani Dawah will cry and weep on the children of Ahl al Bait (as) till the day of Qiyamah. Sayedna Taher Saifuddin shedding tears on the children of Ahl al Bait (as) says:

Lahfi Ala Atf'ali
Yabkuna bil Ew'ali
Qad Uthiqu bil-Hib'ali
Laysa la'hum Min Thim'ali
Li ghaybatil Aab'ai
Wa Lahfata Ya Husaina
Ya Sayyidash Shuhadaai
Alas our regret for the children
They weep while curled up
Shackled with ropes

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None of them have any guardian
Since their fathers are not there with them
Alas, O Husain our grief upon you
O Sayedash Shuhadaa

Imam Ali Zainul Abideen (as) was chained, handcuffed, collared in neck and forced to walk barefoot on the burning desert of Arabia all the way from Karbala to Kufa. His wrists and ankles were bruised. Aahhin! The 51st Dai, Sayedna Taher Saifuddin, expressed the painful condition of Al Imam al Mazlum, Ali Zainul Abideen (as) in a manner picturing how Sayyedah Zainab (as) would submit to Moula al Husain (as):
Aakhi Aliyun Mudnif
Mukabbalun Mustad'af
Yamshi 'ilash Sh'ami Min Taf
Bila Hidhaain Wala Khuf
AAahhin 'alal -Ramdaai
Wa Lahfata Ya Husaina
Ya Sayyidash Shuhadaai
Brother (Husain) Ali is seriously ill
He is arrested with an iron coller and chains and is very weak
He walks towards Shaam (Damascus) from Taff (Karbala)
Without socks and shoes sadly in sizzling heat
Alas, O Husain our grief upon you
O Sayedash Shuhadaa

10). Hal Muminun Yatasalla?

Right before the eyes of Sayyed'at, the murderers separated the heads of the Shuhadaa. Each killer picked the head he cut to raise on his lance. The accursed Shimar did not raise Raas al Imam al Husain immediately but tied it with a long rope on the backside of the horse to be dragged. Wa Kurbata Wa Hasrata! Wa Musibata! Raas al Husain sometimes clashed with the legs of the horse and sometimes with stones on the roads. In such a manner the journey was started. Once, in a way, when Raas al Husain clashed with a rock with forcefully, a voice was raised from Raas al Imam al Husain which was heard by the entire retinue:
"O Shimar! May Allah remove your head from your body as you have removed mine."
Shimar stopped his horse and put the Raas al Imam al Husain on a nearby rock and uttered:
"Take back your words or I will disfigure your head in such a way that you will forget the marks of my dagger on your neck."
Shimar took out a whip from the saddle of his horse and came close to Raas al Imam al Husain (as) to whip it. Wa Husaina! Zainab jumped down immediately from her camel and fell down in such a manner that her hands which were tied with a rope opened due to heavy scratches on her hands. Aahhin Summa Aahhin! She shouted:
"Don't beat my brother."

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Raas al Imam al Husain (as) along with the heads of other Shuhadaa was raised on the lances when enemies wanted to show it to the public as a lesson. In the history of Islam it was the first head to be raised upon a lance. The 51st Al Dai al Fatemi, Sayedna Taher Saifuddin recalled the tragic episode in the following verse:
Aya Bay Abi Raasan Mullan Alal Qana;
Wa Shabhan Zakiyan Firrimalay Mujaddala
My father may be sacrificed on the sacred head on the lance
And pious body on the sand
The 51st Al Dai al Fatemi described this Zulm in his famous Marsiyah and asked a serious question from the Mumineen in this stanza:
Hal Muminun Yatasalla?
Aahal Ka'hazi Julla?
Raas ul Husaine Mualla
Alas Sinane Tajalla
Lalaahu Ka-Zukaee
Wa'lahfata Ya Husaina
Ya Sayyidash Shuhadaai
Can a Mumin afford to take rest?
Is there any bigger tragedy then this Musibat?
The head of Husain (as) on top of a lance
It shined like the sun and the sun shone with its Noor
O Husain! Our unlimited grief upon you
O Sayedash Shuhadaa

