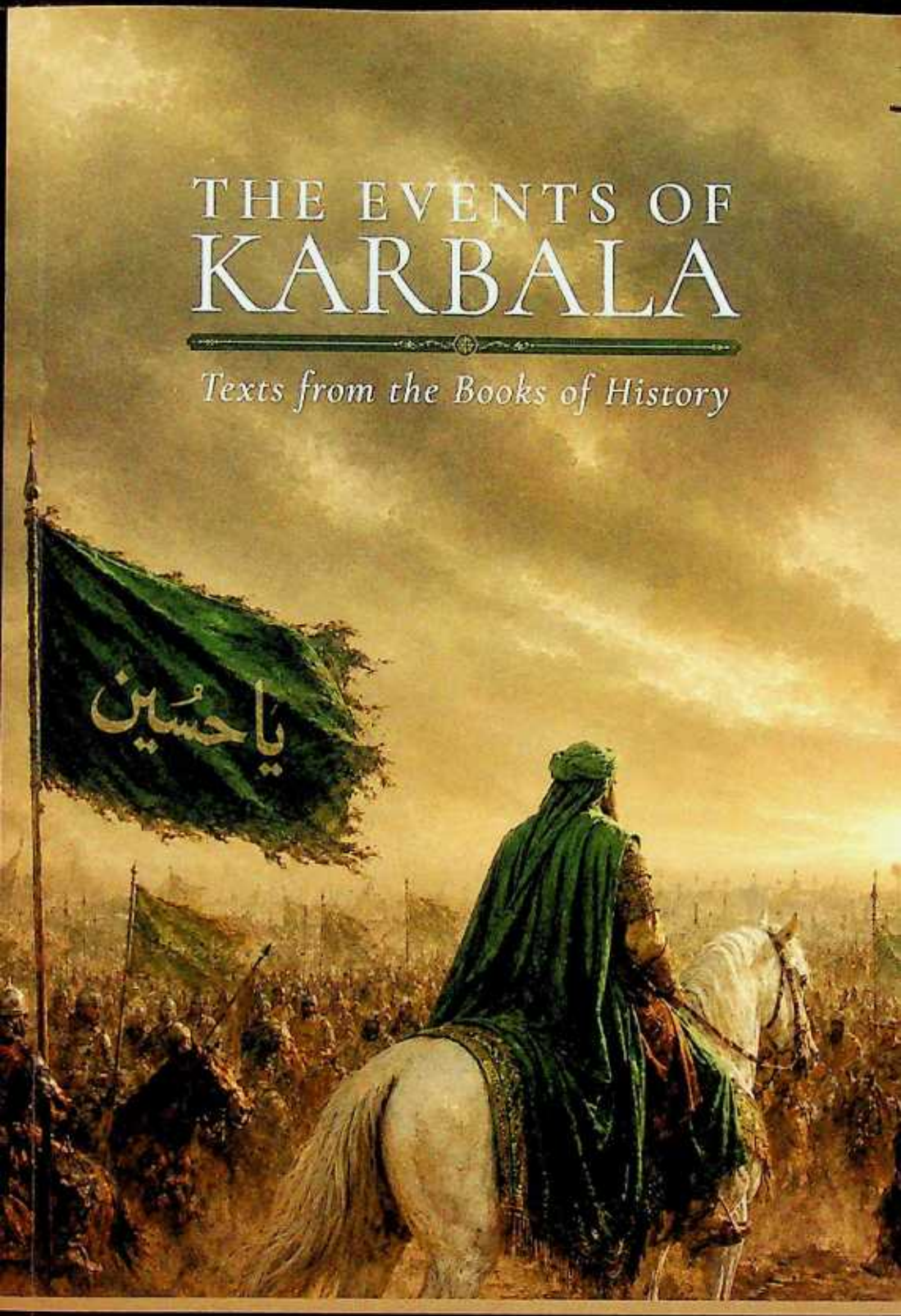
THE EVENTS OF KARBALA

Texts from the Books of History



Prof. Dr 'Alawī ibn Ḥāmid ibn Muhammad ibn Shihāb al-Dīn

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Few events in Islamic history have pierced the heart of the Ummah like the tragedy of Karbala. When the grandson of the Messenger of Allah ﷺ stood against tyranny, besieged, and abandoned by those who had promised him aid, he chose death over humiliation and refused to legitimise falsehood at the expense of truth, honour, and religion.

Drawing on the classical authorities of Ahl al-Sunnah: Ibn Kathīr, al-Balādhurī, al-Dhahabī, Ibn al-Athīr, Ibn Ḥajar and others, this book recounts the events that led to the martyrdom of Imam al-Ḥusayn through the recognised sources, letting the historical record speak for itself. Free of sectarian polemic, it traces the road to Karbala, the betrayal that unfolded, and the harrowing aftermath borne by the household of the Prophet ﷺ.

More than a history, it is a reminder that loving the Ahl al-Bayt is part of faith, that silence in the face of oppression carries devastating consequences, and that Allah honours the people of truth even when they appear outwardly defeated.

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THE EVENTS OF KARBALA

Texts from the Books of History

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INTRODUCTION

In the Name of Allah, the Most Merciful,
the Most Compassionate.

All praise belongs to Allah, Lord of the worlds. Blessings and peace be upon our master Muhammad ﷺ, the Seal of the Prophets, the mercy gifted to creation, and upon his pure family, his noble Companions, and those who follow them with excellence until the Last Day.

Few events in Islamic history have pierced the heart of the Ummah as profoundly as the tragedy of Karbala. It is unfortunate that many perceive it merely as a political conflict or a struggle for leadership, when in reality it was a moment when the grandson of the Messenger of Allah ﷺ stood against oppression, refusing to legitimise falsehood at the expense of truth, honour, and religion, while protecting the religion from bad

> innovations. Ibn al-Jawzi states: "Al-Ḥusayn only marched forth to the people because he saw that the sacred law had been corrupted, and he strove to restore the foundations of its principles. When they besieged him and said, 'Submit to the judgement of Ibn Ziyād,' he refused and chose death over humiliation. Such indeed are noble souls."[1]

The sands of Karbala became stained with the blood of the household of Prophethood, and from that day onward, the name of al-Ḥusayn ibn ʿAlī became inseparable from sacrifice, dignity, courage, and steadfastness upon principle.

The martyrdom of Imam al-Ḥusayn ﷺ remains one of the greatest calamities to have ever afflicted this Ummah. His killing shook the conscience of the Muslims, and its sorrow echoed throughout the centuries among scholars, saints, historians, and the righteous. The Messenger of Allah ﷺ himself loved al-Ḥusayn deeply and openly. He carried him upon his shoulders, kissed him, supplicated for him, and declared before the people: "Ḥusayn is from me, and I am from Ḥusayn. Allah loves whoever loves Ḥusayn." The one who was nurtured in the house of revelation, raised beneath the gaze of the Prophet ﷺ, and wrapped beneath the Cloak alongside Fāṭima, ʿAlī, and Ḥasan, was not an ordinary man. His life and martyrdom belong to the very heart of Islam itself.

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1 Sibt Ibn Jawzī, *Tadhkirat ul-Khawās.*

Yet, despite the immense significance of Karbala, many Muslims know only fragments of what occurred. Others know the event only through polemics, emotional retellings detached from source material, or historical narratives stripped of their spiritual and moral dimensions. Some avoid the subject altogether, imagining that silence is safer than remembrance. But the scholars of Islam never understood the history of the righteous to be something abandoned or ignored. Rather, Allah Himself filled the Qur'an with the accounts of those who came before us, and declared: *"Indeed, in their stories there is a lesson for those of understanding."*[2]

This work seeks to present the events of Karbala primarily through the words of the classical historians, hadith scholars, and authorities of Ahl al-Sunnah. Its purpose is not to inflame sectarianism, nor to reopen old political disputes, but rather to acquaint the reader with one of the darkest and most defining tragedies in Islamic history through the testimony of the recognised sources of the Ummah. This book cites from classical Sunni scholars such as Ibn Kathīr, al-Balādhurī, al-Dhahabī, Ibn al-Athīr, Ibn Ḥajar, and many others, allowing the historical record to speak for itself.

In these pages, we witness the immense virtue and rank of Imam al-Ḥusayn ؑ; the transformation of the caliphate into hereditary rule; the letters sent from Kufa inviting Imam al-Ḥusayn; the betrayal that unfolded; the courage of Muslim ibn ʿAqīl; the final journey of the household of the Prophet ﷺ toward Karbala; and the

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2 Qur'an 12:111

unbearable scenes that culminated in the martyrdom of Imam al-Ḥusayn and his companions, may Allah be pleased with them all. We also witness the aftermath: the captives from the family of the Prophet ﷺ taken through the lands, the reactions of the scholars and righteous, and the fate that befell many of those responsible for the killing.

Studying the events of Karbala is not just about understanding the self-sacrifice of one man; it involves examining the outcomes of tyranny, the dangers of political ambition disconnected from righteousness, the betrayal of sacred trusts, and the cost borne by those who uphold truth during times of corruption. Karbala shows that worldly victory is not always a true measure of success in the eyes of Allah. Imam al-Ḥusayn was besieged, deprived of water, abandoned by those who had promised support, and ultimately martyred in the most brutal way imaginable. Yet, history remembers him with honour, love, and reverence, whereas many who opposed him are remembered only with shame and condemnation.

In addition to a historical account, this book is a reminder. A reminder of the sanctity of the family of the Messenger of Allah ﷺ. A reminder that loving the Ahl al-Bayt is part of faith; without it, our Islamic rituals and practices are nullified, for the army of Ibn Ziyād were practising Muslims, but their lack of love for the Ahl al-Bayt incurred the wrath of Allah. A reminder that silence before oppression can carry devastating consequences. And above all, a reminder

that Allah raises the people of truth even when they appear outwardly defeated.

We ask Allah to grant us sincerity in studying and transmitting these events, to fill our hearts with love for the Messenger of Allah ﷺ and his noble household, and to gather us in their company in the highest gardens of Paradise. And Allah alone grants success.

Rizwana Sayed

Dhu'l-Qa'dah 1447/ May 2026

ʿAmr ibn Baʿja said:

> *Indeed, the first humiliation that befell the Arabs was the killing of Husayn ibn Ali and the claim of Ziyād.*[3]

Al-Haythami said in Majmaʿ al-Zawā'id (no. 15147): "It was narrated by al-Ṭabarānī, and its narrators are trustworthy."



Ibn Taymiyya said in *Minhāj al-Sunnah* (4/337):

> *There is no doubt that the killing of Husayn ibn Ali is among the gravest of sins, and that the one who committed it, the one who was pleased with it, and the one who aided in it are all deserving of the punishment of Allah befitting the likes of them.*



3 Musannaf Ibn Abi Shayba (no. 37010), and *al-Mu'jam al-Kabīr* of al-Tabarani (no. 2870).

PREFACE

In the Name of Allah, the Most Merciful,
the Most Compassionate.

All praise is due to Allah, the praise of the grateful; and blessings and peace be upon the Master of the Messengers, the leader of the striving ones, and the master of the martyrs among the God-fearing, our Prophet Muhammad, and upon his pure family, and his rightly guided progeny, especially those among them who attained martyrdom in the path of this religion. And may Allah be pleased with all of his Companions, and those who follow them with excellence until the Day of Judgement.

Studying Islamic history is essential, so that we can understand the life of our Prophet ﷺ, for he is our example and role model. His words must be taken to heart and put into practice in our lives if we seek success and salvation.

He only left this world after guiding us to the paths of salvation and their ways. Muslim ibn al-Hajjāj relates in Sahih Muslim, from the hadith of Zayd ibn Arqam رضي الله عنه, who said that the Messenger of Allah ﷺ once

stood among us to deliver a sermon at a place called Khumm, between Mecca and Medina. He praised Allah and extolled Him, then admonished and reminded (the people), and said:

> O people, I am but a human being; soon the messenger of my Lord will come to me, and I will respond. I am leaving among you two weighty matters: the first of them is the Book of Allah, within it is guidance and light, so hold fast to the Book of Allah and cling to it.

He then urged us to follow the Book of Allah and encouraged us to adhere to it, then he said:

> And my Ahl al-Bayt. I remind you by Allah concerning my Ahl al-Bayt; I remind you by Allah concerning my Ahl al-Bayt; I remind you by Allah concerning my Ahl al-Bayt.[4]

In this book, we learn about one of the Imams from the Imams of the Prophetic Household, a paragon of the blessed progeny and one of the five People of the Cloak, who was killed unlike any martyr before or after him. He was slain in a manner most horrific, one that shocks the conscience: his head severed from his body, his noble corpse trampled beneath the hooves of horsemen. Those who stood beside him met the same brutal end. They were killed, beheaded, their heads carried from land to land and delivered to their enemies as trophies of spite and vengeance. And alongside those severed

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4 Reported in Ṣaḥīḥ Muslim, no. 2408.

heads, in a final act of cruelty, walked the captives: their women, their daughters, and all those they held dear.

In this work, I have chosen to let the words of the scholars speak for themselves, transmitting their texts as they are, without analysis or commentary. Perhaps through this, Allah will illuminate what we have long been ignorant of: the history of the righteous of this Ummah, and the tremendous suffering inflicted upon the grandson of the Messenger of Allah ﷺ, his family, and all those who loved them. May Allah make us worthy of standing alongside them in the highest ranks of Paradise. Āmīn, O Allah. Āmīn.

Both Bukhari[5] and Muslim[6] relate on the authority of Abdallah ibn Masʿūd ؓ, that a man came to the Messenger of Allah ﷺ and said, "O Messenger of Allah, what do you think of a man who loves a people but has not yet joined them?" The Messenger of Allah ﷺ said, "A person will be with those whom he loves."

It is deeply regrettable that some Muslims caution against reading such accounts, and go even further, disassociating themselves from the righteous altogether, saying: "What have I to do with Husayn ibn Ali?" Then they quote the words of Allah the Exalted: *"That was a nation which has passed on. For it is what it*

5 Bukhari hadith 5817

6 Muslim hadith 6888

earned, and for you is what you earn; and you will not be questioned about what they used to do."[7]

The scholars of Qur'ānic exegesis never understood this verse as a license to turn away from the accounts of those who came before. Qurṭubī clarified that the verse means no soul shall be held accountable for the sins of another. And al-Suyūṭī, drawing on the authority of Abu al-ʿĀliya, identified the "nation" in question as referring specifically to Abraham, Ishmael, Isaac, Jacob, and the Tribes.

The Book of our Lord, Blessed and Exalted, is itself filled with the stories of past nations. And after recounting them, Allah says: *"Indeed, in their stories there is a lesson for those of understanding."*[8]

How then can one turn away from the account of the grandson of our own Prophet ﷺ, Imam Husayn, of whom his grandfather ﷺ said: "Ḥusayn is from me, and I am from Ḥusayn. Allah loves whoever loves Ḥusayn."[9]

This book has been arranged into seven chapters as follows:

Chapter One:
A brief account of the virtues of Imam Husayn ﷺ

Chapter Two:
The causes behind the killing of Imam Husayn ﷺ.

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7 Surah al-Baqara 2:141

8 Surah Yūsuf 12:111

9 Al-Tirmidhi, hadith no. 3775; he said: "A ḥasan hadith."

Chapter Three:
The events of the Battle of Karbala.

Chapter Four:
The killing of Imam Husayn ﷺ.

Chapter Five:
The noble head of Imam Husayn in Damascus, and the captives of Karbala.

Chapter Six:
Biographies of some of the martyrs of Karbala.

Chapter Seven:
The fate of those who killed Imam Husayn ﷺ, and those who pledged allegiance to him but did not fight alongside him.

Before proceeding, I want to be transparent with the reader: this work does not aim to be an exhaustive treatment of the subject due to the limited availability of sources. Nor does it seek to provide a full biographical account of everyone mentioned here. But what cannot be fully achieved does not need to be entirely abandoned. Therefore, we continue, seeking Allah's help and placing our complete trust in Him.



Chapter One

A BRIEF ACCOUNT OF THE VIRTUES OF IMAM AL-HUSAYN ﷺ

The Martyr of Karbala

Before presenting the virtues of Imam al-Husayn ﷺ, the martyr of Karbala, the reader must first appreciate that our master Husayn ﷺ is no ordinary historical figure. He was fifty-six years old at the time of his martyrdom. And to understand the full weight of who he was, one need only consider the family he came from.

His mother, Fāṭima al-Zahrā' is the leader of the women of Paradise. His father, ʿAlī ibn Abī Ṭālib is the gate of the city of knowledge. His grandfather, the Messenger of Allah, is our Prophet Muḥammad ﷺ. His grandmother, Khadīja bint Khuwaylid ﷺ is the greatest of the Prophet's wives. His brother, al-Ḥasan ibn ʿAlī is

the master of the youth of Paradise. His sister, Zaynab bint ʿAlī is the noble lady of the Banū Hāshim. His uncle, Jaʿfar ibn Abī Ṭālib is the one who flies on two wings in Paradise. His paternal uncle, Ḥamza ibn ʿAbd al-Muṭṭalib is the master of martyrs. His son, ʿAlī Zayn al-ʿĀbidīn would offer a thousand units of prayer each day for the sake of Allah.

Once you understand this, you will realise that the attack on Imam Husayn was not an attack on a single person; it was an assault on the dignity of every noble soul associated with him. This is even before considering his own remarkable stature, virtues, merits, and unique qualities that distinguish him from others.

A Brief Account of the Life of Imam al-Husayn ﷺ

It is not our intention here to present a full biography of our master Husayn ﷺ. Those who seek it will find works written specifically for that purpose. What follows are simply selected glimpses into his noble character.

His Name

Al-Dhahabī said:

> Al-Ḥusayn, the martyr, the perfect, the noble Imam is the grandson of the Messenger of Allah ﷺ, his fragrant flower in this world, and his

beloved. He is Abu ʿAbdallāh al-Ḥusayn, son of the Commander of the Believers.

His Birth and Kunya

Ibn ʿAbd al-Barr said:

> He was born five nights into Shaʿbān in the fourth year after the Hijra. The Messenger of Allah ﷺ performed the ʿaqīqa for him. He was virtuous, devout, and abundant in fasting, prayer, and pilgrimage. His kunya was Abu ʿAbdallah.

His Piety and Worship

Al-Nawawī said:

> He performed pilgrimage twenty-five times on foot. He was a man of profound devotion, abundant in prayer, fasting, pilgrimage, charity, and every form of goodness.

His Generosity

Al-Aṣmaʿī related:

> Al-Ḥasan ibn ʿAlī once wrote to al-Ḥusayn, may Allah be pleased with them, reproaching him for his generosity toward poets. Al-Ḥusayn wrote back: 'The best wealth is that by which a man protects his honour.'[10]

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10 *Siyar Aʿlām al-Nubalā'* 3/280; *al-Istīʿāb fī Maʿrifat al-Aṣḥāb* 1/392–393; *Tahdhīb al-Asmā' wa al-Lughāt* 2/218–219; *Iḥyā' ʿUlūm al-Dīn* 3/247.

Qur'ānic Verses Attesting to His Virtue

The Noble Qur'ān contains many verses that bear witness to the rank and virtue of the Household of Prophethood. This is not the place to enumerate them all. I will therefore confine myself to two verses, sufficient to remind us of the immense rank of Imam al-Husayn ﷺ.

The First Verse:

The saying of Allah:

> *"Say: Come, let us call our sons and your sons, our women and your women, ourselves and yourselves; then let us supplicate earnestly and invoke the curse of Allah upon the liars."*[11]

The commentators on this noble verse:

Abū Ḥayyān al-Andalusī said:

> *'Let us call our sons and your sons, our women and your women, ourselves and yourselves,'* means: each party calls forth his sons, his women, and himself to the mutual supplication. The apparent sense is that this invocation was between the one addressed by 'Say' (the Prophet ﷺ) and those who disputed with him. On this basis, 'our sons' refers to al-Ḥasan and al-Ḥusayn; 'our women'

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11 Surah Āl 'Imran 3:61.

refers to Fāṭima; and 'ourselves' refers to ʿAlī. Al-Shaʿbī said that this indicates the verse is specific to the Prophet ﷺ and those who contested him, as is established in Ṣaḥīḥ Muslim from the ḥadīth of Saʿd.[12]

Saʿd ibn Abī Waqqāṣ narrated:

When this verse was revealed: *'Come, let us call our sons and your sons...'* the Messenger of Allah ﷺ called Fāṭima, Ḥasan and Ḥusayn, and said: 'O Allah, these are my family.'

Al-Baghawī said:

'Our sons' refers to al-Ḥasan and al-Ḥusayn; 'our women' refers to Fāṭima; and 'ourselves' refers to the Prophet ﷺ himself and ʿAlī."

Qurṭubī said:

Many scholars have noted that the Prophet's ﷺ inclusion of al-Ḥasan and al-Ḥusayn under 'our sons' during the mutual supplication, alongside his saying of al-Ḥasan, 'Indeed, this son of mine is a leader' establishes that al-Ḥasan and al-Ḥusayn are specifically designated as sons of the Prophet ﷺ, to the exclusion of all others.[13]



12 Surah Āl ʿImrān 3:61; Ṣaḥīḥ Muslim, no. 2404

13 *Al-Baḥr al-Muḥīṭ* 3/188; *Tafsīr al-Baghawī* 1/450; *Tafsīr al-Qurṭubī* 4/104.