Instruction was issued that the caravan should be taken through the longest route to cover the remotest villages and towns so that the public would come to know of the victory of Yazid by showing the heads of the Shuhadaa as trophies. They wanted to terrorize through brutality. In big towns and cities, Yazidi soldiers convened huge congregations in the central Masajid. State spokesmen were arranged to denounce and curse Moula Ali Amir al Mumineen (as), Al Imam al Hasan (as) and Al Imam al Husain (as) as part of a vicious propaganda excercise branding them as the traitors and enemies of Islam. The Syrian monarch had already planted false stories and sown the spiteful seeds of Nasibiyyah (enmity and hatred of the Ahl al Bait) during his long tenure of about twenty years as the governor of Syria and Iraq. Thus, people were fully convinced and believed Yazid to be the real representative of Rasulullah (s) and Islam and Abi Abdillah al Imam al Husain (as) and his Ash'ab (ra) the enemies of Islam.

The guardian of Islam, Moula Ali Zainul Abideen (as), was under the protection of Sayyedah Zainab (as) - the guardian of the Philosophy of Shahadat. The intensity of pain was visible from the faces of both, but they demonstrated Sabr at its peak. Very painful was this Sabr. This Mazlum caravan of the children of Mustafa (S) who were the prisoners of war passed through cities, towns, and villages on its way to Kufa. The accursed son of Marjanah, Ibn Ziyad, had announced that the head of Husain and his associates will be brought into the city soon, so people should prepare for a festival of joy. Throughout the route of the caravan of Ahl al Bait in every town and village, propaganda against the Ahl al Bait (as) continued. People assembled to abuse and target the prisoners scornfully and throw stones at the heads of Shuhadaa hanging

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from the necks of horses. Only a few were aware that the persons being paraded before them were 'itrat of Rasulullah(S). At several places, people who learnt about the identity of the captives could only sympathize secretly for fear of the dreaded Yazid and his scalawag officials.

11). Kufa: The city that betrayed Ali and Husain.

When Raas al Imam al Husain was brought to Kufa, someone asked the soldiers as to whose head it was? They replied that it was head of the rebellious leader, Husain ibn Ali (as). People who awaited the arrival of the captives and the heads, suddenly saw nearly forty camels without saddles on which children of Fatimah (as) were forced to ride. Sayyedah Umme Kulsum shouted at the assembled people who were watching them:
"O people of Kufa! Do not you have any sense of shame?"
You are enjoying looking at the daughters of Rasulullah(S)?
A Kufi woman approached seeing their heartbreaking condition. Upon inquiring about them she was told:
"We captives are the progeny of Rasulullah(S)"
The people of Kufa started distributing dates, bread and walnuts to the captive children. Sayyedah Umme Kulsum snatched the food from the children and called out:
"O Kufans! Sadaqah is Har'am upon the Ahl al Bait."
She took it away from the hands and mouths of the children and threw it upon the ground. As she spoke, people wept on account of this unpleasant event.
Sayyedah Umme Kulsum (as) said:
"Shut your mouths, Kufans! Your men kill us while your women weep upon us? Allah will be the Judge on the day of Judgment between you and us."
When she said this, the voice of wailing increased and the heads were brought forth.

The caravan was stopped at Baab-Khuzaimah with Raas al Imam al Husain (as) in the forefront; it seemed similar to the moon and bore resemblance to Rasulullah(S) more than anyone else. His beard bore the mark of dye, while his face glowed like a disc of the moon as the wind whirled it left and right. Sahl, the transmitter of the narration, states:
The Raas al Imam al Husain (as) was busy in Tilawat of Surah al Kahaf. I addressed the Sacred Head and said: What a miraculous head, o son of Rasulullah(S) you have!
The 52nd Al Dai al Fatemi, Dr. Sayedna Mohammed Burhanuddin says in stanza 43 of the Marsiyah:
Lil'lahhe Raasun Qad Ala
Be'Raase Rumhin Qad Ala
Surata Kahfin Qad Tala
Wa Kulla Sirrin Qad Jala
Abkika Moulayal Husain
Afdika Moulayal Husain
Moulaya Moulayal Husain
Raas al Husain is elevated
It was lifted on the point of javelin
It recited Surah al Kahaf
And discovered each secrets
My Moula Husain! Eternally upon you, I will drop tears

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O my Moula Husain! Eternally upon you, I will sacrifice
O my Moula! O my Moula Husain!

Aahhin! Sayyedah Zainab (as) lifted her head and saw the face of her brother and hit her head upon the wooden pillar of the Mahmal. Blood started flowing from under her veil. She looked at Raas al Imam al Husain (as) and raised her hand and recited this Nuha with Buka:
O Crescent of the 14th night! You used to be perfect in your appearance;
But you faced eclipse and set like the moon.
O part of my heart! I did not even imagine;
That I'll see a day like this
O brother! Do talk with your youngest daughter;
Whose heart burns and breaks upon this tragedy
You were kind hearted and always showered upon us love and affection;
Now where should I find that love and care?
O brother! If you would see your son Ali as a prisoner;
You would find your orphan in a condition not even able to talk

Instructions were given to parade the captives through the Baz'ar and main streets of all the localities of Kufa, which was the capital established by Ali (as). It was then, as is now, a big city. Umme Habibah, according to majority of writers, and according to some others Umme Ayman, during the Khilafat of Amir al Mumineen Ali (as), had befriended Sayyedah Zainab (as) and Sayyedah Umme Kulsum (as) and had become a part of their family. Twenty years later, Umme Habibah was watching the procession from her balcony. She was told that these were prisoners of war and the heads of some insurgents who opposed the Islamic Shariah who were being brought to Kufa.

The old Umme Habibah, who was taught by Sayyedah Zainab (as), was a spectator in the crowd. She loved, respected and admired the Ahl al Bait (as). She was not aware who the captives were. Among the captives, Umme Habibah found that a small daughter was restless and demanding water. Obviously, the severe sun had made her thirsty. Unable to ignore the plight of the child, Umme Habibah took water to her. She told the child:
"I have heard Ali Amir al Mumineen (as) that Allah grants the Dua of Mazlum and you appear distraught. Make Dua for me that Allah fulfills my three desires.
i). My children remain safe and are not orphaned in childhood like you. Sakinah (as) said Aameen.
ii). My second wish is that my Moula al Husain reaches Kufa safely.
iii). My third wish is to meet my lady Zainab soon.
Sakinah (as) questioned:
"Lady if you see Zainab, will you recognize her?"
Upon hearing this, Sayyedah Zainab (as) was moved to tears and asked:
"Umme Habibah! I am that Zainab (as). This is Umme Kulsum (as) and this child is Sakinah (as), the daughter of al Husain. Moula al Husain (as) and his Ash'ab were killed at Karbala."
She then pointed to the heads being carried on the long lances as those of Al Imam al Husain (as), Abbas (as), Ali al Akbar (as) and others. Umme Habibah fell at Zainab's feet and was overcome with emotion. She cursed those who propagated lies about the captives being the

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enemies of Islam. Seeing the emotionally charged scene, the Yazidian officers feared that it would set an example to others who might approach the captive women and learn the truth from them. They whipped Umme Habibah and prodded the captives with their lances to move ahead. Sayyedah Zainab (as) then delivered a sermon at the court of Yazid which unveiled the grotesque face of the Umayyads.

I have already translated and interpreted this sermon in another article: "The Revolutionary Sermon of Syedah Zainab(S) In the Court of Yazid(L): A Historical and Political Vision". Sayyedah Umme Kulsum (as) and Moula al Sajjad (as) delivered their historical sermons as well.

12). Ahl al Bait in the court of ibn Marjanah:

The bastard son of Marjanah, Ibn Ziyad (L), ordered that the severed head of Abi Abdillah al Husain (as) be brought before him. Khouli (L) brought the Raas al Imam al Husain in a gold plate and placed it before Ubaidullah ibn Ziyad, the oppressive and tyrannical A'amil (governor) of Kufa. The enemies lined up the heads of the Shuhadaa upon the lances and behind them the captives. Ubaydullah bin Ziyad seated in his court, arranged for it in his Qasr. The accursed son of Marjanah (L) smiled as he observed the Raas al Imam al Husain (as) and poked at the front teeth (of Imam) with his cane. Everyone saw Ubaydullah hitting the teeth of Husain (as) with his cane and saying:

"What good teeth you possess, Husain!"