The Second Verse:

The saying of Allah:

> *"Indeed, Allah only intends to remove impurity from you, O People of the Household, and to purify you completely."*[14]

The commentators on this noble verse:

Al-Tabari said:

> *'Indeed, Allah only intends to remove impurity from you, O People of the Household,'* meaning: Allah only intends to keep evil and indecency away from you, O family of Muhammad, and to purify you completely from the impurity of those who disobey Allah.

Al-Alūsī said:

> Tirmidhi and al-Ḥākim, who both graded it authentic, along with Ibn Jarīr, Ibn al-Mundhir, Ibn Mardawayh, and al-Bayhaqi in his Sunan, reported through various chains from Umm Salama ﵂, who said: 'This verse, "*Indeed, Allah only intends to remove impurity from you, O People of the Household,*"was revealed in my house. In the house were Fātima, Ali, al-Hasan, and Husayn. The Messenger of Allah ﷺ covered them with a cloak he had over him, then said: "These are my

14 Surah al-Ahzāb 33:33

household, so keep impurity away from them and purify them completely.'"

In some narrations, it is mentioned that he extended his hand from beneath the cloak, gestured towards the sky, and said: "O Allah, these are my household and my closest ones, so keep impurity away from them and purify them completely," repeating this three times.[15]

Al-Suyuti said:

> On the authority of Umm Salama ﷺ, wife of the Prophet ﷺ: The Messenger of Allah ﷺ was in her house, reclining upon a bedding, wrapped in a Khaybari cloak. Then Fāṭima al-Zahrā' ﷺ came carrying a vessel with a dish of meat and broth. The Messenger of Allah ﷺ said: 'Call your husband and your two sons, Ḥasan and Ḥusayn.' And so she called them.
>
> While they were eating, the verse was revealed to the Messenger of Allah ﷺ: *'Indeed, Allah only intends to keep impurity away from you, O People of the Household, and to purify you completely.'* The Prophet ﷺ then took the edge of his garment and covered them with it. Then he extended his hand from beneath the cloak, gestured towards the sky, and said: 'O Allah, these are my household and my closest ones, so keep impurity away from them and purify them completely,' repeating this three times. Umm Salama ﷺ said: "I placed my

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15 References: Surah al-Ahzab 33:33; Tafsir al-Tabari 19/101; *Ruḥ ul-Ma'ānī* 11/195.

head inside the covering and said: 'O Messenger of Allah, am I with you?' He replied: 'You are upon good (*khayr*),' and he said it twice.[16]

Hadiths Concerning the Virtue of Husayn ﷺ

This is not the place to enumerate all the virtues of Imam al-Ḥusayn, to do them full justice would require a dedicated volume. What follows is a selection:

1) The Statement of the Prophet ﷺ: "*Ḥusayn is from me*"

It is reported by Ahmad ibn Hanbal, al-Tirmidhi, in *al-Adab al-Mufrad* of al-Bukhari, by al-Dūlābī, and by al-Ḥākim, from Ya'la ibn Murra ﷺ who said that the Messenger of Allah ﷺ said:

> "Ḥusayn is from me and I am from Ḥusayn. Allah loves whoever loves Ḥusayn. Ḥusayn is a grandson among the grandsons."[17]

Meaning of "*a grandson among the grandsons*"

Al-Fayruzabadi said:

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16 *Al-Durr al-Manthūr fi al-Tafsīr bi'l-Ma'thūr* 12/37.

17 *Faḍā'il al-Ṣaḥāba* no. 1361; *Jāmi' al-Tirmidhī* no. 3775, graded ḥasan; *al-Adab al-Mufrad* no. 364, graded ḥasan by al-Albānī; *al-Kunā wa al-Asmā'* no. 479; *al-Mustadrak 'alā al-Ṣaḥīḥayn* no. 4820, authentic chain.

> 'Ḥusayn is a grandson among the grandsons' means a community from among communities.[18]

Al-Azhari said:

> Al-Hasan and Husayn are the two grandsons of the Prophet ﷺ; that is, they are two branches from him, two parts of him.[19]

It is also stated in *Jamharat ul-Lugha*: "One who is described as having 'outstretched hands' is one who is generous."[20]

Ibn Fāris said:

> The root letters *sīn*, *bā*, and *ṭā* indicate the extension or spreading of something.[21]

Qādī ʿIyād said:

> The two grandsons of the Messenger of Allah ﷺ, meaning his offspring. This was reported by Ibn Durayd. It has also come in the hadith: 'The two grandsons of the Messenger of Allah ﷺ.' It is said that the term 'grandson' is specific to children, and it is also said that its meaning here is: two branches or two parts of him, as stated by Thaʿlab, as if pointing to their progeny and descendants.[22]

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18 *Al-Qāmūs al-Muḥīṭ* p. 864.

19 *Tahdhīb al-Lughah* 4/257.

20 *Jamharat al-Lughah* 1/336.

21 *Muʿjam Maqāyīs al-Lughah* 3/128.

22 *Mashāriq al-Anwār* 2/204.

Ibn al-Athīr said:

> Husayn is a grandson among the grandsons, meaning, a community among communities in goodness.

Ibn Manẓūr said:

> A man described as having 'outstretched hands' is one who is generous and open-handed.

2) The One Who Hates Husayn ﷺ is in the Fire

It is reported by Ibn Hibban in his *Ṣaḥīḥ* and by al-Hakim al-Naysaburi in *al-Mustadrak*, from Abu Sa'īd al-Khudri ﷺ, that the Messenger of Allah ﷺ said:

> "By the One in whose hand is my soul, no one from among the people hates us, the People of the Household, except that Allah will admit him into the Fire."[23]

3) What Angers Husayn Angers His Mother Fātima al-Zahrā' ﷺ

It is reported by al-Bukhari in his *Ṣaḥīḥ*, from al-Miswar ibn Makhrama ﷺ, that the Messenger of Allah ﷺ said:

> "Fāṭima is a part of me; whoever angers her has angered me."[24]

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23 Ṣaḥīḥ Ibn Ḥibbān no. 6978, its chain is graded ḥasan; *al-Mustadrak* no. 4717.

24 Ṣaḥīḥ al-Bukhārī no. 3510.

And it is reported by al-Ḥākim al-Naysaburi, al-Tabarani, and Abu Nuʿaym al-Isfahānī, from Ali ibn Abi Ṭālib ﷺ that the Messenger of Allah ﷺ said to Fāṭima:

> "Indeed, Allah becomes angry with your anger and is pleased with your pleasure."[25]

4) Love of Husayn ﷺ is a Cause for Entering Paradise

Tirmidhi relates in his *Jāmiʿ*, from Ali ibn Abi Ṭālib ﷺ, that the Messenger of Allah ﷺ took the hands of al-Hasan and Husayn and said:

> "Whoever loves me, and loves these two, and their father and their mother, will be with me in my rank on the Day of Resurrection."

5) Husayn ﷺ is from the Household of Prophethood

Muslim ibn al-Hajjāj relates in his *Ṣaḥīḥ*, from ʿĀ'isha bint Abi Bakr ﷺ, who said:

> "The Prophet ﷺ went out one morning wearing a striped cloak made of black hair. Then al-Hasan ibn ʿAlī came, and he placed him under it. Then Husayn came, and he entered with him. Then Fāṭima came, and he brought her under it. Then ʿAlī came, and he brought him under it. Then he said, 'Indeed, Allah only intends to keep impurity

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25 *Al-Mustadrak* no. 4730; *al-Muʿjam al-Kabīr* no. 182; *Maʿrifat al-Ṣaḥāba* no. 355.

away from you, O People of the Household, and to purify you completely.'"[26]

6) Al-Hasan and Husayn are the Two Fragrant Flowers of the Prophet ﷺ:

Al-Bukhari relates in his *Ṣaḥīḥ* that Abdallah ibn Umar, may Allah be pleased with them both, was asked by a man about the blood of a mosquito. He said: "Where are you from?" He replied: "From Iraq." He said: "Look at this, he asks me about the blood of a mosquito, while they have killed the son of the Prophet ﷺ! And I heard the Prophet ﷺ say, 'They are my two fragrant flowers from this world.'"[27]

The phrase "my two fragrant flowers" comes from fragrant plants known for their pleasant scent, which are enjoyed and appreciated.

7) Al-Hasan and Husayn are the Leaders of the Youth of Paradise

Tirmidhi relates in his *Jāmiʿ*, as well as Ibn Abi Shayba in his *Muṣannaf*, and Ahmad ibn Hanbal in his *Musnad* and *Faḍā'il al-Ṣaḥāba*, from Abu Saʿīd al-Khudri ﷺ that the Messenger of Allah ﷺ said:

"Al-Hasan and Husayn are the leaders of the youth of Paradise."[28]

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26 Jāmiʿ al-Tirmidhī no. 3733, graded ḥasan gharīb; Ṣaḥīḥ Muslim no. 2424; Surah al-Ahzāb 33:33.

27 Ṣaḥīḥ al-Bukhārī no. 5648

28 Jāmiʿ al-Tirmidhī no. 3768, graded ḥasan ṣaḥīḥ; *Muṣannaf Ibn Abī*

8) Husayn Rides on the Shoulders of the Prophet ﷺ

Tirmidhi relates in his *Jāmiʿ*, and al-Ḥākim al-Naysaburi in his *al-Mustadrak*, from Abdallah ibn Abbās, may Allah be pleased with them both, who said:

> "The Messenger of Allah ﷺ was carrying Husayn ibn ʿAlī on his shoulder when a man said: 'What an excellent mount you are riding, O boy!' The Prophet ﷺ replied: 'And what an excellent rider he is.'"

9) The Statement of the Prophet ﷺ: "*I am at war with those who wage war against them.*"

It is reported by Tirmidhi in his *Jāmiʿ*, Ahmad ibn Hanbal in his *Musnad*, Ibn Hibban in his *Ṣaḥīḥ*, al-Ḥākim al-Naysaburi in *al-Mustadrak*, Ibn Abi Shayba in his *Muṣannaf*, and al-Tabarani in his *Muʿjam*, from Abu Hurayra ﷺ, that the Prophet ﷺ said:

> "I am at war with those who wage war against them." Then the Prophet ﷺ turned to Ali ibn Abi Ṭālib, al-Hasan, Husayn, and Fātima and said: "I am at war with those who wage war against you, and at peace with those who are at peace with you."[29]

Shayba no. 32176; Musnad Aḥmad no. 10999, authentic chain; *Faḍāʾil al-Ṣaḥāba* no. 1368.

29 Jāmiʿ al-Tirmidhī no. 3784, 3870; *al-Mustadrak* no. 4794, 4713, authentic chain; Musnad Aḥmad no. 9696; Ṣaḥīḥ Ibn Ḥibbān no. 6977; *Muṣannaf Ibn Abī Shayba* no. 520; *al-Muʿjam al-Kabīr, al-Awsaṭ*, and *al-*

10) The Prophet's ﷺ Playfulness with Husayn ؓ

Ibn Abd al-Barr relates that Abu Hurayra ؓ said:

> "These two eyes of mine saw, and these two ears of mine heard, the Messenger of Allah ﷺ while Ḥusayn was in his hands, with his feet placed upon the feet of the Messenger of Allah ﷺ, and he was saying, 'Climb up!' So the child climbed until he placed his feet upon the chest of the Messenger of Allah ﷺ. Then the Messenger of Allah ﷺ said to him, 'Open your mouth,' and then he kissed him and said, 'O Allah, love him, for indeed I love him.'"[30]

A Comparison Between Imam al-Husayn and Yazīd to Define Why Husayn Refused to Give Him Allegiance

- **Birth:**
  Husayn was born in 4 AH.
  Yazīd was born in 25 AH.

Ṣaghīr of al-Ṭabarānī.

30 *Al-Istīʿāb fī Maʿrifat al-Aṣḥāb* 1/397.

- **Age at the time allegiance was sought:**
  Husayn was around 56 years old, a mature elder.
  Yazīd was a young man, approximately 35 years old.

- **Rank:**
  Husayn was from the generation of the Companions.
  Yazīd was from the generation of the Successors.

- **Hadith transmission:**
  Husayn has narrations of hadith.
  Regarding Yazīd, Ibn Hajar al-Asqalani said: "He is not fit for hadith to be a narrator of hadith."[31]

- **Religious standing:**
  Husayn is counted among those given glad tidings of Paradise.
  Yazīd was widely described as being known for immorality, disobedience, and drinking. Al-Dhahabi said: "He was a Nāsibi,[32] harsh, coarse, and crude. He consumed intoxicants and committed reprehensible acts. His rule began with the killing of Husayn, the martyr, and

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31 *Taqrīb al-Tahdhīb* (no. 7777)

32 A *Nāṣibī* (plural: Nawāṣib) is a term used for a person who harbours hostility or enmity towards the family of the Prophet ﷺ (the Ahl al-Bayt), particularly Imam Ali ibn Abi Talib ؑ and his descendants.

ended with the incident of al-Harrah.[33] Thus, the people detested him, and there was no blessing in his life. More than one group rose against him after Husayn, such as the people of Medina."[34]

- **Virtues:**
  Husayn possesses numerous virtues established in the Qur'ān and Sunnah.
  As for Yazīd, the people differed greatly regarding him.

- **Those with him:**
  Husayn was accompanied by his family and approximately 72 companions.
  Yazīd's side was represented by the army of Umar ibn Sa'd, numbering around 4000 fighters, with reinforcements exceeding 7000.

- **Death:**
  Husayn was martyred in 61 AH.
  Yazīd died in 64 AH.

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33 The Incident of al-Ḥarrah (63 AH / 683 CE) refers to the revolt of the people of Medina against Yazid ibn Mu'āwiya, their expulsion of his governor, and the subsequent defeat of the Madinan forces by an Umayyad army led by Muslim ibn 'Uqba at the volcanic plain of al-Ḥarrah. The army then entered Medina, and reports in historical sources describe a period of killing and plunder for three days. The sanctity of Medina, the city of the Prophet ﷺ, made the event particularly shocking to later scholars. See, for example, *Tārīkh al-Tabarī*, and Ibn Kathīr's, *al-Bidāya wa al-Nihāya*.

34 Siyar A'lām al-Nubalā' (4/37)

Chapter Two

THE CAUSES BEHIND THE KILLING OF IMAM AL-HUSAYN ﷺ

We shall examine the circumstances that led our master Imam al-Husayn ﷺ to set out towards Iraq, and the relationship between the Umayyads and the Household of the Prophet ﷺ after the end of the Rightly Guided Caliphate. This includes the reconciliation of Hasan ibn Ali with Muʿāwiya ibn Abi Sufyan on the condition that authority would return to him after Muʿāwiya's death, the manner in which Muʿāwiya passed authority to his son Yazīd, the emergence of hereditary rule within the Umayyads, and Imam al-Husayn's stance regarding all of this.

How Muʿāwiya Came to Power

Ibn Ḥajar al-ʿAsqalānī said in his biographical entry on Muʿāwiya ibn Abī Sufyān:

> He accompanied the Prophet ﷺ and served as one of his scribes. ʿUmar ibn al-Khaṭṭāb appointed him over Syria following his brother Yazīd ibn Abī Sufyān, and ʿUthmān ibn ʿAffān confirmed him in that post. He maintained his authority without pledging allegiance to ʿAlī ibn Abī Ṭālib, and went on to fight against him, establishing independent control over Syria before adding Egypt to his domain. He then assumed the title of caliph following the arbitration, and his rule became fully consolidated when al-Ḥasan made peace with him and the people united under his leadership, that year, thereafter, was known as the 'Year of Unity.'
>
> It is further reported that while Zayd ibn Thābit was entrusted with recording revelation, Muʿāwiya's role was that of writing the Prophet's ﷺ correspondence in his dealings with the Arabs.[35]



35 *Al-Iṣābah fī Tamyīz al-Ṣaḥāba* 6/152–153.

Correspondence Between Mu'āwiya and Imam al-Husayn

Al-Mizzi relates that Marwān ibn al-Hakam wrote to Muʿāwiya:

> I fear that Ḥusayn will become a rallying point for dissent, and I suspect your dealings with him will not be resolved swiftly.

So Muʿāwiya wrote to Imam al-Ḥusayn:

> Whoever has bound himself to Allah by pledge and covenant is most deserving of honouring it. I have been informed that certain people of Kufa are enticing you towards sedition. You know the people of Iraq well; you have experienced their betrayal before, for they brought ruin upon your father and your brother. So fear Allah; remember the covenant; and know that if you oppose me, I shall oppose you.

Imam al-Ḥusayn wrote back:

> Your letter has reached me. I am not as you have been told. All good deeds are guided by Allah alone. I have neither intended war against you nor sought to oppose you. Yet I cannot, in good conscience before Allah, excuse myself from striving against you. And I know of no trial greater than your rule over this nation.

Then Muʿāwiya remarked:

> We have found in Abū ʿAbdullāh nothing but a lion.[36]



The Letter of Imam al-Husayn Reprimanding Muʿāwiya:

Ibn Qutayba said, in his discussion of Muʿāwiya:

Al-Ḥusayn ﷺ wrote to him:

> Your letter has reached me, in which you claim that matters have been reported about me that you did not expect. You say that good deeds are only attained through Allah, and you are right in that. But what has reached you of these reports was conveyed only by talebearers and slanderers, by those who sow division among people, liars, misguided, and rebellious. I have not sought war against you, nor opposition. Yet I fear Allah in abandoning my duty against you and your faction, the unjust party, the allies of wrongdoing, the supporters of Satan.
>
> Are you not the one who killed Ḥujr and his companions, the devout and humble worshippers who condemned innovation, enjoined what is right, and forbade what is wrong? You killed them

36 Al-Mizzi, *Tahdhīb al-Kamāl* 6/413.

unjustly and in aggression, after granting them solemn covenants and firm pledges. This was an act of boldness against Allah and a contemptuous disregard for His covenant.

Are you not the one who killed ʿAmr ibn al-Ḥamiq, a man whose face had been worn and aged by the weight of worship, after granting him assurances that, had even the mountain goats understood them, they would have descended from the peaks in trust?

Are you not the one who claimed Ziyād as your own within Islam, declaring him the son of Abū Sufyān, despite the Messenger of Allah ﷺ having ruled that the child belongs to the marriage-bed, and the adulterer has nothing? You then empowered this man over the Muslims, and he killed them, severed their hands and feet from opposite sides, and crucified them upon the trunks of palm trees. Glory be to Allah, O Muʿāwiya, it is as though you are not of this community, nor they of you.

Are you not the one who killed al-Ḥaḍramī, simply because Ziyād wrote to you that he followed the religion of ʿAlī ibn Abī Ṭālib? The religion of ʿAlī is the religion of his cousin, the Messenger of Allah ﷺ, the very man who elevated you to the position you now occupy. Were it not for him, the greatest distinction of you and your forefathers would have been nothing more than the toil of the two trade journeys of winter and summer. It was through us that Allah relieved you

of that hardship and bestowed His favour upon you.

You say: 'Do not plunge this nation into turmoil.' Yet I know of no greater trial for this nation than your rule over it. You say: 'Look to yourself, your religion, and the community of Muḥammad.' By Allah, I know of nothing more virtuous than fighting against you. If I do so, it will be a means of drawing nearer to my Lord. And if I do not, then I seek Allah's forgiveness and ask Him to grant me success in what He loves and is pleased with.

You also said: 'Whenever you oppose me, I will oppose you.' So oppose me as you wish, O Muʿāwiya! By my life, the righteous have long been opposed. I hope that you will harm none but yourself and destroy none but your own deeds. So plot as you wish, and fear Allah!

Know that Allah has a record that leaves nothing small or great except that it has been enumerated. And know that Allah will not forget your killing based on suspicion, your seizing based on accusation, and your appointing as ruler a youth who drinks wine and plays with dogs. I see that you have only ruined yourself, destroyed your religion, and neglected the people. And peace.



Mu'āwiya's Description of His Son Yazīd to Husayn

Ibn Qutayba relates the dialogue that took place between Muʿāwiya and Ḥusayn, Muʿāwiya said:

> "As for what you have mentioned that you are better than Yazīd in character, by Allah, Yazīd is better for the community of Muhammad than you."

Imam al-Ḥusayn replied:

> "This is falsehood and fabrication! Yazīd, a drinker of wine and a seeker of idle amusements, is better than me?"

Muʿāwiya said:

> "Restrain yourself from reviling your cousin, for if you were mentioned negatively in his presence, he would not insult you."[37]



37 *Al-Imāma wa al-Siyāsa* 1/147, 1/153.

A Sample of the Letters from Kūfa to Imam al-Husayn

Al-Tabari relates in his *Tārīkh*:

> The supporters of Husayn gathered in the house of Sulayman ibn Surad, and mentioned the death of Muʿawiya ibn Abi Sufyan, and they praised Allah for it.

Sulaymān ibn Ṣurad said to us:

> Muʿāwiya has died, and Husayn has withheld his allegiance from the people and has gone to Mecca. You are his supporters and his father's supporters. If you know that you will support him and strive against his enemy, then write to him. But if you fear weakness and failure, then do not deceive the man regarding himself.

They said:

> No, rather we will fight his enemy and sacrifice ourselves for him.

He said: 'Then write to him.'

So they wrote to him:

> In the Name of Allah, the Most Merciful, the Most Compassionate.
>
> To Ḥusayn ibn ʿAlī, from Sulaymān ibn Ṣurad, Musayyib ibn Najaba, Rifāʿa ibn Shaddād, Habib

ibn Muẓāhir, and their followers among the believers and Muslims of the people of Kūfa:

> Peace be upon you. We praise Allah, besides whom there is no deity. Praise be to Allah who has annihilated your tyrannical and stubborn enemy, the one who seized authority over this community, usurped its affairs, took its wealth unlawfully, ruled over it without its consent, killed its best people, and left its worst alive. He made the wealth of Allah a possession circulated among the tyrants and the rich. So away with him, just as Thamūd were cast away.
>
> There is no leader over us, so come, perhaps Allah will unite us with you upon the truth. Nuʿman bin Bashīr is in the governor's palace, but we do not gather with him for Friday prayer nor go out with him for the Eid prayer. If news reaches us that you are coming to us, we will expel him until he is sent back to Syria if Allah wills. And may the peace and mercy of Allah be upon you.[38]

Ibn al-Athīr said, after mentioning this same letter:

> They sent the letter with Abdallah ibn Sabʿ al-Hamdānī and Abdallah ibn Wāl. Then they wrote another letter to him and sent it two nights later. The people then exchanged approximately 150 letters with him. After that, they sent a third messenger urging him to come to them.

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38 *Tārīkh al-Ṭabarī.*

Then Shabath ibn Ribʿī, Ḥajjār bin Abjar, Yazīd bin al-Hārith, Yazīd ibn Ruwaym, Urwah ibn Qays, ʿAmr ibn al-Hajjāj al-Zubaydi, and Muhammad ibn ʿUmayr al-Tamīmi also wrote to him conveying the same message.



The Reason Imam al-Husayn Did Not Accept the Advice of Abdallah ibn Abbās

Al-Mizzi mentions that Yazīd ibn Muʿāwiya requested Ibn ʿAbbās to advise Ḥusayn. So he wrote to him:

"I hope that Husayn's departure will not lead to something you would dislike. I continue to advise him in everything that promotes unity and puts an end to discord."

Then Abdallah ibn ʿAbbās entered upon Ḥusayn and spoke with him at length during the night, saying:

"I adjure you by Allah, do not go forth tomorrow into a situation of ruin. Do not go to Iraq. But if you must, then remain until the season passes, and meet the people, and see what course they take, then decide your matter."

This occurred within the first ten days of Dhū'l-Ḥijjah in the year 60 AH. However, Husayn refused to go anywhere but to Iraq.[39]

Abdallah ibn Abbās said to him:

> "By Allah, I think you will be killed tomorrow among your women and daughters, just as Uthman ibn Affān was killed among his women and daughters. By Allah, I fear that you may become the cause through which vengeance for ʿUthmān is pursued. Truly, to Allah we belong and to Him we return."

Al-Ḥusayn replied:

> "O Abū'l-ʿAbbās, you are an elderly man who has grown old."

Ibn ʿAbbās said:

> "If such an act would not be considered blameworthy for you or for me, I would have seized you by the head. And if I knew that I could make you stay by struggling with you, I would, but I don't think that will be of any benefit."

Al-Ḥusayn said:

> "I would rather be killed elsewhere than have the sanctity of Mecca violated because of me."

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39 *Tārīkh al-Ṭabarī* 3/277; *al-Kāmil fī al-Tārīkh* 2/153.

Ibn ʿAbbās then wept and said:

> "You have gladdened the eyes of Abdallah ibn al-Zubayr."

After that, Ibn ʿAbbās would say:

> "That is what gave me some consolation regarding him."

Then Abdallah ibn Abbās left him in a state of anger, and Abdallah ibn al-Zubayr was at the door. When he saw him, he said:

> "O Ibn al-Zubayr, what you desired has come to pass, your eyes are delighted. Here is Abū ʿAbdallah departing and leaving you with the Ḥijāz."[40]



Imam al-Husayn Recognised the Reality of Yazīd

Ibn Qutayba relates a sermon of Imam al-Ḥusayn in which he said:

> I have understood what you mentioned regarding Yazīd, about his supposed completeness and his governance over the community of Muhammad. You wish to give the people a false impression about Yazīd, as though you are describing

40 *Tahdhīb al-Kamāl* 6/420–421.

someone concealed, or portraying someone absent, or informing them of something you alone possess special knowledge of. Yet his own conduct clearly indicates the reality of his state.

Let Yazīd be judged by his pursuits: his training of fighting dogs, racing pigeons, association with singing-girls and musical instruments, and indulging in amusements; you will see he is well-versed in these areas. Set aside your attempts; it will not help you to meet Allah burdened with this world in addition to what you already carry.

The Date of Imam al-Husayn's Departure

Al-Baladhuri said:

Al-Ḥusayn left Medina for Mecca on a Sunday, with two nights left in the month of Rajab in the year 60 AH. He entered Mecca on the night of Friday, after three nights of Shaʿbān had passed. He stayed in Mecca throughout Shaʿbān, Ramadan, Shawwāl, and Dhū'l-Qaʿda. Then, he left on a Tuesday, with eight nights remaining in Dhū'l-Ḥijjah, on the Day of Tarwiya. This was also the day when Muslim ibn Aqīl set out from Kufa, although some say he left on Wednesday, which was the Day of ʿArafa.[41]

41 *Al-Imāma wa al-Siyāsa* 1/150; *Ansāb al-Ashrāf* 1/411.

Imam al-Ḥusayn Sends Muslim ibn Aqil to Assess the Situation in Kufa

Al-Mizzi relates that Muhammad al-Bāqir narrated to ʿAmmār ibn Abī Muʿāwiya al-Duhanī the account of the killing of Husayn, until he said: "It is as though I witnessed it."

He said:

> Muʿāwiya died, and Walīd ibn Utbah was governor of Medina. He sent for Ḥusayn to pledge allegiance. Husayn said, 'Delay me,' and he treated him gently, so he delayed him. Then Husayn set out for Mecca.

Messengers from the people of Kufa came to him, saying:

> 'We have restrained ourselves for your sake, and we do not attend the Friday prayer with the governor, so come to us.'

At that time, Nuʿmān ibn Bashīr was governor over Kūfa. So Imam al-Ḥusayn sent his cousin, Muslim ibn Aqīl and said to him:

> 'Go to Kufa and see if what they have written to me is true. If it is, I shall go to them.'

Muslim set out until he reached Medina, where he took two guides. They travelled across the desert and suffered from severe thirst, and one of the guides died. Muslim wrote to Husayn asking to be excused, but he

did not grant him leave. Instead, he wrote back, telling him to proceed to Kufa.

He continued until he reached there and stayed with a man from his people named ʿAwsaja. When the people of Kufa heard of his arrival, they began to gather around him, and twelve thousand of them pledged allegiance to him.

Then a man who supported Yazīd, named ʿUbaydallah ibn Muslim ibn Shuʿba al-Ḥaḍramī, went to Nuʿman bin Bashir and said:

> 'You are weak or being made weak; the land has become corrupt.'

Nuʿmān replied:

> 'For me, being weak in obedience to Allah is dearer than being strong in disobedience to Him; I would not tear away a cover that Allah has concealed.'

He wrote this statement to Yazīd. Yazīd then summoned his servant Sarjūn and asked:

> "Would you accept advice from Muʿawiya ibn Abi Sufyan if he were still alive?" Sarjūn answered, "Yes." Yazīd replied, "Then take it from me. Kūfa is only suitable for Ubaydullah ibn Ziyād; appoint him there."

Yazīd had been displeased with him and even planned to remove him from office, at that time, he was governor of Baṣra. So, he wrote to him expressing his

approval and appointed him over Kufa as well as Baṣra. He also instructed him that if he finds Muslim ibn Aqīl, he should kill him.



Yazīd Appoints Ubaydullah ibn Ziyād over Kufa

Al-Dhahabi said:

> The governor of Kufa was Nuʿman ibn Bashīr. Yazīd was concerned that Nuʿman might not take strong action against Ḥusayn, so he wrote to ʿUbaydullah, who was in Basra, granting him authority over Kufa. He also said to him, 'If you had wings, you would fly to Kufa.'



Muslim ibn Aqil Stays with Muslim ibn Awsaja

Ibn Kathīr said:

> When Muslim ibn ʿAqīl arrived in Kufa, he stayed with a man named Muslim ibn ʿAwsaja al-Asadī. Some accounts also say he was hosted at the house of Mukhtar al-Thaqafi, and eventually, the people of Kufa learned of his arrival. They gathered around him, pledged allegiance to Husayn and promised to support him with their lives and wealth. Initially, twelve thousand

pledged allegiance, and their numbers grew to eighteen thousand.[42]



Muslim ibn Aqil Writes to Imam al-Ḥusayn Urging Him to Come to Kufa

Ibn Kathir said:

Muslim ibn ʿAqīl wrote to Ḥusayn, urging him to come because allegiance had been securely established for him and preparations had been made. So, Ḥusayn set out from Mecca heading towards Kufa.



Muslim ibn Aqil Moves Between the Houses of the People of Kufa

Ibn Kathir said: "Muslim ibn ʿAqīl moved to the house of Hāni' ibn Urwa, and then to the house of Sharīk ibn al-Aʿwar."

And al-Tabari said:

When Muslim ibn ʿAqīl moved to Hānī ibn ʿUrwa's house and eighteen thousand people pledged

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42 *Tahdhīb al-Kamāl* 6/422–423; *Siyar Aʿlām al-Nubalā'* 3/299.

allegiance to him, he sent a letter to Ḥusayn through ʿĀbis bin Abi Shabīb al-Shākiri. In it, he stated: '*The scout is truthful. Eighteen thousand Kufans have pledged allegiance to me, so hasten to come when my letter reaches you, for all the people are with you; they have no inclination nor loyalty toward the family of Muʿawiya ibn Abi Sufyan. Peace.*'[43]



Ubaydullah ibn Ziyād Sends a Spy to Pledge Allegiance to Muslim ibn Aqil

Al-Dhahabi said:

ʿUbaydullah ibn Ziyād summoned a servant of his, gave him three thousand dirhams, and said: "Go and find the one to whom the people of Kufa are pledging allegiance. Say: 'I am a stranger who has come with this money to support him.'"

So he went and used subtle means until he entered upon a man responsible for administering the pledges. He then took him to Muslim ibn ʿAqīl. The man handed over the money and pledged allegiance to him, then he returned and informed ʿUbaydullāh.

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43 *Al-Bidāya wa al-Nihāya* 8/152–153.

How Muslim ibn Aqil Was Captured

Ibn Kathir said:

When Hāni' ibn Urwa greeted 'Ubaydullah, he said:

> 'O Hāni', where is Muslim ibn 'Aqīl?' He replied: 'I do not know.'

Then a servant was brought forward, the one who had entered Hāni's house disguised as a man from Homs, pledged allegiance there and handed over the money to Muslim.

'Ubaydullah said: 'Do you recognise this man?'

Hāni replied: 'Yes.'

When he saw him, he was filled with fear and distress and said:

> 'May Allah rectify the governor, by Allah, I did not invite him to my home; he just came and imposed himself upon me.'

'Ubaydullah said: 'Bring him to me.'

Hāni replied:

> 'By Allah, even if he were beneath my feet, I would not lift them from him.'

So he said: 'Bring him close to me.'

When he was brought near, Ubaydullah ibn Ziyād struck him with a spear in the face, wounding his eyebrow and breaking his nose. Hāni' ibn Urwa reached for a guard's sword, but he was restrained.

Ibn Ziyād said:

> 'Allah has made your blood lawful for me, for you are a rebel.'

He went out and said to them:

> 'Your companion is alive. The governor has struck him, but not fatally. So return, and do not endanger yourselves or your companion.'

So they dispersed and returned to their homes. When Muslim ibn Aqil heard the news, he mounted and called out: 'O Mansūr, strike!'

Then four thousand men from the people of Kufa gathered around him. With him was Mukhtār al-Thaqafi carrying a green banner, and Abdallah ibn Nawfal ibn al-Hārith with a red banner. He arranged them into right and left flanks, while he himself advanced in the centre towards Ibn Ziyād.

At that time, Ibn Ziyād was addressing the people concerning Hāni' and warning them against division, while the tribal leaders and chiefs were gathered beneath his pulpit. As this was happening, scouts came saying: 'Muslim ibn 'Aqīl has arrived!'

Ibn Ziyād hastened into the palace along with his men and shut the gates behind them. When Muslim reached the palace gate, he halted there with his army. The tribal leaders who were with Ibn Ziyād looked down from the palace, and they signalled to their people, standing with Muslim ibn Aqil to withdraw, threatening and intimidating them. Ubaydullah ibn Ziyād then sent out chiefs, ordering them to ride through Kufa and turn the people away from Muslim.

A woman would say to her son or brother: "Return home; others will suffice you." A man would say to his son or brother: "It is as if tomorrow the armies of Syria will arrive, what will you do then?" So the people lost resolve, became weak, and dispersed from Muslim ibn ʿAqīl until only five hundred remained with him. Then their numbers dwindled to three hundred, then to thirty.

He prayed the evening prayer with them and headed toward the gates of Kinda. Ten men went out with him, then they too left him, until he remained alone, without anyone to guide him on the road, without a companion, and without anyone to offer him shelter.

He wandered aimlessly as darkness fell, uncertain where to go. Eventually, he came to a door and sat beside it, knocking. A woman came out, her name was Ṭawʿah. She was a freed slave and the mother of a son named Bilāl ibn Usayd, who had gone out with the people, while she stood at the door waiting for him.

Muslim ibn Aqil said to her: 'Give me some water.'

She gave him water, then went inside. When she came out again, she found him still there and said, 'Did you not drink?' He replied: 'Yes.'

She said:

> 'Then go to your family, may Allah grant you well-being. It is not appropriate for you to sit at my door, nor do I permit it.'

He stood and said:

> 'O servant of Allah, I have no home in this town nor any tribe. Is there any act of kindness or favour by which I might repay you later?'

She said:

> 'O servant of Allah, what is it?'

He said:

> 'I am Muslim ibn Aqil. These people have betrayed me and deceived me.'

She said, 'Are you Muslim?'

He replied: 'Yes.'

She said, 'Enter.'

She took him into a room in her house, separate from her own quarters. She prepared a place for him and offered him food, but he did not eat.

It was not long before her son came and noticed that she was frequently going in and out. He asked her

about it, and she said, 'My son, leave this matter.' But he persisted, so she made him promise that he would not inform anyone. Then she told him about Muslim. He remained silent until morning.

As for Ubaydullah ibn Ziyād, he came down from the palace with the chiefs and nobles after the night prayer. He led them in prayer at the central mosque, then delivered a sermon calling for the capture of Muslim ibn Aqīl. He urged the people to search for him, declaring that whoever sheltered him without reporting it would be killed, while whoever brought him would receive a reward equal to blood money. He ordered the police forces to act and threatened them.

When morning came, the son of that woman went to Abd al-Rahman al-Ashʿath and informed him that Muslim ibn ʿAqīl was in their house. ʿAbd al-Raḥmān went to his father and conveyed this information while he was with Ibn Ziyād. Ibn Ziyād said: "What news have you been given?" He informed him. Ibn Ziyād then struck his side with a stick and said, "Get up and bring him to me at once."

He then dispatched ʿAmr ibn Hurayth al-Makhzumi, who was in charge of his police, along with ʿAbd al-Raḥmān al-Ashʿath, with seventy to eighty horsemen.

Muslim was unaware until the house was surrounded. They entered upon him, and he rose with his sword, driving them out of the house three times. During the fighting, his upper and lower lips were struck. They then began pelting him with stones and set fire to bundles of reeds, tightening the space around him

until he could no longer endure it. So he came out and fought them with his sword.

Abd al-Rahman al-Ashʿath granted him safe-conduct, and he surrendered himself. They brought a mule and made him ride upon it, then took his sword, leaving him with no power to resist. At that moment, he wept, realising that he would be killed. He lost hope for himself and said: 'Indeed, we belong to Allah, and to Him we shall return.'

One of those around him said:

> 'The one who seeks what you seek should not weep when such a fate befalls him.'

He replied:

> 'By Allah, I do not weep for myself; I weep for Husayn and his family, for he has set out from Mecca yesterday or today to come to you.'



The Words of Muslim ibn Aqil During His Fighting

Ibn al-Athir said:

> When he saw that, he came out against them with his sword and fought them in the alley. Muhammad al-Ashʿath said to him, 'You have been granted safety, so do not kill yourself!'

But he continued fighting them, saying:

> 'I swear, I will not die except as a free man, even if I see death as bitter, when the rays of the sun return, it settles. Everyone encounters evil at some point. I fear that I may be denied or deceived.'

Muhammad al-Ashʿath said to him:

> 'You will not be denied nor deceived. These people are your kinsmen; they will neither kill you nor harm you.'

But he was weakened severely by the stones and was no longer able to fight. Then he leaned back against the wall of that house, and Muhammad al-Ashʿath granted him safety.[44]



Verses Said Regarding the Killing and Crucifixion of Muslim ibn Aqil

Ibn Saʿd said:

> Muslim ibn ʿAqīl stayed in Kufa with Hāni' ibn ʿUrwa. Then Ubaydullah ibn Ziyād seized them

44 *Al-Bidāya wa al-Nihāya* 8/154–156.

both, killed them, and crucified them. Regarding this, a poet said:

If you do not know what death is,
Then look at Hānī' in the marketplace,
And the son of ʿAqīl.
And you will see a body
Its colour changed by death,
Blood flowing, streaming in every direction.[45]



Muslim ibn Aqil Sends a Message to Imam al-Husayn

Ibn Kathir said:

Then Muslim ibn ʿAqīl turned to Muhammad al-Ashʿath and said: 'If you are able to send a message to Ḥusayn on my behalf, instructing him to go back, then do so.'

Muḥammad al-Ashʿath sent word to Ḥusayn instructing him to return, but the messenger was not truthful in conveying this.



45 *Al-Kāmil fī al-Tārīkh* 2/159; *al-Ṭabaqāt al-Kubrā* 4/42.

The Dialogue Between Muslim ibn Aqil and Ubaydullah ibn Ziyād

Ibn Kathir said:

Ibn Ziyād addressed him, saying:

> 'You have come, O son of ʿAqīl, to a people whose unity was once strong and their word unified, only to now divide them, break their unity, and provoke some to kill others.'

He replied:

> 'No, I did not come for that. The people of this city claim that your father killed their best men, shed their blood, and ruled among them like the rulers of Persia and Byzantium. So we came to command justice and to call to the judgement of the Book.'

Ibn Ziyād said:

> 'What have you to do with that, O corrupt one? Why did you not act upon this when you were in Medina, drinking wine?'

He replied:

> 'I drink wine? By Allah, Allah knows that you are not truthful and that you speak out of ignorance. You are more deserving of such accusations than I am. I am not as you have described. It is more fitting for you than me, the one who plunges into the blood of the Muslims, shedding it freely; who

kills the soul which Allah has made sacred without right; who kills out of anger and suspicion, while indulging in amusement and play, as though he has done nothing.'

Ubaydullah ibn Ziyād said to him:

'O corrupt one, your soul only promises you what Allah has prevented you from attaining, and those entitled to it do not see you fit for it.'

Muslim ibn Aqil replied:

'And who are those entitled to it, O Ibn Ziyād?'

He said:

'The Commander of the Believers, Yazīd ibn Muʿāwiya.'

Muslim said:

'All praise is due to Allah in every circumstance. We are content with Allah as the Judge between you and us.'

He said:

'It is as though you think you have any right in this matter.'

Muslim replied:

'No, by Allah, it is not mere assumption, it is certainty.'

Ibn Ziyād said:

> 'May Allah kill me if I do not kill you in a manner such as no one has been killed before in Islam!'

Muslim replied:

> 'You are more likely than anyone else to introduce something into Islam that does not belong to it. Indeed, you will not give up the worst forms of killing, the most gruesome mutilation, and the most vile conduct, those learned from your leaders and your ignorant followers.'

Then Ibn Ziyād began to insult him, Husayn and Ali ibn Abi Ṭālib, Muslim remained silent and did not respond.[46]



The Final Will of Muslim ibn Aqil

Ibn Kathīr said:

> Ibn Ziyād said to Muslim ibn ʿAqīl: "I will kill you."
>
> He replied: "Is that so?"
>
> He said: "Yes."

---

46 *Al-Bidāya wa al-Nihāya* 8/156.

Muslim said:

> "Then allow me to make a bequest to one of my people."

He said, "Make your bequest."

Muslim looked around at those seated and saw Umar ibn Sa'd ibn Abī Waqqāṣ, and said:

> "O 'Umar, there is kinship between you and me, and I have a need from you; it is confidential. Come with me to a side of the palace so I may tell you."

He initially refused until Ibn Ziyād permitted him. Then he stood and moved slightly aside, still within sight of Ibn Ziyād. Muslim said to him:

> "I have a debt in Kufa of seven hundred dirhams, so repay it on my behalf, seek permission from Ibn Ziyād to take my body and bury it, and send word to Husayn. For I had written to him that the people are with him, and I believe he is already on his way."