Saeed bin Maaz and Umar bin Sahl were also present when Ubaydullah was hitting the eyes, nose and blessed face of Husain (as). When one of the Ash'ab, Zayd bin Arqam, saw that he was not withholding his hand, he said aloud:

"Lift your cane off these teeth! Wallah! I have seen Rasulullah(S) kiss both the lips of Husain."

Maloon uttered:

"Old man you have turned mad. I would have blown your head off."

Then Zayd rose and left. When I came out of the Qasar of Shait'an, I saw people saying to one another:

"Wallah! Zayd bin Arqam argued in a manner which ultimately invited death."

I asked them as to what he had said.

They said:

"Zayd used a proverb: A slave got a slave, and considers all people to be the sons of his slaves."

Zayd addressed:

"O Arabs! From today you have become slaves. You killed the son of Fatimah (as) and made the son of Marjanah your Lord. He kills the virtuous amongst you, and knows that he has made you his slave. You have put yourselves in humiliation, and death is upon those who have put themselves in humiliation."

Then Zayd addressed Ibn Ziyad:

"I shall relate to you a tradition which will be unpleasant for you. I have witnessed myself that Rasulullah(S) had seated Imam Hasan (as) upon his right thigh and Imam Husain (as) upon his left and then placed his hand upon their heads. And he said: O Lord! I offer both of them alongwith the worthy believers to Your protection. O son of Ziyad! What have you done with the Amanat of Rasulullah(S)?"

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During this epispde, Sayyedah Zainab (as) entered as a stranger and sat in a corner with the other ladies surrounding her. The accursed Ibn Ziyad inquired about the lady who was sitting with her maids in the corner, in an old dress. No one answered so he asked again. None replied. When he asked for the third time, someone said that she is Zainab bint Fatimah (as), the granddaughter of Rasulullah(S). Ibn Ziyad then tried to humiliate her, but in vain. The daughter of the lion of Allah delivered a sermon in such a manner that the establishment of Yazid started to shiver. Then Ibn Ziyad announced:
"If anyone wants to take revenge from Husain ibn Ali (as), he may take it from his head."
A man stood up and said:
"On 9th Muharram when Husain (as) delivered the sermon I tried to stop him but he applied his whip on my back to remove me from his sight."
Aahhin! Zainab (as) cried and said to Moula Ali Zainul Abideen (as):
"They have mercilessly killed my brother with a dagger and now they want to hit his head with a whip?"
Moula al Sajjad (as) said:
"O Aunt! Don't worry; just as I have quenched their thirst of revenge from my grandfather Ali ibn Abi Talib (as) in the Bazar of Kufa, I will do the same for my father Husain ibn Ali (as) in this court."
Then the Imam (as) asked the said person to come and remove his shirt from the back, as his hands was tied with a rope. He removed the Imam's shirt and saw the back of the Imam (as) for sometime. The accursed son of Marjanah asked:
"Why don't you whip him?"
The man replied:
"Where should I apply the whip? Not a single inch on his back is free from injuries."
Aahhin Summa Aahhin! Who can inform us how many times Zalimeen applied the whip on the back of Moula from Karbala to Kufa?
Aahhin Walahfata Ya Husaina! Aahhin Wa Kurbata Ya Husaina!

Hisham bin Mohammad (Kalbi) says that when Raas al Imam al Husain (as) was placed near Ibn Ziyad, his astrologer told him:
"Rise and place your feet upon the mouth of your enemy"
Lanah of Allah on him.
When Raas al Imam al Husain (as) was brought to Laeen Ibn Ziyad, he came forward to have a look at the face and hair. Suddenly his hand trembled; he then placed the blessed head upon his thigh. A drop of blood fell off from it, onto his thigh piercing it in such a way that it turned into a wound and stank. And as much as the doctors tried to cure it, it proved futile. Therefore Ibn Ziyad (L) always bandaged his thigh with a thick wad of cloth soaked with Mushk to mask the stench coming out of the wound.