Umar ibn Sa'd conveyed his request to Ubaydullah ibn Ziyād, who granted all of it and said:

> "As for Ḥusayn, if he does not oppose us, we will not oppose him; but if he comes against us, we will not hold back from fighting him."[47]

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47 *Al-Bidāya wa al-Nihāya* 8/156–157.

The Killing and Martyrdom of Muslim ibn Aqil

Ibn Kathir said:

> Ibn Ziyād ordered for Muslim ibn ʿAqīl to be taken up to the top of the palace. As he was being taken up, he was proclaiming the greatness of Allah, glorifying Him, seeking His forgiveness, and sending blessings upon the angels of Allah. He said: 'O Allah, judge between us and a people who deceived us and abandoned us.' Then a man named Bukayr ibn Himrān struck off his head. His head was thrown down from the top of the palace, and then his body was thrown down after it.



The Words of Muslim ibn Aqil at the Moment of His Martyrdom

Al-Tabari said:

> Bukayr ibn Ḥimrān, who killed Muslim, came down. Ibn Ziyād said to him: 'Did you kill him?'
>
> He replied: 'Yes.'
>
> He said: 'What was he saying as you were taking him up?'

He said:

> 'He was declaring the greatness of Allah, glorifying Him, and seeking His forgiveness. When I was about to kill him and brought him close, he said: 'O Allah, judge between us and a people who lied to us, deceived us, abandoned us, and killed us.'

I told him:

> 'Come close to me.' He replied: 'Praise be to Allah who has granted me retribution from you.'

So I struck him once, but it was not enough. He said:

> 'Do you not see, this slight wound you have inflicted upon me, is it not enough to repay your blood, O servant?'

Then I struck him a second time and killed him."[48]

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48 *Al-Bidāya wa al-Nihāya* 8/157.

Imam al-Husayn ﷺ meets Hurr bin Yazīd al-Riyāhi at the Forefront of Umar ibn Sa'd's Army

Ibn al-Athīr said in *al-Kāmil*:

> Al-Ḥusayn set out from Sharāf. When it was midday, one of his companions proclaimed the takbīr.
>
> Al-Ḥusayn said to him: 'What caused you to say that?'
>
> He said: 'I saw palm trees.'
>
> Two men from Banū Asad said: 'There are no palm trees in this land at all.'
>
> Al-Ḥusayn asked: 'Then what is it?'
>
> They said: 'We see nothing but the tops of horses.'[49]
>
> He said: 'I see it as well.'

Then he said to them:

> 'Do we have a refuge to which we can retreat, place our backs against, and face the enemy from one side?'

They said:

> 'Yes, beside you is Dhū Ḥusm, turn towards it on your left. If you reach it before them, it will be according to your will.'

---

49 'The tops of horses' refers to the appearance of their necks from a distance.

So he turned towards it. It was not long before the horsemen appeared and advanced towards them. Ḥusayn reached the the mountain first and dismounted. The enemy arrived, one thousand horsemen under the command of Ḥurr ibn Yazīd al-Riyāhi. They halted as they faced Husayn and his companions in the intense heat of midday.

Al-Ḥusayn said to his companions:

'Give them water and let the horses drink gently.'

They did as he said. These troops had come from Qādisiyya, sent by Husayn ibn Numayr with an army of one thousand men to intercept Ḥusayn.

They remained facing him until it was time for the noon prayer. Husayn instructed his caller to announce the call to prayer. Then he came out to them, praised Allah, and said:

> O people, this is a cause before Allah and before you. I only came because your letters and messengers reached me, saying: "Come to us, as we have no leader; perhaps Allah will guide us through you." If you remain committed to that, I am here. If you can give me the assurance I need to feel safe, I will enter your town. If not, or if you are against my coming, I will leave and go back to where I came from.

They remained silent. Then they said to the caller, 'Give the call to commence the prayer.' So it was given. Ḥusayn said to Ḥurr:

'Will you lead your companions in prayer?'

He replied:

'Rather, you lead, and we will pray behind you.'

So Ḥusayn led them in prayer. Then he returned and gathered with his companions, while Ḥurr withdrew to his place. Then Ḥusayn led them again in the afternoon prayer. After that, he turned to them, praised Allah, and said:

> O people, if you fear Allah and recognise the right of those who deserve it, that would be more pleasing to Allah. We, the Household, are more entitled to the authority of this matter than those who falsely claim what is not theirs and who act among you with injustice and aggression. If you now dislike us, are ignorant of our right, and your view has changed from what your letters and messengers conveyed to me, then I will withdraw from you.

Hurr said:

> "By Allah, we do not know of these letters and messengers that you mention."

So Husayn brought out two saddlebags filled with letters and scattered them before them. Ḥurr said:

> "We are not from those who wrote to you. We have only been commanded that when we meet you, we do not part from you until we bring you to Kufa to Ubaydullah ibn Ziyād."

Ḥusayn replied:

> "Death is closer to you than that!"

Then he ordered his companions to mount and depart, but Ḥurr prevented them. Ḥusayn said to him:

> "May your mother be bereaved of you! What do you want?"

Ḥurr replied:

> "By Allah, if anyone other than you among the Arabs had said this to me, I would not have refrained from responding in kind about his mother, whoever he might be. But by Allah, I can only mention your mother in the best manner possible."

Ḥusayn said: "What do you want?"

Ḥurr replied: "I want to take you to Ibn Ziyād."

Ḥusayn said: "By Allah, I will not follow you."

Ḥurr said: "By Allah, I will not leave you."

They continued exchanging words until Ḥurr said:

> "I have not been commanded to fight you; I have only been ordered not to part from you until I bring you to Kufa. If you refuse, then take a path that neither leads you into Kufa nor returns you to Medina, while I write to Ibn Ziyād and you write to Yazīd or to Ibn Ziyād. Perhaps Allah will bring about a matter that grants me safety from being tested concerning your affair."

So Ḥusayn inclined towards the route of ʿUdhayb and Qādisiyya, while Ḥurr accompanied him.[50]

Ibn Kathir said:

> The force of one thousand horsemen under Hurr ibn Yazīd al-Riyāhi and the advance guard sent by Ibn Ziyād, arrived and stood facing him around midday, while Husayn and his companions were wearing turbans and carrying their swords. Ḥusayn ordered his companions to drink their fill of water, to water their horses, and give water to the horses of their enemies.
>
> It is also reported that when the time for the noon prayer entered, Ḥusayn instructed Hajjāj ibn Masruq al-Juʿfi to call the prayer. Then Ḥusayn came out wearing a waistcloth, a cloak, and sandals, and addressed both his companions and his opponents. He explained his reason for coming, stating that the people of Kufa had written to him saying: 'We have no leader; if you

50 *Al-Kāmil fī al-Tārīkh* 2/165.

come to us, we will pledge allegiance to you and fight alongside you.'

Then the prayer was established. Ḥusayn said to Hurr: 'Do you wish to lead your companions in prayer?'

He replied: 'No, you lead, and we will pray behind you.'"



Imam al-Husayn Inquires About the Condition of Kufa

Al-Baladhuri said:

Ḥusayn asked them about the people. They replied: 'As for the nobles, their bribes have increased and their storehouses filled, so that their loyalty may be won and their counsel secured. They are united against you. Those who wrote to you only intend to make you a means of gain and profit.

As for the rest of the people, their hearts incline towards you, but tomorrow their swords will be drawn against you.'[51]



51 *Al-Bidāya wa al-Nihāya* 8/186; *Ansāb al-Ashrāf* 1/414.

Imam al-Husayn Declares the Reason for His Uprising

Al-Balādhurī said in *Ansāb al-Ashrāf* (1/414):

> Ḥusayn, peace be upon him, delivered a sermon and said: 'Indeed, these people have followed obedience to Shayṭān and abandoned obedience to the Most Merciful. They have shown corruption, suspended the prescribed punishments, and taken public wealth for themselves. I am more entitled than others (to authority), and your letters have reached me, and your envoys have come to me. So if you remain firm on your pledge of allegiance, you will be rightly guided.'[52]

Hamza ibn al-Mughira ibn Shu'ba Advises His Uncle Umar ibn Sa'd

Al-Baladhuri said:

> Ubaydullah ibn Ziyād intended to send ʿUmar ibn Saʿd to Dastabī, as the Daylamites had advanced there and taken control. He appointed him over Rayy and Dastabī, and he had already set out and encamped at Ḥammām Aʿyan in preparation.

52 *Ansāb al-Ashrāf* 1/414.

When news of Ḥusayn reached Ibn Ziyād, he ordered ʿUmar ibn Saʿd to proceed against him, and then, after dealing with him, to continue to his assigned post. ʿUmar sought to be excused from fighting Ḥusayn, saying:

> 'Relieve me of this, and I will return your appointment over Rayy and Dastabī.'

Ibn Ziyād said: 'Consider it until today.'

Then Hamza ibn al-Mughira ibn Shuʿba, his nephew, came to him and said:

> 'O uncle, if you go against Ḥusayn, you will incur sin before your Lord and sever your ties of kinship. By Allah, for you to abandon your wealth and worldly position is better than meeting Allah with the blood of Husayn upon you.'

Then Umar ibn Saʿd went to Ubaydullah ibn Ziyād and said:

> 'Either you send someone else with your army against Ḥusayn or give me back what I have promised to you.'

He persisted in seeking exemption, while Ibn Ziyād insisted on his command. So ʿUmar ibn Saʿd set out toward Ḥusayn with four thousand men until he camped facing him. Then he sent to him asking about the reason for his coming.[53]

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53 *Ansāb al-Ashrāf* 1/415–416

Umar ibn Sa'd Hesitates to Fight Imam al-Husayn

Al-Dhahabi said:

> As for Ubaydullah ibn Ziyād, he gathered fighters, offered them wealth, and prepared Umar ibn Sa'd with four thousand men. But he refused and disliked fighting Ḥusayn. So Ibn Ziyād said to him: 'If you do not go out to him, I will remove you from office, demolish your house, and strike your neck.'



Reinforcements Sent to the Army of Umar ibn Sa'd

Al-Baladhuri said:

> Ibn Ziyād also sent Husayn ibn Numayr with four thousand men, those who were already with him, against Ḥusayn, one or two days after 'Umar ibn Sa'd had set out. He also dispatched Hajjar ibn Abjar with one thousand men. Then, Shabath ibn Rib'i feigned illness, so Ubaydullah ibn Ziyād summoned him and firmly compelled him to go out to Husayn with one thousand men, which he did. Likewise, he dispatched Yazīd ibn al-Harith with about a thousand men, or slightly fewer.

Ibn Kathir said:

> A force of one thousand horsemen came with Hurr ibn Yazīd al-Riyahi, they were the advance guard of the army sent by Ibn Ziyād.[54]

And al-ʿIṣāmī said:

> Ḥurr arrived with one thousand horsemen, sent by Husayn ibn Numayr from Qādisiyya to intercept Ḥusayn.[55]



Ubaydullah ibn Ziyād Intensifies Reinforcements for the Army of Umar ibn Sa'd

Al-Baladhuri said:

> Ibn Ziyād kept sending reinforcements in groups of twenty, thirty, fifty, and up to one hundred, morning, midday, and evening from Nukhayla to strengthen ʿUmar ibn Saʿd's forces.[56]



54 *Al-Bidāya wa al-Nihāya* 8/186

55 *Simṭ al-Nujūm al-ʿAwālī* 2/77.

56 *Ansāb al-Ashrāf* 1/416

Umar ibn Sa'd Inquires the Reason for Imam al-Husayn's Arrival

Al-Tabari said:

ʿUmar bin Saʿd sent Azra bin Qays al-Ahmasi to Ḥusayn and said:

> "Go to him and ask what has brought him here and what he wants."

But ʿAzra was among those who had written to Ḥusayn, so he felt ashamed to go to him. ʿUmar then presented this task to the chiefs who had written to him, but all of them refused and disliked it.

Then Kathīr bin Abdallah al-Shaʿbi, a bold and fearless horseman, stood up and said:

> "I will go to him. By Allah, if you wish, I can kill him instantly."

ʿUmar bin Saʿd said:

> "I do not want him to be killed in that manner. Rather, go to him and ask what has brought him."

So he went toward him. When Abu Thumama al-Saʿīdi saw him, he said:

> "May Allah set you aright, O Abū ʿAbdallah! The most evil man of the people and the boldest in shedding blood has come to you."

He stood up to him and said, "Lay down your sword."

Kathīr replied:

> "By Allah, never! I am only a messenger. If you listen to me, I will convey to you what I have been sent with; if you refuse, I will return."

Abu Thumāma said:

> "Then I will hold the hilt of your sword while you speak."

He replied: "By Allah, you will not touch it."

Abu Thumāma said:

> "Then tell me what you have come with, and I will convey it on your behalf. I will not allow you to come near him, for you are a wicked man."

They exchanged harsh words, and he returned to ʿUmar ibn Saʿd, informing him of what had occurred.

ʿUmar then called Qurra bin Qays al-Hanzali and said:

> "Woe to you, O Qurrā! Go and meet Ḥusayn and ask him what has brought him and what he wants."

So Qurrā bin Qays went to him. When Ḥusayn saw him approaching, he said:

> "Do you recognise this man?"

Habib ibn Muzahir said:

> "Yes, this is a man from Banū Ḥanẓala of Tamīm. He is the son of our sister. I used to know him as a

> man of sound judgement, and I never thought he would be here in such a situation."

He came forward, greeted Husayn, and conveyed to him the message of Umar ibn Sa'd.

Al-Ḥusayn said:

> "The people of your town wrote to me asking me to come. Now that they dislike me, I will return."

Then Ḥabīb ibn Muẓāhir said:

> "Woe to you, O Qurra ibn Qays al-Hanzali! How can you return to the wrongdoing people? Support this man. Through his forefathers, Allah honoured you and us!"

He replied:

> "I will return to my leader with the reply to his message, and then consider my position."

So he returned to 'Umar ibn Sa'd and informed him. 'Umar said: "I hope that Allah will spare me from fighting him."[57]



57 *Tārīkh al-Ṭabarī* 3/264.

Imam al-Husayn Offers Umar ibn Sa'd Three Options

Ibn Hajar al-Asqalani said, while discussing Karbala:

> Their commander was ʿUmar ibn Saʿd ibn Abī Waqqāṣ. Ubaydullah ibn Ziyād had appointed him over Rayy and granted him its governorship on the condition that he return from fighting Ḥusayn.

When they met, Ḥusayn said to him:

> 'Choose one of three: either I go to one of the frontier regions, or I return to Medina, or I go to Yazīd ibn Muʿāwiya and settle the matter directly.'

ʿUmar accepted this and wrote to Ibn Ziyād about it. But Ibn Ziyād replied:

> 'I will not accept this from him until he places his hand in my hand.'

Ḥusayn refused. So they fought him, and he was killed along with his companions. Among them were seventeen young men from his household.[58]

How beautiful are the words of a Hadrami poet:

> *When he settled in Karbala, encamped on its soil*
> *How noble a camp it became!*
> *They sought from him a humiliating submission*
> *Instead they saw in him a resolute, discerning lion.*

---

58 *Al-Iṣāba fī Tamyīz al-Ṣaḥāba* 2/165

Far from it that the son of Ḥaydar should accept such Submission or ever be in a state of disgrace!



Ubaydullah ibn Ziyād Orders Shimr to Kill Umar ibn Sa'd if He Refuses to Fight Imam al-Husayn

Al-Dhahabi said:

> Al-Ḥusayn said, 'O people, allow us to return from where we came.'
>
> They said: 'No.'

When this reached Ibn Ziyād, he considered letting him go and said:

> 'By Allah, he has not interfered with any of my affairs, and I see no reason except to release him to go wherever he wishes.'

Then Shimr ibn Dhi'l-Jawshan said:

> 'If you do that and the man escapes you, you will never have the chance again.'

So Ibn Ziyād wrote to ʿUmar ibn Saʿd:

> 'Now that he has fallen into our grasp while hoping for escape, advance against him. If ʿUmar fights, then so be it; otherwise, kill him, and you will take command of the people.'[59]

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59 *Siyar Aʿlām al-Nubalā'* 3/300.

Ubaydullah ibn Ziyād Orders the Army

Ibn al-Athir related that after Shimr ibn Dhi'l-Jawshan informed Ibn Ziyād about Umar ibn Sa'd's negotiations with Ḥusayn, Ibn Ziyād said:

> 'You have spoken well; your opinion aligns with mine. Take this letter to 'Umar and tell him to advise Ḥusayn and his companions to submit to my authority. If they agree, send them to me in submission. If they refuse, then fight them. If he agrees, listen and obey him. But if he refuses, you are in command over him and the people, execute him and send me his head.'

And he wrote to Umar ibn Sa'd:

> I did not send you to Ḥusayn so that you would refrain from him, prolong matters with him, make excuses for him, or sit as an intercessor on his behalf before me. If Ḥusayn and his companions submit to authority and surrender, then send them to me peacefully. But if they refuse, advance against them until you kill them and mutilate them, for they deserve that.
>
> If you kill Ḥusayn, trample his chest and back with horses, for he is rebellious, divisive, and unjust. If you carry out our command, we will reward you as one who listens and obeys. But if you refuse, then withdraw from our army and

leave the command to Shimr ibn Dhi'l-Jawshan. Peace.[60]



60 *Al-Kāmil fī al-Tārīkh* 2/168.

Chapter Three

THE EVENTS OF THE BATTLE OF KARBALA

The Organisation of the Kufan Army under Umar ibn Sa'd

Ibn al-Athir said:

> 'Umar ibn Sa'd designated commanders for different segments of his army: Abdallah ibn Zuhayr al-Azdi led a quarter of Medina's forces; Qays ibn al-Ash'ath commanded a quarter of Rabī'ah and Kinda; Abd al-Rahman ibn Abi Sabra[61] was in charge of a quarter of Madhḥij and

61 Abd al-Rahman ibn Abi Sabra was among the Companions. Ibn Hajar al-Asqalani mentioned him in *Al-Isāba fi Tamyiz al-Sahaba* (4/308) number [5129], and Ibn Abd al-Barr mentioned him in *Al-Isti'āb fi Ma'rifat al-Ashab* (2/578).

Asad; and Hurr ibn Yazīd al-Riyāhī led a quarter of Tamīm and Hamdān.

All of them witnessed the killing of Husayn except Hurr ibn Yazīd; he withdrew, went to Husayn and was killed with him. Umar placed Amr ibn al-Hajjaj al-Zubaidi[62] on his right wing, Shimr ibn Dhi'l-Jawshan on his left wing, Urwa ibn Qays al-Ahmasi over the cavalry, and Shabath ibn Rabʿi al-Yarbuʿi[63] al-Tamimi over the infantry. He gave the banner to Durayd.[64]



Imam al-Husayn Addresses the Kufan Army, Urging Them to Turn Back from Battle

Ibn al-Athir reported:

Husayn mounted his camel and rode forward towards the people. He called out in a loud voice so everyone could hear:

"O people, listen to what I say, and do not rush me, let me advise you as I am obliged to do, and let me explain to you my reason for coming. If you accept my explanation, believe my words,

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62 Amr ibn al-Hajjaj was among those who pledged allegiance to Husayn. See *Al-Kāmil fi al-Tārikh* (2/153).

63 Shabath ibn Rabʿi was among those who pledged allegiance to Husayn. See *Al-Kāmil fi al-Tārikh* (2/153).

64 *Al-Kāmil fi al-Tārikh* (2/170).

> and deal with me justly, it will be for you and you will have no justifiable grievance against me. But if you do not accept my excuse, then gather together with your allies, decide your course of action clearly, and carry out whatever you intend against me without delay.[65] My protector is God, who revealed the Book, and He takes care of the righteous."[66]

When his sisters heard his words, they wept and cried out, their voices rising loudly. He sent his brother Abbās and his son Ali to calm them down, saying: "By my life, their weeping will only grow greater."

After they left, he said, "May Ibn Abbās be remembered well." He said this upon hearing the women's weeping, because Ibn Abbās had previously warned him not to bring them along with him.

When the women grew quiet, Husayn praised Allah, glorified Him, and invoked blessings upon the Prophet Muhammad, the angels, and the other prophets, speaking at such length and with such eloquence that nothing more moving had ever been heard. He then said:

> As for what follows, trace my lineage and consider who I am. Then look into your own hearts and question yourselves: is it right or permissible for you to kill me and violate my sanctity? Am I not

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65 Surah Yunus: 71

66 Surah al-Aʿrāf, 7:196

the son of the daughter of the Prophet and the son of his successor, and the son of his cousin, and the most worthy of believers before Allah, and the one who affirmed the truth of His Messenger?

Is not Hamza, the master of martyrs, my father's uncle? Is not Jaʿfar, the martyr who flies in Paradise, my uncle too? Has the well-known saying of the Messenger of Allah ﷺ not reached you that he said of me and my brother: *'You are the two masters of the youth of Paradise, and the delight of the eyes of the people of righteousness?'*

If you believe what I say, and it is the truth, for by Allah I have never deliberately lied since I came to know that Allah despises those who do, then let that stop you. And if you doubt me, there are men among you whom you can ask, and they will confirm it. Ask Jābir ibn Abdallah, or Abu Saʿid, or Sahl ibn Saʿd, or Zayd ibn Arqam, or Anas, they will tell you, they heard it directly from the Messenger of Allah ﷺ. Is there nothing in all of this to hold you back from shedding my blood?

Shimr then spoke dismissively:

"He worships Allah on the edge of uncertainty, if he even knows what he is saying!"

Habīb ibn Muẓāhir replied sharply:

"By Allah, I see that you worship Allah with seventy layers of confusion, and Allah has sealed your heart; you have no idea what you are saying."

Husayn then continued:

> "And if you doubt what I say, or doubt that I am truly the son of your Prophet's daughter, then by Allah, between the East and the West, there is no son of a prophet's daughter other than me, among you or anyone else.
>
> Tell me, do you seek me in retaliation for someone among you that I killed? Or for the wealth of yours that I took? Or for a wound that deserves repayment?"

They said nothing in response. He then called out by name:

> "O Shabath ibn Ribʿi! O Hajjar ibn Abjar! O Qays ibn al-Ashʿath! O Zayd ibn al-Hārith! Did you not write to me telling me to come to you?"

They replied, "We did not write to you."

He said, "Yes, you did."

Then he addressed the crowd:

> "O people, since you have turned against me, then at least let me go and leave in peace to some safe part of the land."

Qays ibn al-Ashʿath said to him:

> "Why not simply submit to the authority of your cousin," meaning Ibn Ziyād, "for you will see from him only what pleases you."

Husayn replied:

> "You are just like your brother. Do you want the Banu Hashim to demand from you more than just the blood of Muslim ibn Aqil? No, by Allah. I will not surrender myself in submission to the humiliated, nor give in as a slave gives in.
>
> O servants of God, *I seek refuge with my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning.*"[67]

He then made his riding mount kneel and dismounted.



Zuhayr ibn al-Qayn Urges the Kufans Not to Fight Imam al-Husayn

Ibn al-Athir reported:

Zuhayr ibn al-Qayn rode out on his horse, fully armed, and addressed the army:

> O people of Kufa, a warning to you from the punishment of Allah, a warning! It is a duty upon every Muslim to sincerely advise their fellow Muslims. We are still, up to this moment, brothers in one faith, as long as no sword has fallen between us. But once the sword falls, that

67 Surah Ghāfir, 40:27

bond is broken, and we become one nation and you another.

Allah has tested us and you with the descendants of His Prophet Muhammad ﷺ, to see what we will do. We are calling you to support him and to abandon the tyrant, the son of the tyrant, Ubaydullah ibn Ziyād. You will gain nothing from them but harm; they will gouge out your eyes, cut off your hands and feet, mutilate you, hang you from the trunks of palm trees, and kill the best and most learned among you, just as they did to the likes of Hujr ibn Adi[68] and his companions, and Hāni' ibn Urwa and those like him.

The crowd cursed him and praised Ibn Ziyād, saying:

"By Allah, we will not leave until we have killed your leader and those with him, or handed him and his companions over to the commander Ubaydullah ibn Ziyād."

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68 Ibn Abd al-Barr wrote in *al-Istiʿāb fi Maʿrifat al-Ashab* (1/97): Hujr ibn Adi was among the most virtuous of the Companions, though younger than the senior ones. He commanded the Kinda tribe at the Battle of Siffin and led the left flank at the Battle of Nahrawan. When Muʿāwiya appointed Ziyād over Iraq, and he began displaying harshness and corrupt conduct, Hujr rejected Ziyad's authority, though not Muʿāwiya's, and a group of Ali's companions and followers joined him. One day, he and his companions threw stones at Ziyād for delaying the prayer. Ziyād wrote to Muʿāwiya about him, who ordered him to be sent to Syria. He was sent along with twelve men, all in chains, escorted by Wa'il ibn Hujr al-Hadrami. Muʿāwiya executed six of them and spared six. Hujr was among those executed.

Zuhayr said to them:

> "O servants of Allah, the children of Fāṭima are more deserving of your love and support than the son of Sumayya. And if you will not support them, then I implore Allah that you at least do not kill them. Leave this man to deal with his cousin Yazīd ibn Muʿāwiya, for by my life, Yazīd would be satisfied with your obedience without the killing of Husayn."

At that, Shimr shot an arrow at him and said:

> "Silence! May Allah silence you, you have exhausted us with your endless talk!"

Zuhayr replied:

> "You, the one who urinates on his own heels! I am not even addressing you, you are nothing but a savage animal. By Allah, I do not think you can even recite two verses from the Book of Allah correctly. So await disgrace and a painful pubishment on the Day of Judgement."

Shimr replied:

> "Allah will kill you and your companion within the hour."

Zuhayr said:

> "Is it death you are threatening me with? By Allah, to die alongside him is more beloved to me than to live forever among you."

Then he raised his voice and called out:

> "O servants of Allah, do not let this crude and heartless man deceive you in your religion. By Allah, the intercession of Muhammad will never reach a people who shed the blood of his descendants and household, who killed those who supported them and defended their women!"

Husayn then instructed him to return, and he went back.[69]



Hurr ibn Yazīd al-Riyahi Recognises the Truth and Leaves the Kufan Army

Ibn al-Athir reported:

> When Umar ibn Sa'd advanced toward Husayn, Hurr ibn Yazīd came to him and said, "May Allah guide you to what is right. Are you truly going to fight this man?"

He replied:

> "Yes, by Allah, a fighting in which the least of it will be heads falling and hands flying off."

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69 *Al-Kāmil fi al-Tārikh* 2/171

Hurr said:

> "Would you not be satisfied with one of the options Husayn offered to you?"

Umar ibn Sa'd said:

> "By Allah, if the matter were up to me, I would accept, but your commander has refused."

Hurr then began slowly moving towards Husayn, little by little, and a trembling came over him. A man from his tribe, called al-Muhajir ibn Aws, said to him:

> "By Allah, your behaviour is suspicious! By Allah, I have never seen you like this in any situation before! And if anyone were to ask who the bravest man in Kufa is, they would name none but you."

Hurr replied:

> "By Allah, I am choosing for myself between Paradise and Hellfire, and I will choose nothing over Paradise, even if I am cut to pieces and burned."

He then spurred his horse and joined Husayn, saying:

> "May Allah make me a ransom for you, O son of the Messenger of Allah! I am the one who blocked your way back, who rode alongside you on the road, and who brought you to a halt in this place. By Allah, I never thought the people would reject everything you offered them, nor that they would ever bring you to this situation. I told myself, it does not matter if I obey them in some of their

affairs, as long as they do not see me as having left their obedience, and meanwhile, they would accept at least some of what you called them to. By Allah, had I realised they would never accept it from you, I would never have done what I did to you. I have now come to you repenting to my Lord for what I did, and I offer my life in solidarity with you until I die before you. Do you see this as a sufficient repentance?"

Husayn said, "Yes. Allah accepts your repentance and forgives you."[70]



Hurr Urges the Kufan Army to Turn Back

Ibn al-Athir reported:

Hurr stepped forward in front of his former companions and said:

"O people, will you not accept from Husayn one of the options he has offered you, so that Allah spares you from war and fighting against him?"

Umar ibn Sa'd said:

"I would have wished to find a way to do that."

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70 *Al-Kāmil fi al-Tārikh* 2/171

Hurr then said:

> O people of Kufa, may your mothers mourn you and weep for you! You invited him, and when he came to you, you abandoned him, and you claimed you would fight to death in his defence. Then you turned against him to kill him? You seized him, surrounded him, and cut off his path through Allah's vast land until he could find no safety, neither for himself nor his family. He became like a prisoner, unable to bring himself any benefit or ward off any harm. You have prevented him and those with him from the flowing waters of the Euphrates, waters that Jews, Christians and Zoroastrians drink from, and in which the pigs and dogs of the marshlands wallow, and yet here he is, with his family, struck down by thirst!
>
> What a way you have treated Muhammad through his descendants! May Allah not quench your thirst on the Day of Thirst, if you do not repent and turn back from what you are doing!

They pelted him with arrows, and he turned back and took his position in front of Husayn.



Imam al-Husayn Describes Those With Him

Al-Tabari reported:

Husayn gathered his companions after Umar ibn Sa'd withdrew, near the approach of evening. Ali ibn Husayn said: "I drew close to him to listen, while I was ill. I heard my father saying to his companions:

> I praise Allah, the Blessed and Exalted, with the finest praise, and I thank Him in times of ease and hardship. O Allah, I thank You for honouring us with prophethood, teaching us the Qur'an, granting us understanding of the religion, and giving us hearing, sight and hearts, and for not making us among the polytheists.
>
> I know of no companions more loyal or better than my companions, and no household more pious or caring than my household. May Allah reward you all on my behalf with the finest reward."[71]



71 *Tārikh al-Tabari* 3/315

The Beginning of the Battle
Ubaydullah ibn Ziyād Cuts Off Access to Water

Al-Baladhuri reported:

> A letter arrived from Ibn Ziyād to Umar ibn Sa'd ordering him to place a barrier between Husayn and his companions and the water, so that they could not taste a single drop, just as had been done to the pious, pure and wronged one.
>
> Umar sent five hundred horsemen who took up position at the riverbank and blocked Husayn and his companions from the water, preventing them from drawing any of it. This was three days before the killing of Husayn.

Abdallah ibn Husayn al-Azdi called out to him:

> "O Husayn, do you not see the water, like a gleaming sky? By Allah, you will not taste a single drop of it until you die of thirst!"

Husayn said, "O Allah, kill him with thirst and never forgive him."

He later died of thirst; he would drink and drink until he was bloated yet still could not be satisfied. This remained his condition until he breathed his last.[72]



72 *Ansāb al-Ashraf* 1/417

Umar ibn Sa'd is the First to Shoot at Husayn's Camp

Ibn al-Athir reported:

> Umar ibn Sa'd advanced with his banner, took an arrow and shot it, saying: "Bear witness for me that I was the first to shoot!" Then the rest of the men followed with their arrows.[73]



Imam al-Husayn Permits Those With Him to Leave

Ibn Kathir reported:

> Husayn made his final arrangements for his family that night and addressed his companions in the early hours of the evening. He praised Allah, glorified Him, and invoked blessings upon His Messenger in eloquent and moving words. He then said to his companions, "Whoever wishes to return to his family tonight, I give him permission to do so. The people only want me."

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73 *Al-Kāmil fi al-Tārikh* 2/172

Mālik ibn al-Nadhr said, "I have debts and a family to provide for."

Husayn said:

> "The night has covered you, use it as your shelter. Let each of you take the hand of a man from my household, then go out across the open land under the cover of this darkness to your own towns and cities. The people want only me. If they get to me, they will be too occupied to pursue anyone else. Go, until Allah the Mighty and Majestic brings relief."

His brothers, sons and nephews said:

> "We have no life after you, and may Allah never show us a day where we witness harm come to you."

Husayn said:

> "O sons of Aqīl, the loss of your brother Muslim is enough for you. Go, I give you permission."

They said:

> "What would people say of us, that we abandoned our elder, our master, and our cousins, the best of cousins, without firing a single arrow alongside them or striking a single blow or thrusting a spear alongside them, or striking with a sword alongside them, out of desire for this worldly life? No, by Allah, we will not do that. We will sacrifice ourselves, our wealth and our families for you,

> and fight alongside you until we reach the same end as you. Cursed be any life after you."

Muslim ibn Awsaja al-Asadi said something similar, as did Saʿīd ibn Abdallah al-Hanafi:

> "By Allah, we will not leave you until Allah knows that we have honoured the trust of His Messenger ﷺ regarding you. By Allah, if I knew that I would be killed in your defence a thousand times over, and that Allah would spare these young men of your household through each of those deaths, I would love that, and yet it is only one death."

A group of his companions then all spoke in the same spirit, saying:

> "By Allah, we will not leave you. Our souls are your ransom. We will shield you with our throats, our foreheads, our hands and our bodies. And when we are killed, we will have fulfilled our duty and honoured what was upon us."

His brother Abbas said:

> "May Allah never show us the day of your loss, and we have no desire for life after you."

And his companions continued one after another in the same way.[74]



74 *Al-Bidāya wa al-Nihāya*

The Martyrdom of Yazīd ibn Abi Ziyād

Ibn al-Athir reported:

> Abu al-Shaʿtha al-Kindi, who was Yazīd ibn Ziyād, knelt before Husayn and shot one hundred arrows, of which only five missed their mark. Each time he shot, Husayn said: "O Allah, make his aim true and make his reward Paradise!" Yazīd had originally been among those who went out with Umar ibn Saʿd, but when the terms were rejected, and Husayn refused them, he crossed over to his side and fought in front of him. He was the first to be killed.



The Beginning of the Battle and the First Duels

Ibn al-Athir reported:

> Yassār, the freed slave of Ziyād, and Sālim, the freed slave of Ubaydullah, stepped forward and called for single combat. Abdallah ibn Umayr al-Kalbi went out to face them, he had come to Husayn from Kufa, accompanied by his wife. They asked him, "Who are you?" He gave them his lineage. They said, "We do not know you. Let Zuhayr ibn al-Qayn come out to us, or Habib ibn Muẓāhir, or Burayr ibn Hudayr."

Yassār was standing ahead of Sālim. Al-Kalbi said to him:

> "O son of an adulteress, are you too selective about who you fight? No one comes out to face you except one who is better than you!"

He then charged at him and struck him with his sword until he lay still. While he was occupied finishing him off, Sālim charged at al-Kalbi from behind, and he didn't notice him until he was upon him and struck him. Al-Kalbi defended himself with his hand, and Sālim cut off the fingers of his left hand. Al-Kalbi then turned on him and struck him until he killed him.

His wife, Umm Wahb, then took up a tent pole and came rushing towards her husband, saying,

> "May my father and mother be your ransom! Fight in defence of the pure ones, the descendants of Muhammad!"

Then he turned her back towards the women, but she refused and said, "I will not leave you, not until I die with you!"

Then Husayn called out to her and said, "May Allah reward the family of goodness! Return, may Allah have mercy on you, fighting is not prescribed for women." Then she returned.[75]

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75 *Al-Kāmil fi al-Tārikh* 2/172

Al-Tabari reported:

Abdallah ibn Umayr al-Kalbi advanced reciting verse after killing them both, saying:

> *If you do not recognise me, I am the son of Kalb,*
> *A man of honour and resolve in the face of hardship.*
> *I strike with the blows of a believing youth.*[76]



The Kufan Army Attacks Husayn's Companions

Ibn al-Athir reported:

> ʿAmr ibn al-Hajjaj advanced with the right flank of Umar's army. When they drew close to Husayn's companions, the companions knelt on their knees and levelled their spears toward them, so that the enemy's horses could not advance against the spears. When the horses turned to pull back, Husayn's companions pelted them with arrows, bringing down some men and wounding others.[77]



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76 *Tārikh al-Rusul wa al-Muluk* 3/275

77 *Al-Kāmil fi al-Tārikh* 2/172

Ibn Hawza Addresses Imam al-Husayn

Ibn al-Athir reported:

> A man from their ranks, known as Ibn Hawza, stepped forward and called out: "Is Husayn among you?" No one answered him. He called out three times, and they finally said: "Yes, what do you want?"
>
> He said: "O Ḥusayn, rejoice in the Hellfire!"

Husayn replied:

> "You lie. Rather, I am going to a merciful Lord and an interceder whose intercession is accepted. And who are you?"
>
> He said: "Ibn Hawza."

Husayn raised both his hands and said:

> "O Allah, throw him into the Fire!"

Ibn Hawza was enraged; he urged his horse forward between the two sides. His foot got caught in the stirrup, causing the horse to startle and bolt, throwing him off. His thigh, shin, and foot were torn away, while his other side was still caught in the stirrup, dragging and battering him against rocks and trees until he died.[78]



78 *Al-Kāmil fi al-Tārikh* 2/172, also see Musannaf Ibn Abi Shayba no. 38524, *Al-Ikmal by Ibn Ma'kula* 1/233.

The Story of Masruq ibn Wā'il al-Hadrami

Ibn al-Athir reported:

> Masruq ibn Wā'il al-Hadrami had come out with the army saying: "Perhaps I will be the one to take the head of Husayn, and gain favour with Ibn Ziyād through it." But when he witnessed what Allah did to Ibn Hawza through Husayn's supplication, he turned back and said: "I have seen something from the people of this household that I will never fight against them, ever."[79]



The Mutual Cursing Between Burayr ibn Hudayr and Yazīd ibn Ma'qil

Ibn al-Athir reported:

> Yazīd ibn Ma'qil, an ally of Abd al-Qays, stepped forward and said: "O Burayr ibn Hudayr, how do you see what Allah has done with you?"

Burayr replied:

> "By Allah, He has done good by me and evil by you."

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79 *Al-Kāmil fi al-Tārikh* 2/172

Yazīd said:

> "You lie, and before today, you were never a liar. I bear witness that you are among the misguided."

Burayr said to him:

> "Would you like to engage in mutual cursing, that Allah curse whichever of us is the liar and kill whichever of us is in the wrong, and then we come out and fight each other?"

They came out and called down Allah's curse upon whichever of them was the liar and upon the one in the wrong, then they fought in single combat. They exchanged two blows. Yazīd ibn Maʿqil struck Burayr ibn Ḥudayr, but caused him no harm. Then, Ibn Hudayr struck him a blow that split his helmet and reached his brain. He fell with the sword still in his head.

Riḍā ibn Munqidh al-ʿAbdi then charged at Ibn Ḥudayr and grappled with him. They wrestled for a time until Ibn Ḥudayr sat on his chest. Kaʿb ibn Jābir al-Azdi then charged at him with a spear and drove the spearhead into his back until it disappeared into him. When Ibn Ḥudayr felt the spear, he leaned down onto Riḍā and bit off the tip of his nose. Kaʿb then came at him with his sword and struck him until he killed him. Riḍā stood up, brushing the dust from his garment.

When Kaʿb returned, his wife said to him:

> "You have aided in killing the son of Fāṭima and slain Burayr, the master of the reciters. By Allah, I will never speak to you again!"[80]



A Woman's Honourable Stand

Al-Tabari reported:

> When Kaʿb ibn Jābir returned, his wife, or his sister, al-Nawār bint Jābir, said to him: "You have aided in killing the son of Fāṭima, and you killed the master of the reciters. You have done something horrendous and terrible. By Allah, I will never speak to you again."[81]



80 Ibid

81 *Tārikh al-Rusul wa al-Muluk* 3/276

The Martyrdom of Amr ibn Qarẓa al-Ansārī

Ibn al-Athir reported:

ʿAmr ibn Qarẓa al-Ansari went out and fought in defence of Husayn until he was killed. His brother was among the ranks of Umar ibn Saʿd, and called out:

> "O Husayn, O liar, son of a liar! You misled my brother and deceived him until he was killed!"

Husayn replied:

> "Allah did not mislead your brother, He guided him and misled you!"

The brother said:

> "May Allah kill me if I do not kill you or die trying!"

He charged forward, but Nāfiʿ ibn al-Murādi intercepted him and struck him, bringing him down. His companions rushed forward and rescued him. He was treated for his wounds and eventually recovered.[82]

82 *Al-Kāmil fi al-Tārikh* 2/173

The Killing of Sulayman, the Freed Slave of Hasan

Ibn al-Athir reported:

> Among the freed slaves who were killed was Sulayman, the freed slave of al-Hasan bin Ali. He was killed by Sulayman ibn ʿAwf al-Hadrami.[83]



The Companions of Husayn Defeat Those Who Challenge Them

Ibn al-Athir said:

> Hurr ibn Yazīd fought alongside Husayn with great intensity. Yazīd ibn Sufyan stepped out to challenge him, and Hurr killed him. Nāfiʿ ibn Hilāl also fought alongside Husayn, and Muzāhim ibn Hurayth stepped out to challenge him and Nāfiʿ killed him.



83 Ibid

The Kufan Army Fears Single Combat with Husayn's Companions

Ibn al-Athir reported:

ʿAmr ibn al-Hajjāj shouted to his men:

> "Do you know who you are fighting? These are the knights of the region, men who are ready to die. Let none of you go out to face them in single combat, for they are few and will not last long. By Allah, if you were to throw nothing but stones at them, you would kill them. O people of Kufa, hold firm to your obedience and your unity. Do not doubt in killing one who has rebelled against the religion and opposed the ruler."

Umar ibn Saʿd said: "Your view is correct." And he forbade the men from single combat.

Husayn heard this and said:

> "O ʿAmr ibn al-Hajjāj, are you inciting the people against me? Are we the ones who have broken away from the religion, or is it you? By Allah, you will know, when your souls are taken, and you die upon your deeds, who has truly departed from the religion."[84]

84 *Al-Kāmil fi al-Tārikh* 2/173

Amr ibn al-Hajjaj al-Zubaydi Attacks Imam al-Husayn

Ibn al-Athir reported:

> ʿAmr ibn al-Hajjāj charged at Husayn from the direction of the Euphrates and they fought fiercely for a time. Muslim ibn Awsaja al-Asadi was struck down, and ʿAmr withdrew, leaving Muslim fallen on the ground.

Husayn walked over to him while there was still a breath of life in him and said:

> "May Allah have mercy on you, O Muslim ibn Awsaja, *"Among them are those who have fulfilled their vow, and among them are those who still await."*[85]

Habib ibn Muẓāhir drew close to him and said:

> "Your falling here grieves me deeply. Glad tidings of Paradise to you. Were it not that I know I will soon follow you, I would have loved for you to give me your final wishes so that I may honour them as you deserve."