When ibn Ziyad ordered the killing of Moula Ali Zainul Abideen (as) in the court, Sayyedah Zainab (as) warned him like a lioness:
"You have not spared anyone from amongst us, and if you desire killing him, kill me too alongwith him."
Moula Al Imam Ali ibn al Husain Zainul Abideen (as) told her:

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"O dear aunt! Please wait. Let me speak to him."
Then he turned towards the evil Ibn Ziyad and said:
"Do you frighten me by death? Do you not know that Shahadat is our custom and in it lays our eminence?"
When Ahl al Bait (as) was driven in a procession towards the prison, the streets were full of people who were howling. Ibn Ziyad kept Imam Zainul Abideen (as) and Ahl al Bait (as) in detention in one of the houses in the south of the Jame Masjid of Kufa. Then Sayyedah Zainab (as) declared:
"The women of Arabia hold no right to visit us. Only the maids and bondwomen may visit us who have tasted captivity similar to us."

The damned ibn Marjanah, Ubaydullah ibn Ziyad, ordered that (Imam) Ali bin al Husain (as) be held in chains and sent him to prison alongwith the Sayyed'at of the house and other captives. They put them in the prison and locked the door. As Ubaydullah sent them to prison, he sent greetings on the Qatal of Al Imam al Husain (as) everywhere and sent the prisoners of war alongwith Raas al Imam al Husain (as) to Syria. Ibn Ziyad wrote a letter to Yazid in which he informed him of the Shahadat of Abi Abdillah al Husain (as) and the condition of his family. He despatched a letter with similar contents to Maloon Amr bin Saad bin Aas, the A'amil of Madinah. Ubaydullah called for Makhfar bin Sa'labah and Shimr bin Ziljawshan and said:
"You should take the captives and the head of Husain (as) to the presence of Yazid"
They then left towards the Taghut of Syria, Yazid ibn Muawiyyah.

After the Shahadat of Husain ibn Ali (as), Sayyed'at wore the mourning dress and did not complain against heat or cold. Sayyed'at wept until their tears dried up; however, they saw a maid of one of the wives of Moula al Husain (as) still weeping. She called her and asked:
"What have you done that your tears still flow?"
She replied:
"When I get exhausted, I consume Saweeq – a type of paste made of wheat or barley alongwith sugar and dates."
It is said that then she ordered food and Saweeq to be prepared; she ate and drank it and gave it to others and said:
"We shall take this in order to mourn upon Imam Husain (as) so that our tears keep flowing."
Imam Jafar us Sadiq (as) says:
"None of the women of Hashimite descent applied collyrium or dyed their hair, nor did the smoke ever come up from their houses (they did not cook for five years), until Ubaydullah bin Ziyad was killed".

I conclude this Maqtal on the stanza 49 of the Marsiyah written by 52nd Al Dai al Fatemi, Dr. Sayedna Mohammed Burhanuddin:
Inni Be-babeka Waqifu
Umri Le-ghammeka Waqifu
Wa Bil- yaqine A'arifu
Min Kausarin La-gharifu
Abkika Moulayal Husain

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Afdika Moulayal Husain
Moulaya Moulayal Husain
I am standing at your door (O Husain)
I have dedicated my life to mourn upon you
With Ma'arifah I understand
My pot shall be filled from Kausar
My Moula Husain! Eternally upon you I will drop tears
O my Moula Husain! Eternally upon you, I will sacrifice
O my Moula! O my Moula Husain!

Humble Request:

Mumineen, when you read this heartbreaking account of Ahl al Bait (as) and tears appear in your eyes, take the Wasilah of Husain ibn Ali (as) and make Dua for whatever you wish for. But don't forget this Haqeer in your Dua and ask Allah that He may continue the Naimat of Aza and Buka of Husain ibn Ali (as) in his generation, which is the foundation of each Sadaat, Barakaat and Hasanaat. Aameen.

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