Muslim said:

> "I leave you with this, may Allah have mercy on you" and he gestured with his hand toward Husayn, "Die in his defence!"

Habib said, "I will." Then Muslim died.

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85 Surah al-Ahzab, 33:23

A servant girl of his cried out: "O son of Awsaja!"

The companions of ʿAmr called out, "We have killed Muslim!"

Shabath said to those around him:

> "May your mothers be bereaved of you! You are killing yourselves with your own hands and humiliating yourselves before others. Do you rejoice at killing someone like Muslim? By the One for whom I accepted Islam, I have seen him stand with nobility many times among the Muslims. I saw him on the day of the campaign of Azerbaijan, he killed six of the polytheists before the Muslim cavalry had even settled into position. Do you rejoice at killing someone like him?"

The ones who killed him were Muslim ibn Abdallah al-Dabbābi and Abd al-Rahman ibn Abi Khashkāra al-Bajali.[86]



Shimr ibn Dhi'l-Jawshan Attacks Imam al-Husayn

Ibn al-Athir reported:

> Shimr advanced with the left flank, but they stood firm against him. Then they attacked Ḥusayn and his companions from all sides.

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86 *Al-Kāmil fi al-Tārikh* 2/173

Al-Kalbi was killed, having slain two more men after the first two, after fighting with great intensity. He was killed by Hani ibn Thubayt al-Hadrami and Bukayr ibn Hayy al-Tamimi from the tribe of Taym Allah ibn Thaʿlaba.

The companions of Ḥusayn fought fiercely. They were only thirty-two horsemen, yet whenever the Kufan cavalry attacked from any direction, they drove them back.



Husayn's Cavalry Fights Valiantly, and the Kufan Army Destroys Their Horses

Ibn al-Athir reported:

Azra ibn Qays was in charge of the Kufan cavalry, when he saw what was happening, he sent word to Umar ibn Saʿd: "Do you not see what my army is facing today from this small group? Send infantry and archers against them."

So he said to Shabath ibn Ribʿi:

"Will you not advance against them?"

He replied:

"Subḥān Allāh! The chief of Muḍar and a leading figure of the people of this land, you send him among the archers? Could you not find anyone else for this?"

They continued to observe Shabath's reluctance to fight. He would even say during the rule of Musʿab ibn al-Zubayr:

> "May Allah never grant the people of this land success, nor guide them to right conduct. Is it not astonishing that we fought alongside Ali ibn Abi Ṭālib against the family of Abu Sufyan for five years, and then we turned against his son, who is the best person on earth, siding with the family of Muʿāwiya and the son of Sumayya. What misguidance, what terrible misguidance!"

When Shabath said this and refused to fight, Umar ibn Saʿd called upon Husayn ibn Numayr and sent with him the armoured soldiers and five hundred archers. When they drew close to Husayn and his companions, they pelted them with arrows relentlessly until they had killed all their horses, leaving every one of Husayn's men fighting on foot.[87]



Shimr ibn Dhi'l-Jawshan Kills the Wife of al-Kalbi

Al-Tabari reported:

> The wife of al-Kalbi walked out to her husband and sat at his head, wiping the dust from him and saying: "Glad tidings of Paradise for you!"

87 *Al-Kāmil fi al-Tārikh* 2/173

> Shimr ordered a servant boy named Rustam: "Strike her head with the tent pole." He struck her head and crushed it, and she died instantly.[88]

Ibn al-Athir reported similarly:

> The wife of al-Kalbi walked out to her husband and sat at his head, wiping the dust from his face and saying: "Glad tidings of Paradise for you!" Shimr ordered his servant boy named Rustam to strike her head with the tent pole, and she died instantly.[89]



Shimr ibn Dhi'l-Jawshan Attempts to Burn Imam al-Husayn's Tent

Ibn al-Athir reported:

> Shimr charged forward until he reached Husayn's tent and called out: "Bring me fire so I can burn this dwelling down upon its people!"

The women screamed and rushed out. Husayn called out to him:

> "You would burn my home upon my family? May Allah burn you with fire!"

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88 *Tārikh al-Rusul wa al-Muluk* 3/279,

89 *Al-Kāmil fi al-Tārikh* 2/173

Humayd ibn Muslim said to Shimr:

> "This does not befit you; you would be punished with the punishment of Allah for killing women and children. By Allah, the killing of the men is sufficient to satisfy your commander."

But Shimr did not accept this. Then Shabath ibn Ribʿi came and restrained him, he relented and turned back.

As Shimr turned to withdraw, Zuhayr ibn al-Qayn charged at him with ten men and drove them back from the tents, killing Abu ʿAzza al-Ḍabbābi, who was one of Shimr's companions. The enemy then turned on them in great numbers and overwhelmed them.

When one or two men from Ḥusayn's side were killed, their loss was noticeable due to their small number. But when men fell among the enemy, it went unnoticed because of how many they were.



Husayn's Companions Think of Prayer Even at the Hour of Battle

Ibn al-Athir reported:

> When the time of prayer arrived, Abu Thumāma al-Saʿidi said to Husayn: "May my soul be a ransom for yours! I see these people drawing ever closer to you. By Allah, you will not be killed until

I am killed in your defence, and I wish to meet my Lord having prayed this prayer."

Husayn raised his head and said:

"You have remembered prayer, may Allah make you of those who pray and remember Him much."[90]

"Yes, this is the beginning of its time."

Then Husayn said:

"Ask them to hold back from us so that we may pray."

They did so, but Husayn ibn Numayr did not accept their request.

Habib ibn Muẓāhir replied:

"You claim that prayer is not accepted from the family of the Messenger of Allah ﷺ, yet it is accepted from you, O donkey!"

Then Huṣayn ibn Numayr attacked him, and Ḥabīb came out to face him and struck his horse in the face with his sword. The horse reared, causing Ḥuṣayn to fall, and his companions rushed in to rescue him.

Ḥabīb then fought fiercely, killing a man from Banū Tamīm named Badīl ibn Suraym. Another man from Tamīm attacked him and struck him with a spear. As Ḥabīb attempted to rise, Ḥuṣayn ibn Numayr struck him on the head with his sword, causing him to fall.

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90 *Al-Kāmil fi al-Tārikh* 2/174

The Tamīmī then descended upon him and severed his head.

Ḥuṣayn bin Numayr said to him:

"I am your partner in killing him."

The man replied: "No, by Allah!"

Ḥuṣayn said:

"Give me his head so I may hang it from the neck of my horse, so people will see that I have a share in his killing. Then take it back and go to Ibn Ziyād, for I have no interest in the reward."[91]

Al-Tabari also reports that Habib ibn Muẓāhir recited poetry, saying:

I am Habib and my father is Maẓāhir
A knight of battle and blazing war,
You are greater in number and better equipped,
But we are more faithful than you and more patient,
We possess a clearer proof and a more manifest truth,
And we are more God-fearing than you and more justified.[92]



91 Ibid

92 *Tārikh al-Rusul wa al-Muluk* 3/279.

The Effect of Habib ibn Maẓāhir's Death on Imam al-Husayn

Ibn al-Athir reported:

When Habib was killed, it affected Husayn deeply. He said:

> "I offer myself and the defenders of my companions to Allah."

Hurr and Zuhayr ibn al-Qayn then charged and fought with tremendous intensity. When one of them charged deep into the enemy ranks, the other would charge to pull him out. They continued this way for a time, until the enemy charged at Hurr ibn Yazīd and killed him.

Abu Thumāma al-Saʿidi killed a cousin of his who had been his enemy. Then they prayed Ẓuhr, and Husayn led them in the prayer of fear (*ṣalāt al-khawf*).

The Intensification of Battle After the Ẓuhr Prayer

Ibn al-Athir reported:

> They fought again after Ẓuhr and the battle grew fierce. The enemy reached Husayn, so al-Hanafi[93] stepped forward in front of him and exposed

93 Al-Hanafi is Saʿīd ibn Abdillah al-Hanafi, *Ansāb al-Ashraf* 1/418

himself to their arrows, which they shot at him while he stood before Husayn, until he fell.[94]



The Martyrdom of Zuhayr ibn al-Qayn

Ibn al-Athir reported:

Zuhayr ibn al-Qayn fought with great intensity. Then a group charged at him, Kathir ibn Abdallah al-Shaʿbi and al-Muhājir ibn ʿAws attacked him and killed him.[95]



Nāfiʿ ibn Hilāl Writes His Name on His Poisoned Arrows

Ibn al-Athir reported:

Nāfiʿ ibn Hilāl al-Jamāli had written his name on the notches of his arrows, which were poisoned, and with them he killed twelve men, in addition to those he wounded. He continued fighting until both his arms were broken and he was taken prisoner.

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94 *Al-Kāmil fi al-Tārikh* 2/174

95 Ibid

> Shimr ibn Dhi'l-Jawshan seized him and brought him before Umar ibn Sa'd, while blood flowed over his face.

Nāfi' said:

> "I killed twelve of your men, not counting those I wounded. Had my arms remained strong, you would never have taken me prisoner."

Shimr drew his sword to kill him. Nāfi' said:

> "By Allah, if you were truly among the Muslims, it would weigh heavily upon you to meet Allah with our blood on your hands. All praise be to Allah who decreed that our deaths would come at the hands of the worst of His creation!"

Shimr killed him.[96]

A Turning Point Among the Companions of Imam al-Husayn

Ibn al-Athir reported:

> Shimr ibn Dhi'l-Jawshan then charged at Husayn's companions. When they saw that the enemy had overwhelmed them in numbers and that they could no longer protect Husayn or even

96 Ibid

themselves, they competed with one another to die in front of him.

Abdallah and Abd al-Rahman, the two sons of Urwa al-Ghifāri, came forward to him. They said: "The people have closed in around you."

They began fighting in front of him. Then two young men of the Jābir clan came to him, Sayf ibn al-Harith ibn Sariʿ and Mālik ibn Abdallah ibn Sariʿ, who were cousins and maternal brothers, came to him weeping.

Husayn said to them:

"What makes you weep? I hope that in a short while your eyes will be at rest and at peace."

They said:

"By Allah, we do not weep for ourselves, we weep for you. We see that you are surrounded, and we cannot defend you."

He said, "May Allah reward you with the reward of the God-fearing."



The Martyrdom of Hanẓala ibn As'ad al-Shibāmi

Ibn al-Athir reported:

Hanẓala ibn As'ad al-Shibāmi came and stood before Husayn, calling out to the enemy:

> "O my people, I fear for you a day like the Day of the Confederates, like the fate of the people of Nūḥ, ʿĀd, Thamūd, and those who came after them. And Allah does not intend any injustice for His servants. O my people, I fear for you the Day of Calling Out, the day when you will turn and flee, with no one to protect you from Allah. And whoever Allah leads astray has no guide.[97]
>
> O people, do not kill Husayn, lest Allah destroy you with punishment, *"and he who fabricates has already failed."*[98]

Husayn said to him:

> May Allah have mercy on you, they have already made themselves deserving of punishment by rejecting the truth you called them to, and by rising up to violate your sanctity and that of your companions, and now they have killed your righteous brothers!

Hanẓala then greeted Husayn with salutations, invoked

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97 Surah Ghafir, 40:30-33

98 Surah Ta-Ha, 20:61

blessings upon him and his household, then advanced and fought until he was killed.



The Martyrdom of the Two Young Jābiri Men

Ibn al-Athir reported in al-Kāmil:

> The two young Jābiri men stepped forward, bade farewell to Husayn, and fought until they were both killed.[99]



ʿĀbis ibn Abi Shabīb is Stoned

Ibn al-Athir reported:

> ʿĀbis ibn Abi Shabīb al-Shākiri and Shawdhab, the freed slave of Shākir, came to Husayn, greeted him with salutations, stepped forward and fought. Shawdhab was killed.
>
> As for ʿĀbis, he called out for single combat, but the men held back from him out of fear of his bravery. Umar ibn Saʿd said to them: "Stone him." They pelted him with stones from every direction.

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99 *Al-Kāmil fi al-Tārikh* 2/175

When he saw this, he threw off his armour and helmet and charged at the men, driving them back and scattering them before him. They then turned on him from all sides and killed him. A number of men each claimed to have killed him.[100]



The Escape of al-Dahhāk ibn Abdallah al-Mushrafi

Ibn al-Athir reported:

Al-Dahhāk ibn Abdallah al-Mushrafi came to Husayn and said: "O son of the Messenger of Allah, you know that I said to you that I will fight in your defence as long as I see others fighting. But when there are no more fighters left, I am free to withdraw."

Husayn said to him:

"You spoke the truth. But how will you manage to escape, if you are able to, then you are free to go."

Al-Dahhāk said,

"I went to my horse, which I had left in a tent after seeing the horses of our companions being hamstrung. I had been fighting on foot and killed two men and cut off the hand of another, and Husayn supplicated for me repeatedly. Then I brought out my horse, mounted it, and charged

100 Ibid

through the midst of the enemy. They parted to let me through. Ten men pursued me, but I outpaced them and escaped safely."



The Number of Martyrs from the Prophet's Household at Karbala

Ibn Abd al-Barr recorded on the authority of Muhammad ibn al-Hanafiyya: "Seventeen men were killed alongside Husayn, all of them from the descendants of Fāṭima."[101]

Ibn al-ʿImād said: "Seventeen men from the line of Fāṭima were killed alongside him."[102]



The Army of Umar ibn Sa'd Offers Safe Conduct to Ali al-Akbar

Musʿab al-Zubairi said, while speaking about Ali al-Akbar ibn Husayn:

His mother was Amina or Layla bint Abi Murra ibn Urwa ibn Masʿud, and her mother was Maymuna bint Abi Sufyan ibn Harb ibn Umayya. A man from the people of Iraq called out to Ali

101 *Al-Istiʿab fi Maʿrifat al-Ashab* 1/396

102 *Shadharat al-Dhahab* 1/67

ibn Husayn al-Akbar, offering him safe conduct, saying: "You have a kinship with the Commander of the Faithful," meaning Yazīd ibn Muʿāwiya, "and we wish for this family bond to be honoured. If you wish, we will grant you safety."

Ali replied: "The kinship of the Messenger of Allah ﷺ is more worthy of being honoured."[103]



The First Martyr from the Household of the Prophet ﷺ at Karbala

Ibn al-Athir reported:

> The first to be killed from the family of Banu Abi Ṭālib that day was Ali al-Akbar ibn Husayn, whose mother was Layla bint Abi Murra ibn Urwa ibn Masʿud al-Thaqafiyya.

He charged at the enemy reciting:

> *I am Ali ibn Husayn ibn Ali,*
>
> *By the Lord of the Kaʿba, we are the most worthy of the Prophet,*
>
> *By Allah, the son of the illegitimate one shall not rule over us!*

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103 Nasab Quraysh, p. 21

He did this repeatedly. Then Murra ibn Munqidh al-Abdi charged at him and stabbed him and he fell, and the men cut him down with their swords.

When Husayn saw him, he said:

> May Allah kill the people who killed you, my son! How bold they are before Allah, and how boldly they violate the sanctity of the Messenger! After you, let this world be gone and forgotten.

Husayn went to him, accompanied by his young men, and said, "Carry your brother." They carried him and laid him down before the tent in front of which they had been fighting.[104]

The Martyrdom of Abdallah ibn Muslim ibn Aqil ibn Abi Ṭālib

Ibn al-Athir reported:

> ʿAmr ibn Subayh al-Sadaʿi shot Abdallah ibn Muslim ibn Aqil with an arrow that pinned his hand to his forehead so that he could not move it. He then shot him with a second arrow and killed him.[105]

104 *Al-Kāmil fi al-Tārikh* 2/175, 2/175, and 2/176

105 ibid

The Martyrdom of Awn ibn Abdallah ibn Ja'far ibn Abi Ṭālib

Ibn al-Athir reported:

> Abdallah ibn Qutba al-Ṭā'ī charged at ʿAwn ibn Abdallah ibn Jaʿfar and killed him.[106]



The Martyrdom of Abd al-Rahman ibn Aqil ibn Abi Ṭālib

Ibn al-Athir reported:

Uthman ibn Khalid ibn Asīr al-Juhani and Bishr ibn Sawt al-Hamdani charged at Abd al-Rahman ibn Aqil ibn Abi Ṭālib and killed him.



The Martyrdom of Ja'far ibn Aqil ibn Abi Ṭālib

Ibn al-Athir reported:

> Abdallah ibn Urwa al-Khathʿami shot Jaʿfar ibn Aqil and killed him.



106 Ibid

The Martyrdom of Qāsim ibn al-Hasan ibn Ali ibn Abi Ṭālib

Ibn al-Athir reported:

> Qāsim ibn al-Hasan ibn Ali[107] charged forward with his sword in hand. ʿAmr ibn Saʿd ibn Nufayl al-Azdi charged at him and struck his head with a sword. Qāsim fell face down to the ground and called out: "O my uncle!"
>
> Husayn swooped down upon him like a falcon, then charged like an enraged lion. He struck Amr with his sword, and ʿAmr tried to shield himself with his arm, but Husayn cut it off at the elbow. ʿAmr screamed out, and the Kufan army charged forward to rescue him. Their horses' chests bore down upon Qāsim and trampled him until he died.

When the dust settled, Husayn was standing at Qāsim's head while he was still moving his legs in his last moments. Husayn said:

> "May those who killed you be cast far from Allah's mercy. On the Day of Judgement, their opponent before Allah will be your grandfather, and he will be your advocate on the Day of Judgement!"

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107 Qasim, Imam al-Husayn's nephew was 13 years old. Imam al-Husayn did not want him to fight because he was too young. When he told him not to fight, Qasim pulled out a letter from his father Imam al-Hasan, who had instructed him to support his uncle Husayn at Karbala. He had no shield or helmet because they were all too big for him, then Imam al-Husayn tied his cloth around his head.

Then he said:

> "By Allah, it is hard upon your uncle that you called out to him, and he could not answer you in time, or that he answered, but his voice could not reach you in time. By Allah, this is a day of many grievances and few helpers!"

He then lifted Qāsim upon his chest and carried him until he laid him down alongside his son Ali and those of his household who had been killed with him.



The Martyrdom of Abu Bakr ibn al-Hasan ibn Ali ibn Abi Ṭālib

Ibn al-Athir reported:

> Abdallah ibn Uqba al-Ghanawi shot Abu Bakr ibn al-Hasan ibn Ali with an arrow and killed him.



The Martyrdom of Abdallah and Ja'far, Sons of Imam Ali ibn Abi Ṭālib

Ibn al-Athir reported:

> Hāni' ibn Thubayt al-Hadrami charged at Abdallah ibn Ali and killed him, then charged at Ja'far ibn Ali and killed him.[108]

The Martyrdom of Uthman ibn Ali ibn Abi Ṭālib

Ibn al-Athir reported:

> Khawli ibn Yazīd al-Asbahi shot Uthman ibn Ali, then a man from Banu Abān ibn Dāram charged at him, killed him and came back with his head.[109]

The Martyrdom of Muhammad ibn Ali ibn Abi Ṭālib

Ibn al-Athir reported:

> A man from Banu Abān also shot Muhammad ibn Ali ibn Abi Ṭālib, killed him and came back with his head.[110]

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108 *Al-Kāmil fi al-Tārikh* 2/176

109 *Al-Kāmil fi al-Tārikh* 2/176

110 *Al-Kāmil fi al-Tārikh* 2/176

A Hashimite Elegy for the Martyrs of Karbala

Al-Tabarani recorded that Zaynab bint Aqil ibn Abi Ṭālib said:

> *What will you say when the Messenger asks you*
> *What did you do, you who are the last of nations,*
> *With my household, my supporters and my descendants?*
> *Among them are captives and those killed, soaked in blood.*
> *This was not my reward when I gave you sincere counsel,*
> *That you would wrong me through my own kin after I was gone!*[111]

111 *Mu'jam al-Tabarani al-Kabir* no. 2875

Chapter Four

THE MARTYRDOM OF IMAM AL-HUSAYN ﷺ

The killing of Imam al-Husayn and his martyrdom was a terrible and shocking affair. The people of Kufa had invited him to come and establish the Islamic state, and Kufa was full of those who loved the household of the Prophet ﷺ and followed them. However, Yazīd ibn Muʿāwiya appointed Ubaydullah ibn Ziyād, who was well known for his hatred and enmity towards the household of the Prophet ﷺ, as governor of Kufa. Rather than supporting Husayn, Ibn Ziyād raised an army to fight him.



The Date of the Martyrdom of Imam al-Husayn

Ibn Abd al-Barr said:

> Husayn was a man of virtue and piety, devoted to fasting, prayer and pilgrimage. He was martyred, may Allah be pleased with him, on a Friday, the tenth of Muharram, the Day of ʿĀshura, in the year 61 AH, at a place called Karbala in the land of Iraq near the region of Kufa. The place is also known as al-Taff.



The Age of Imam al-Husayn at the Time of His Martyrdom

Ibn al-Imād said:

> On the Day of ʿĀshura, Abu Abdallah Husayn ibn Ali ibn Abi Ṭālib was martyred, the grandson of the Messenger of Allah ﷺ and his beloved, at Karbala, at the age of fifty-six. Though other ages have also been reported.



The Messenger of Allah ﷺ foretells the killing of Imam al-Husayn

Al-Mizzi recorded on the authority of Umm Salama, may Allah be pleased with her, who said:

> Al-Hasan and Husayn were playing before the Prophet ﷺ in my house when Jibril descended and said: "O Muhammad, your nation will kill this son of yours after you," and he pointed to Husayn.
>
> The Messenger of Allah ﷺ wept and embraced him to his chest. Then he ﷺ said: "I have placed this soil with you." He smelled it and said: "It has the scent of distress and affliction." Then he said, "O Umm Salama, when this soil turns into blood, then know that my son has been killed." Umm Salama placed it in a glass bottle and would look at it every day, saying, "The day you turn to blood will be a horrendous day."



The Sky Turns Red at the Martyrdom of Husayn

Abu Nuʿaym said, while speaking about Imam Husayn:

> He was martyred by Sinan ibn Abi Anas al-Nakhaʿī, and Khawli ibn Yazīd al-Asbahi of Himyar delivered the final blow. The trustworthy angel Jibril informed the Messenger of Allah ﷺ of his martyrdom, and showed him his soil. The sky

turned red when he was martyred, and the sun was eclipsed on the day of his death.



The Messenger of Allah ﷺ Witnesses the Killing of Husayn

Al-Tirmidhi recorded with his chain of narration on the authority of Salma, who said:

> "I entered upon Umm Salama ؓ, while she was weeping. I said: 'What makes you weep?' She said: 'I saw the Messenger of Allah ﷺ in a dream with dust upon his head and beard. I asked: 'What is the matter, O Messenger of Allah?' He said: 'I have just witnessed the killing of Husayn.'"



The Messenger of Allah ﷺ Grieves over the Martyrdom of Husayn

Ibn Hajar al-Haytami said:

> The groaning of Abbas while he was a prisoner at Badr kept the Prophet ﷺ awake at night, so how then must he feel at the groaning of Husayn? And when Wahshi, the killer of Hamza, accepted Islam, the Prophet ﷺ said to him: "Keep your face away from me, for I cannot bear to look at the

one who killed my beloved." And this was despite Islam erasing what came before it. So how then could his heart bear to look upon the one who slaughtered Husayn, ordered his killing, and had his family carried upon the bare backs of camels!



The Beginning of the Wounding of Imam al-Husayn

After the companions of Imam Husayn and the members of his household had all been killed, Ibn al-Athir said:

Husayn remained for a long part of the day. Whenever a man approached him, he would turn away from him, not wanting to take responsibility for killing him due to the enormity of the sin.

Then a man from Kinda, called Mālik ibn al-Nusayr, came to him and struck him on the head with a sword, cutting through his cloak and causing his head to bleed until the cloak was filled with blood.

Husayn said to him: "May you never eat or drink with this hand, and may Allah gather you with the wrongdoers!"

He threw off the blood-soaked hood and put on his cap. The man from Kinda took the cloak and, when he returned to his family, he began washing the blood from it. His wife said to him, "You plunder the son of the daughter of the Messenger of Allah and bring it into my house? Get it out of my sight!"

That man remained in a state of poverty and misery until he died.



Imam al-Husayn ﷺ is Martyred While Thirsty

Ibn Kathir reported:

> Husayn's thirst had become overwhelming, and he tried to reach for the waters of the Euphrates but was unable to, they blocked him from it. He finally managed to get close enough to take a drink, but a man called Husayn ibn Tamim shot an arrow into his lower jaw and pinned it. Husayn pulled the arrow out from his jaw, and blood gushed forth. He caught it in both hands, raised them to the sky, both filled with blood, then threw it upward and said:
> "O Allah, count them all, kill them scattered and dispersed, and leave not a single one of them upon the earth."

And he supplicated against them with intense supplication.

The narrator said:

> By Allah, that man who shot him did not wait long before Allah poured unquenchable thirst upon him. He would be given cold water to drink, but he was never satisfied. At times, they would cool milk and water for him and give it to him,

yet he was still not satisfied, he would cry out: "Woe to you, give me something to drink, the thirst is killing me!" By Allah, he did not wait long before his stomach burst open like the stomach of a camel.



The Beginning of the Final Assault on Imam al-Husayn

Ibn al-Athir reported:

Shimr ibn Dhi'l-Jawshan advanced with a group of around ten men toward Husayn's dwelling and placed themselves between him and his family. Husayn said to them:

> "Woe to you! If you have no religion and do not fear the Day of Judgement, then at least be free men of honour. Keep your tyrants and ignorant ones away from my family and household."

They said: "That is granted to you, O son of Fatima."

Shimr then advanced on him with the infantry, among them Abu'l-Janub, whose name was Abd al-Rahman al-Juʿfī, al-Qashʿam ibn Nadhīr al-Juʿfī, Ṣāliḥ ibn Wahb al-Yazanī, Sinān ibn Anas al-Nakhaʿī, and Khawli ibn Yazīd al-Aṣbaḥī. Shimr incited them against Husayn, and whenever he attacked them, they would retreat from him. Then they surrounded him.

A young boy from his family came to Husayn and stood beside him. Baḥr ibn Kaʿb ibn Taym Allāh ibn Thaʿlaba raised his sword against Husayn, and the boy said: "O son of a vile woman, will you kill my uncle?" He struck him with the sword, and the boy shielded himself with his hand, which was severed to the skin. The boy cried out: "O my mother!"

Husayn embraced him and said: "O my nephew, be patient with what has befallen you, for Allah will join you with your pure and righteous forefathers, with the Messenger of Allah, ʿAlī, Ḥamza, Jaʿfar, and al-Ḥasan."[112]

Husayn then said:

> O Allah, withhold the sky from them and deprive them of the blessings of the earth. O Allah, if You grant them enjoyment for a time, then scatter them into factions, make them into divided groups, and never let the rulers be pleased with them, for they invited us to support them, then turned against us and killed us!

He then fought the army until they withdrew from him.



112 *Al-Kāmil fi al-Tārikh*

Zaynab bint Ali ibn Abi Ṭālib Confronts Umar ibn Sa'd

Ibn al-Athir reported:

> While this was happening, Zaynab came out crying: "I wish the sky would collapse upon the earth!" Umar ibn Sa'd drew close, and she said: "O Umar, is Abu Abdallah being killed while you stand watching?"
>
> His eyes filled with tears that ran down his cheeks and beard, and he turned away.[113]



The Clothing of Imam al-Husayn at the Time of His Martyrdom

Ibn al-Athir reported:

Husayn was wearing a robe of fine fabric and his head was wrapped in a turban, his hair dyed with *wasma*. He fought on foot like a brave horseman, avoiding arrows, seizing opportunities, and charging at the army, saying:

> "Is it upon my killing that you are all gathered? By Allah, you will not kill any servant of Allah after me whose killing will make Allah more furious with you than mine!

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113 Ibid

By Allah, I hope that Allah will honour me through my humiliation at your hands, and then take revenge for me from you, from where you do not expect.

By Allah, if you kill me, Allah will turn your violence against one another and shed your blood among yourselves, and even then He will not be satisfied with that from you, until He multiplies the painful punishment for you."[114]



The Final Moments of Imam al-Husayn ﷺ

Ibn al-Athir reported:

He remained standing for a long part of the day. Had the people wished to kill him, they could have, but each group held back, hoping the others would spare them the burden. Shimr called out to the men: "Woe to you, what are you waiting for with this man? Kill him, may your mothers be bereaved of you!"

They charged at him from every direction. Zur'a ibn Sharik al-Tamimi struck his left hand, and struck him on the shoulder. They then pulled back while he was staggering, rising and falling. In that state, Sinan ibn Anas al-Nakha'i charged at him and thrust his spear into him, and he fell.

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114 Ibid

Sinan said to Khawli ibn Yazīd al-Asbahi, "Cut off his head." Khawli moved to do so, but his hand weakened, and he began to tremble. Sinan said to him, "May Allah break your arm!" He dismounted, slaughtered him, and cut off his head, then handed it to Khawli.[115]



The Plundering of Imam al-Husayn's Belongings

Ibn al-Athir reported:

Husayn was stripped of everything he had on him. Bahr ibn Kaʿb took his trousers. Qays ibn al-Ashʿath took his cloak, which was of fine fabric, and was thereafter nicknamed "Qays of the Cloak." Al-Aswad al-Awdi took his sandals. A man from the tribe of Dārim took his sword. The people then rushed upon the furnishings, garments and camels and looted them all. They plundered his baggage, his belongings, and even what the women were wearing, to the point where a woman would have the garment stripped from her back.[116]



115 Ibid

116 Ibid

The Wounds and Injuries of Imam al-Husayn ﷺ

Ibn al-Athir reported in *al-Kāmil*:

> Thirty-three stab wounds and thirty-four sword strikes were found on Husayn's body, in addition to arrow wounds.
>
> Ibn al-ʿImād said: "Thirty-three stab wounds and thirty-four sword strikes were found on Husayn ﷺ."[117]



The Killer of Imam al-Husayn ﷺ

Ibn Abd al-Barr recorded that the killer of Husayn ﷺ, was Sinan ibn Anas al-Nakhā'I, also known as Sinan ibn Abi Sinan al-Nakhā'i. It has also been said that the one who killed him was a man from Madhij. Others said it was Shimr ibn Dhi'l-Jawshan, who was a leper. Khawli ibn Yazīd al-Asbahi of Himyar delivered the final blow, cut off his head, and brought it to Ubaydullah ibn Ziyād, saying:

> *Load my mounts with silver and gold,*
> *I have killed the noble, veiled king,*
> *For I have killed the best of people,*
> *with the best mother and father.*
> *The best of them in lineage when they are named.*

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117 *Shadharat al-Dhahab* 1/67

Al-Tabarani recorded in his al-Muʿjam al-Kabir from the narration of Aslam al-Minqari, who said:

> I entered upon al-Hajjaj when Sinan ibn Anas, the killer of Husayn, came in. He was a dark-skinned elderly man with henna in his hair, a long nose, and marks on his face. He was made to stand before al-Hajjaj, who looked at him and said: "Are you the one who killed Husayn?" He said: "Yes." Al-Hajjaj said, "And how did you deal with him?" He said: "I drove into him with the spear and hacked at him with the sword." Al-Hajjaj said to him, "The two of you will never be together in the same abode."[118]

Yahya ibn Maʿin said:

> The people of Kufa say that the one who killed Husayn was Umar ibn Saʿd ibn Abi Waqqas. Yahya said: "Ibrahim ibn Saʿd used to relate that it was not Umar ibn Saʿd who killed him."

Abu Umar said:

> The killing of Husayn was attributed to Umar ibn Saʿd because he was the commander of the army that Ubaydullah ibn Ziyād sent out to fight Husayn. Ibn Ziyād appointed Umar ibn Saʿd over them and promised to make him governor of Rayy if he defeated and killed Husayn.



118 *Muʿjam al-Tabarani al-Kabir* no. 2828

The Plundering of Imam al-Husayn's Trousers

Al-Baladhuri reported:

> When only three or four men remained with Husayn, he called for a padded pair of trousers and put them on. It was reported that Bahr ibn Kaʿb al-Taymi stripped them from him after he was killed. As a result, his hands would drip with water in winter and dry up like two pieces of wood in summer.

Al-Tabari added:

> When Husayn was killed, Bahr ibn Kaʿb came and stripped the trousers from him, leaving him bare.



The Horses Trample the Noble Body of Imam al-Husayn ﷺ

Ibn Kathir reported:

> It is said that Umar ibn Saʿd ordered ten horsemen to trample Husayn with their horses' hooves until they had pressed him into the ground on the day of battle. He also ordered that his head be carried that same day to Ibn Ziyād, with Khawli ibn Yazīd al-Asbahi.

Al-Baladhuri reported:

> Umar ibn Saʿd called out to his companions: "Who will volunteer to ride over Husayn with

his horse?" Ten men volunteered, among them Ishaq ibn Haywa al-Hadrami, who was the one who stripped Husayn of his shirt and was later afflicted with leprosy. They trampled his back and chest with their horses.[119]



The Wife of Khawli, Nawār bint Malik,

Al-Tabari reported on the authority of al-Nawār bint Malik, who said:

> Khawli came with the head of Husayn and placed it under a basin in the courtyard, then entered the house and went to his bed. I said to him: "What is the news? What have you brought?" He said, "I have brought you wealth for a lifetime; the head of Husayn is with you in the house."

She said:

> I said to him: "Woe to you! People come back with gold and silver, and you come back with the head of the son of the Messenger of Allah ﷺ! By Allah, my head and your head will never share the same house again."

She said:

> "I rose from my bed and went out into the courtyard. He called for a woman from the

119 *Ansāb al-Ashraf* 1/423

Asad tribe and brought her to him, while I sat watching. By Allah, I continued seeing a light rising like a pillar from the sky down to the basin, and I saw white birds fluttering around it. When morning came, he took the head to Ubaydullah ibn Ziyād."[120]



The Last Martyr in the Camp of Imam al-Husayn ﷺ

Ibn al-Athir reported in *al-Kāmil*:

As for Suwayd ibn al-Muta', he had been struck down and had fallen among the dead, severely wounded. He heard them saying: "Husayn has been killed!" He found some strength, leapt up with a knife in his hand, his sword had been taken, and fought them with his knife for a while, then he was killed. He was killed by 'Azra ibn Baṭṭān al-Tha'labi and Zayd ibn Ruqād al-Janabi. He was the last of Husayn's companions to be killed.[121]



120 *Tārīkh al-Rusul wa'l-Muluk*

121 *Al-Kāmil fi al-Tārikh* 2/177

The Vision of Abdallah ibn Abbas at the Hour of Husayn's Martyrdom

Ibn Abd al-Barr recorded that Abdallah ibn Abbas, may Allah be pleased with them both, said:

> I saw the Prophet ﷺ in a midday dream, standing dishevelled and dusty, with a glass bottle in his hand containing blood. I said, "May my father and mother be your ransom, O Messenger of Allah, what is this?" He said, "This is the blood of Husayn. I have been collecting it since this morning." It was later found that Husayn had been killed on that very day.

And this line of poetry was said in the past, though its author is unknown:

> *Do you hope that a nation which killed Husayn will receive the intercession of his grandfather on the Day of Reckoning?*[122]



122 *Al-Isti'ab fi Ma'rifat al-Ashab* 1/395)

Ubaydullah ibn Ziyād and the Head of Imam al-Husayn ﷺ

It is recorded in Sahih al-Bukhari from the narration of Anas ibn Malik ﷺ, who said:

> The head of Husayn ibn Ali, peace be upon him,[123] was brought to Ubaydullah ibn Ziyād and placed in a basin. Ibn Ziyād began poking at it with a stick and said something about its handsomeness. Anas said: "He was the most resembling of them all to the Messenger of Allah ﷺ, and his hair was dyed."

Al-Shaybani recorded in *al-Āḥād wa'l-Mathānī*[124] on the authority of Anas ibn Malik ﷺ, who said:

> When Husayn ibn Ali was killed, his head was brought to Abdallah ibn Ziyād. He began poking at his front teeth with a stick and said, "What fine teeth he has." I said to myself, "I will make you regret this." I said: "I have seen the Messenger of Allah ﷺ kissing the very place where your stick is touching his mouth."

Al-Mizzi recorded that Anas ibn Malik ﷺ said:

> I was with Ubaydullah ibn Ziyād when the head of Husayn was brought in. He began prodding at his nose with a stick, saying: "I have never seen

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123 The use of "peace be upon him" in Sahih al-Bukhari for Husayn is clear evidence of the permissibility of using this phrase.

124 *Al-Āḥād wa al-Mathānī* no. 423

anything as beautiful as this." I said: "Know that he was the most resembling of all people to the Messenger of Allah ﷺ."[125]



The Number of Martyrs at Karbala

Ibn al-Athir reported in *al-Kāmil*:

The number of those killed from Husayn's companions was seventy-two men. Those killed from the army of Umar ibn Sa'd numbered eighty-eight, not counting the wounded. Umar prayed over them and buried them.[126]



The Heads of the Martyrs of Karbala are Brought to Ibn Ziyād

Ibn al-Athir reported in *al-Kāmil*:

When Husayn and those with him were martyred, their heads were carried to Ibn Ziyād. The tribe of Kinda brought thirteen heads, led by Qays ibn al-Ash'ath. The tribe of Hawazin brought twenty

125 *Tahdhib al-Kamāl* 6/400

126 *Al-Kāmil fi al-Tārikh* 2/178

heads, led by Shimr ibn Dhi'l-Jawshan. The tribe of Banu Tamim brought seventeen heads. Banu Asad brought six heads. The tribe of Madhij brought seven heads. The rest of the army brought seven heads. That amounts to seventy heads in total.[127]



The Burial Place of Imam al-Husayn ﷺ and His Companions

Ibn al-Athir reported:

> Husayn and his companions were buried by the people of al-Ghadiriyya from the tribe of Banu Asad, one day after they were martyred.



Al-Nawawi Explicitly States the Permissibility of Seeking Blessing at the Grave of Imam al-Husayn

Al-Nawawi said regarding the killing of Husayn ﷺ:

> He was killed, may Allah be pleased with him, on a Friday, though some say a Saturday, on the Day of ʿĀshūra in the year 61 AH, at Karbala in the land of Iraq. His grave is well known, visited and sought for blessing. The people grieved

127 *Al-Kāmil fi al-Tārikh* 2/182

deeply over him and composed many elegies in his memory ﷺ.



Umar ibn Sa'd Confesses His Crime

Al-Dhahabi reported:

> Umar ibn Sa'd came forward and said: "No man has ever returned to his family with worse than what I have returned with. I obeyed Ibn Ziyād, I disobeyed Allah, and I severed the ties of kinship."

Ibn al-Athir reported in *al-Kāmil*:

> After Umar ibn Sa'd returned from the killing of Husayn, Ibn Ziyād said to him: "O Umar, bring me the letter I wrote to you ordering the killing of Husayn."
>
> Umar said, "I carried out your order, and the letter was lost."
>
> Ibn Ziyād said, "You will bring it to me!"
>
> Umar said, "It is lost."
>
> Ibn Ziyād said, "You will bring it to me!"

Umar replied:

> "By Allah, I think you want to read it out to the elderly women of Quraysh in Medina as an excuse to them."

He said:

> "By Allah, I gave you sincere counsel regarding Husayn, counsel that had I given it to my own father Sa'd ibn Abi Waqqas, I would have fulfilled his right."

Uthman ibn Ziyād, the brother of Ubaydullah, then said:

> "By Allah, I wish that every man of Banu Ziyād had a nose ring until the Day of Judgement, rather than that Husayn had been killed!" And Ubaydullah ibn Ziyād did not deny or object to what he said.



'Umar ibn Sa'd Admits His Crime

Al-Dhahabi said:

> 'Umar ibn Sa'd came and said: "No man has returned to his family with something worse than what I have returned with. I obeyed Ibn Ziyād, disobeyed Allah, and severed the ties of kinship."



Chapter Five

THE HEAD OF HUSAYN رضي الله عنه IN DAMASCUS

The Captives of Karbala

Yazīd ibn Muʿāwiya ordered that the head of Imam Husayn رضي الله عنه, and those of the other martyrs of Karbala be brought to him. As previously mentioned, the total number of heads was seventy.



The Arrival of Imam al-Husayn's Head in Damascus

Ibn al-Athir reported:

> When the people of Kufa arrived in Syria with the head and entered the mosque of Damascus, Marwān ibn al-Hakam came to them and asked

what they had done. They told him, He stood and left them. Then his brother Yahya ibn al-Hakam came and asked them, and they repeated the account.

He said:

"You have been cut off from Muhammad ﷺ on the Day of Judgement. I will never join you in any matter again!"

Then he left them.

When they entered upon Yazīd, Yahya ibn Aktham said:

Heads lying beside al-Taff are closer in kinship
Than Ibn Ziyād, the lowly man of ignoble lineage.
Sumayya, her progeny are as numerous as pebbles,
While the family of the Chosen has no offspring today.



The Head of Imam al-Husayn ﷺ Before Yazīd

Al-Safadi reported:

The head of Husayn was brought to Yazīd and placed in a basin before him. He began poking at his front teeth with a stick in his hand, saying: "How fine were his teeth."

Zayd ibn Arqam[128] ﷺ said to him:

"Lift your stick, for many a time I saw the Messenger of Allah ﷺ kiss that very place."

Yazīd said, "You are an old man who has lost his mind."

Zayd rose and left, dragging his garment behind him.[129]

Ibn al-Athir reported in *al-Kāmil*:

Abu Burza al-Aslami[130] ﷺ said:

"You poke your stick at the teeth of Husayn? Your stick has touched the very place where I have seen the Messenger of Allah ﷺ kiss and press his lips. Know this, O Yazīd, on the Day of Judgement you will come with Ibn Ziyād as your intercessor, and Husayn will come with Muhammad as his intercessor.

He then rose and left.[131]



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128 The Companion Zayd ibn Arqam ﷺ, was from the Khazraj tribe. He witnessed the Battle of Siffin alongside Imam Ali, may Allah ennoble his face, and died in Kufa during the time of Mukhtar al-Thaqafi. See his biography in *al-Isāba* 2/589 and *al-Istiʿab* 2/535.

129 *Al-Wāfi bi'l-Wafayat* 4/263,

130 The Companion Abu Burza al-Aslami is well known by his kunya; his name was Nadla ibn Ubayd al-Aslami. See his biography in *al-Isāba* 6/433 and *al-Istiʿab* 4/1610.

131 *Al-Kāmil fi al-Tārikh* 2/180

Hind bint Abdallah Rebukes Yazīd

Al-Tabari reported:

Hind bint Abdallah ibn ʿĀmir ibn Kurayz, the wife of Yazīd ibn Muʿāwiya, heard what was happening. She covered herself with her garment and came out saying:

> "O Commander of the Faithful, is this the head of Husayn, son of Fatima, the daughter of the Messenger of Allah?"

He said:

> "Yes, so weep for him and mourn the son of the daughter of the Messenger of Allah ﷺ and the pure one of Quraysh. Ibn Ziyād was hasty with him and killed him, may Allah kill Ibn Ziyād!"



The Captives of Karbala

We will cover here the male survivors of the day of Karbala, followed by the captive women of the household of the Prophet ﷺ and those who loved them.



The Male Survivors

1) Imam Ali Zayn al-Abidin, Son of Husayn

Ibn Sa'd reported in *al-Tabaqāt*:

> Ali ibn Husayn was with his father at the age of twenty-three. He was ill and lying on his bed. When Husayn, peace be upon him, was killed, Shimr ibn Dhi'l-Jawshan said, "Kill this one too." A man from his companions said: "Glory be to Allah, shall we kill a young, sick man who did not fight?" Then Umar ibn Sa'd came and said: "Do not harm these women, nor this sick man."

Al-Dhahabi said in his biography of him:

> He was present on the day of the tragedy of Karbala at the age of twenty-three. He was feverish that day and did not fight, and no one harmed him.

Ibn Hajar al-Asqalani said:

> None remained from the household of Husayn except a young man who was ill and was with the women. Ubaydullah ordered him to be killed, but Zaynab bint Ali threw herself over him and said, 'He will not be killed until you kill me first.' So they left him.

He was mentioned by the compilers of the six major hadith collections. Ibn Hajar said in his biography of him: "Zayn al-Abidin was trustworthy, firmly reliable,

devout, a jurist, virtuous and well known." Al-Zuhri said: "I have never seen a man of Quraysh more virtuous than him." He died in the year 93 AH.

2) Al-Hasan ibn al-Hasan ibn Ali ibn Abi Ṭālib

Ibn Hibban reported:

> Al-Hasan ibn al-Hasan ibn Ali ibn Abi Ṭālib was severely wounded on that day to the point that they thought he had been killed. He survived thereafter.

He was among the narrators of the Sunna. His hadith was recorded by al-Nasa'i in his Sunan, and al-Dhahabi mentioned him in his book *al-Kāshif* among those who have narrations in the six major hadith collections. Ibn Hajar al-Asqalani said: "He died in the year 97 AH at the age of just over fifty."

3) Amr ibn al-Hasan ibn Ali ibn Abi Ṭālib

Ibn Hibbān reported: "His mother was a slave mother. ʿAmr ibn al-Hasan ibn Ali ibn Abi Ṭālib was also deemed too young on that day and was not killed on account of his young age."

Ibn Asākir said: "ʿAmr ibn al-Hasan ibn Ali ibn Abi Ṭālib ibn Abd al-Muttalib ibn Hāshim ibn Abd Manāf ibn Qusayy al-Hāshimi al-Hasani went out with his uncle Husayn ibn Ali to Iraq, and was among those who were brought to Damascus alongside Ali ibn Husayn."

4) Muhammad al-Bāqir ibn Ali ibn Husayn ibn Ali ibn Abi Ṭālib

Al-Dhahabi said:

> The master and imam, Abu Jaʿfar Muhammad ibn Ali ibn Husayn ibn Ali al-ʿAlawī al-Fāṭimi al-Madani, the son of Zayn al-Abidin was born in the year 56 AH. He combined knowledge, action, nobility, honour, trustworthiness and composure, and was worthy of the caliphate. He is one of the twelve imams whom the Imami Shia venerate. Abu Jaʿfar was a mujtahid imam, devoted to the recitation of the Book of Allah, and of great standing. His mother was Umm Abdallah, the daughter of al-Hasan ibn Ali. Abu Jaʿfar died in the year 114 AH in Medina.



The Women of the Household

1) The Sister of the Martyr, Zaynab bint Ali (The Noble Lady of Banu Ḥāshim)

Ibn Saʿd said in her biography:

> Zaynab bint Ali ibn Abi Ṭālib ibn Abd al-Muttalib ibn Ḥāshim ibn Abd Manāf ibn Qusayy. Her mother was Fāṭima, the daughter of the Messenger of Allah ﷺ. She was married to Abdallah ibn Jaʿfar ibn Abi Ṭālib ibn Abd al-Muttalib, and bore him

Ali, Awn al-Akbar, Abbas, Muhammad, and Umm Kulthum.

Ibn Hajar al-Asqalani said in her biography:

> Zaynab bint Ali ibn Abi Ṭālib ibn Abd al-Muttalib al-Hāshimiyya, the granddaughter of the Messenger of Allah ﷺ, her mother was Fatima al-Zahra. Ibn al-Athīr said she was born during the lifetime of the Prophet ﷺ. She was a woman of sound mind, intelligence and good strength of character. Her father married her to his nephew Abdallah ibn Ja'far, and she bore him children. She was with her brother when he was killed and was taken to Damascus, where she appeared before Yazīd ibn Mu'āwiya. Her words to Yazīd when a Syrian man requested her sister Fāṭima are well known, which demonstrates her remarkable intelligence and courage.[132]

2) The Sister of the Martyr, Fātima bint Ali ibn Abi Ṭālib

Al-Safadi reported:

> Fāṭima bint Ali said to her brother Husayn: "By Allah, I will never ask about you from travellers, so I will go out with you." She went out with him and witnessed his killing. She used to visit his grave regularly, staying to mourn him, with a

132 *Al-Isāba* no. 6847, *Asad al-Ghaba* 3/361,

> copy of the Qur'an around her neck, weeping for him until she lost her sight.

Ibn Sa'd said:

> Fatima bint Ali ibn Abi Ṭālib ibn Abd al-Muttalib ibn Hāshim ibn Abd Manaf, her mother was a slave mother. She was married to Muhammad ibn Abi Sa'id ibn Aqil and she bore him Humayda bint Muhammad. After him, Sa'id ibn al-Aswad ibn Abi al-Buhtari married her.

She has narrations recorded by al-Nasā'i and is mentioned in *al-Kāshif* among those who have narrations in the six major hadith collections. She died in Medina in the year 117 AH, at the age of eighty.[133]

The Story of Fātima bint Ali Before Yazīd ibn Mu'āwiya

Ibn al-Athīr reported, while describing the entry of the captives of Karbala before Yazīd:

> A man from the people of Syria stood up and said, "Give me this one," meaning Fāṭima. She grabbed hold of her sister Zaynab's garment, who was older than her.

Zaynab said:

> "You have lied and shown your baseness, she is not yours to ask for, nor his to give."

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133 *Al-Kāshif* 2/515, and *Taqrib al-Tahdhib* p. 751

Yazīd became angry and said:

"By Allah, you have lied. She is mine to give, and if I wished to do it, I would."

Zaynab said:

"No, by Allah, Allah has not given you that right, unless you leave our religion and follow another faith."

Yazīd flew into a rage and said:

"Is it me you say this to? It was your father and your brother who left the religion!"

Zaynab said:

"By the religion of Allah, the religion of my father and my brother and my grandfather, you were guided, you and your father and your grandfather."

He said: "You lie, O enemy of Allah!"

She said:

"You are a ruler who insults unjustly and overpowers with your authority."

He fell silent in shame.[134]

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134 *Al-Kāmil fi al-Tārikh* 2/180

3) The Wife of the Martyr Husayn, Rabāb bint Imru' ul-Qays

Ibn Asakir reported:

> Rabāb bint Imru' ul-Qays ibn ʿAdi ibn Aws ibn Jābir ibn Kaʿb ibn ʿAlim ibn Habl ibn ʿAbdallah ibn Kināna al-Kalbiyya, the wife of Husayn ibn Ali ibn Abi Ṭālib, peace be upon him, and the mother of his daughter Sukayna. She was among those of Husayn's household who were brought to Damascus after his martyrdom to appear before Yazīd. She is the one about whom Husayn, peace be upon him, said:
>
> *By your life, I love a house*
> *In which Sukayna and Rabāb reside.*
> *I love them both and spend all my wealth on them,*
> *And no blame will I accept from any reproacher.*

She is also the one who stayed at the grave of Husayn, peace be upon him, for a full year, then said:

> *Until a year passes, then peace be upon you both,*
> *and whoever weeps for a full year has excused himself.*[135]

Al-Safadi said: "Rabāb was among the most virtuous, beautiful and finest of women. After the martyrdom of Husayn she received proposals for marriage and she said: 'I could never take a father-in-law after the Messenger of Allah ﷺ.'"

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135 *Tārikh Dimashq* 69/119

She composed the following elegy for Husayn in the Basīt metre:[136]

Indeed, the one who was a light by which
illumination was sought lies slain at Karbala,
unburied.

O grandson of the Prophet, may Allah reward you
well on our behalf, and may your Scales be safe
from loss.
You were for me a mighty mountain to which I
took refuge, and you accompanied us with kinship
and faith.

Who will now care for the orphans and the needy,
who will provide and shelter every destitute
soul?[137]

4) The Wife of the Martyr Husayn, Layla bint Abi Murra ibn Urwa ibn Mas'ud al-Thaqafiyya

She was the mother of Ali al-Akbar ibn Husayn, the first martyr from the household of the Prophet ﷺ on the day of Karbala.[138]

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136 One of the classical Arabic poetic metres, known for its flowing and stately rhythm, is commonly used in elegies.

137 *Al-Wafi bi al-Wafayat* 4/442,

138 *Maqatil al-Talibiyyin* 1/21

5) The Wife of the Martyr Husayn, Umm Ishāq bint Talha ibn Ubaydillah

Ibn Qutayba said:

> Umm Ishāq bint Talha, she was previously married to al-Hasan ibn Ali, and bore him Talha ibn al-Hasan, who died young. She was then married to Husayn ibn Ali and bore him Fāṭima bint Husayn.[139]

6) The Eldest Daughter of the Martyr, Fātima bint al-Husayn

Al-Zirkili said:

> She was born in the year 40 AH. Her mother was al-Rabāb bint Imru' ul-Qays. Some historians are of the view that she was not present at Karbala with her father, as she was ill in Medina at the home of Umm Salama, the wife of the Messenger ﷺ.
>
> She was married to her cousin, al-Hasan ibn al-Hasan ibn Ali, and bore him al-Hasan ibn al-Hasan ibn al-Hasan and his two brothers, Abdallah and Ibrahim. After he died, she married Abdallah ibn ʿAmr ibn Uthman ibn Affan and bore him Muhammad. When that husband also died, she refused to remarry until she passed away in the year 110 AH.
>
> She has narrations of the pure Sunna, and Ibn Hajar al-Asqalani mentioned her saying: "Fāṭima

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139 *Kitab al-Maʿārif* p. 53

bint Husayn al-Hāshimiyya al-Madaniyya, the wife of al-Hasan ibn al-Hasan ibn Ali, the trustworthy. She died after the year one hundred, having reached an advanced age."

7) The Daughter of the Martyr, Sukayna bint Husayn

Ibn Hajar al-Asqalani said:

Sukayna bint Husayn ibn Ali, it is said that her name was Amina. Ibn Saʿd mentioned her in *al-Tabaqat* in six lines, listing those who married her, without addressing her presence at the event of Karbala at all.

Al-Zirkili said:

Sukayna bint Husayn ibn Ali ibn Abi Ṭālib, a noble, generous poetess, one of the most beautiful and finest-spirited of women. She was the leading lady of her time. She would sit with the most distinguished men of Quraysh and gather poets around her, they would sit where she could see them but they could not see her, and she would listen to their poetry, compare them, debate with them and reward them.

She once visited the caliph Hisham and asked him for his turban, his cloak and his belt, and he gave them all to her. One of her contemporaries said: "I came to her door to find Jarir, al-Farazdaq, Jamil and Kathir already there, she ordered a thousand dirhams to be given to each of them."

She was married to Musʿab ibn al-Zubayr, who was killed. She then married Abdallah ibn Abdallah, who died. She then married Zayd ibn Amr ibn Uthman ibn Affan, but Sulayman ibn Abd al-Malik ordered him to divorce her, out of superstition over the deaths of her husbands, and he did so. Her accounts are many. She lived and died in Medina.

Sayyida Sukayna also has blessed hadith narrations, to the point that Ibn Hibban said in his book *al-Thiqat*:[140] "Sukayna bint Husayn ibn Ali ibn Abi Ṭālib died in Medina in the year 117 AH. She narrated from the members of her household, and the people of Kufa narrated from her."

8) Ruqayya bint Imam Ali ibn Abi Ṭālib

She was the wife of Muslim ibn Aqil, who was martyred in Kufa, and the mother of Abdallah ibn Muslim ibn Aqil, who was martyred at Karbala.[141]

9) Khadija bint Imam Ali ibn Abi Ṭālib

She was the wife of Abd al-Rahman ibn Aqil ibn Abi Ṭālib, who was martyred at Karbala.[142]

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140 *Al-Thiqat by Ibn Hibban* 4/352

141 *Maqatil al-Talibiyyin* p. 25

142 *Maqtal Ali ibn Abi Talib* by Abu al-Dunya p. 25

10) Umm ul-Banin, Fātima bint Hizām ibn Khalid ibn Rabī'a al-Kilābiyya

She was the wife of Imam Ali, may Allah ennoble his face, and the mother of the four brothers who were all martyred together at Karbala: Abbas, Abdallah, Uthman and Ja'far.

11) Fātima bint al-Hasan ibn Ali ibn Abi Ṭālib

She was the wife of Ali Zayn al-Abidin, and the mother of Muhammad al-Baqir, who was four years old on the day of Karbala.[143]

12) Humayda bint Muslim ibn Aqil

She was the daughter of Muslim ibn Aqil, the envoy of Husayn to Kufa, and her mother was Ruqayya bint Imam Ali ibn Abi Ṭālib. Humayda was the sister of the martyr Abdallah ibn Muslim ibn Aqil, who was martyred at Karbala.

13) The Daughter of Sulayl ibn Abdallah al-Bajali

She was the sister of Jarīr ibn Abdallah al-Bajali, and the wife of Imam al-Hasan ibn Ali, and the mother of his

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143 Muhammad al-Baqir died in Medina in the year 114 AH at the age of 58, placing his birth at around 56 AH, and the event of Karbala occurred in 61 AH.

son Abdallah ibn al-Hasan ibn Ali, who was martyred at Karbala.[144]

14) Ramla

She was the wife of Imam al-Hasan ibn Ali ibn Abi Ṭālib, and the mother of his son Qāsim ibn al-Hasan ibn Ali, who was martyred at Karbala.



144 *Maqatil al-Talibiyyin* p. 24.

Chapter Six:

BIOGRAPHIES OF SELECTED MARTYRS OF KARBALA

One who reads the well-known books of history and biography will not find adequate or comprehensive biographies of the martyrs who were killed alongside Husayn ﷺ. At most, they receive only a brief passing mention, while those who fought against Husayn are often given far more extensive coverage. This may be attributed to the political circumstances that our Islamic nation passed through. I offer this as an apology to the noble reader who is eager to learn about those heroes who gave their lives in sacrifice for the truth that the household of the Prophet ﷺ stood upon, may Allah's pleasure be upon them all.

Whether those martyrs were from the household of the Prophet ﷺ or from those who loved them, they all

gave their pure souls in support of the truth to which Imam Husayn ﷺ called. They did not fear the brutal enemy that swarmed against them in a deeply unequal battle. And those heroic men were only killed after they themselves had killed many of their enemies.



The Number Killed from the Army of Umar ibn Sa'd

Al-Dhahabi said: "Eighty-eight men were killed from the army of Umar ibn Sa'd."

And among those whose names have been mentioned are:

1. Yazīd ibn Sufyan al-Tamīmi — killed by Hurr ibn Yazīd al-Riyāhī.
2. Muzāhim ibn Hurayth — killed by Nafi' ibn Hilāl, though other accounts differ.
3. Abu Azza al-Dabbabi.



The Most Notable Martyrs of Karbala Among the Lovers of the Household of the Prophet ﷺ

We begin with the companions who were martyred on the day of Karbala, and they were four:

1) The Companion Anas ibn al-Hārith ﷺ

Ibn Abd al-Barr mentioned him in *al-Istiʿāb fi Maʿrifat il-Ashāb*, saying: "Anas ibn al-Hārith Sulaym, the father of Ashʿath ibn Sulaym, narrated from him on the authority of the Prophet ﷺ regarding the martyrdom of Husayn. He was killed alongside Husayn, may Allah be pleased with them both." See also his biography in *al-Isāba fi Tamyīz al-Sahaba* by Ibn Hajar al-Asqalani.

Ibn al-Athīr said in *Asad ul-Ghāba fi Ḥayāt al-Sahāba*: "He heard the Prophet ﷺ say: 'This son of mine will be killed in one of the lands of Iraq and whoever reaches him, let him support him and he will be killed alongside Husayn ﷺ.'"[145]

Al-Bukhari said in *al-Tārikh*: "Anas ibn al-Hārith was killed alongside Husayn ibn Ali. He heard from the Prophet ﷺ."[146]

Ibn Abi Hātim said, "Anas ibn al-Hārith was a Companion. He was killed alongside Husayn ibn Ali, peace be upon him. I heard my father say this."[147]

2) The Companion Ḥabib ibn Muẓāhir al-Faqʿasī[148] ﷺ

Ibn Hajar al-Asqalani said:

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145 *Asad al-Ghāba* 1/77

146 *Al-Tārikh al-Kabīr* 2/30

147 *Al-Jarh wa al-Taʿdil* 2/287

148 Ibn al-Jazari explained that "*al-Faqʿasī*" is pronounced with a fatha on the *fa*, *sukun* on the *qaf*, *fatha* on the *ayn*, and ends with an unpointed

Habib ibn Mudhāhir ibn Ri'āb ibn al-Ashtar ibn Jahwān ibn Faqʿasī al-Kindi had reached the time of the Prophet ﷺ, and he lived to an advanced age until he was killed alongside al-Ḥusayn ibn ʿAlī.

Al-Tabari said:

When Habib ibn Mudhāhir was killed, that weighed heavily upon Husayn, and he said at that moment: 'I consider myself and the protectors of my companions as a sacrifice.'

Hurr recited a war chant saying:

I have sworn that I will not withdraw until I am killed,
And today I will not be struck except while advancing.
I strike them with the sword, a decisive strike,
Not shrinking from them nor showing weakness.[149]

3) The Companion Abd al-Rahman ibn Abd Rabb al-Ansari ؓ

Ibn al-Athir reported:

When the enemy drew close to Husayn, he ordered a tent to be set up for him. He then ordered musk

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sin, attributed to Faqʿas ibn al-Harith ibn Thaʿlaba ibn Dawdan ibn Asad ibn Khuzayma.

149 *Tārikh al-Rusul wa al-Muluk* 3/280,

> to be dissolved in a large bowl, entered the tent, and applied the purification paste.[150] Abd al-Rahman ibn Abd Rabb and Burayr ibn Hudayr al-Hamdani stood at the entrance of the tent, each competing to be the one to apply it after him.
>
> Burayr began joking with Abd al-Rahman, who said to him, "By Allah, this is not a time for jest."

Burayr said:

> "By Allah, my people have always known that I never loved idle talk, neither as a young man nor in middle age. But I am rejoicing at what we are about to meet. By Allah, nothing stands between us and the dark-eyed maidens of Paradise except for these men falling upon us with their swords."[151]

Abd al-Rahman ibn Abd Rabb al-Ansari, ﷺ, was among the noble Companions. His biography is recorded in *Asad al-Ghāba*, and Ibn Hajar al-Asqalani mentioned him in *al-Isāba fi Tamyiz al-Sahaba*.

4) The Companion ʿAmmār ibn Abi Salama ﷺ

Ibn Hajar al-Asqalani said:

> ʿAmmār ibn Abi Salama ibn ʿAbdallah ibn ʿImran ibn Ra's ibn Dālān al-Hamdani; al-Dālānī had the distinction of being a Companion. He had

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150 Here, the context may be that Imam Husayn was attending to his grooming and spiritual preparation as one would before prayer, composing himself with dignity in the face of what was to come.

151 *Al-Kāmil fi al-Tārikh* 2/170

witnessed the campaigns alongside ʿAli and was killed with Husayn ibn ʿAli at al-Taff, as mentioned by Ibn al-Kalbi."

Al-Hamdani said: "ʿAmmār ibn Abi Salama ibn ʿAbdallah ibn ʿUrar witnessed the battles with ʿAli and was killed with his son Husayn, peace be upon them both."

Al-Zirikli said: "ʿAmmār ibn Abi Salama was among the companions of ʿAli, and he was killed with Husayn."

5) Muslim ibn ʿAwsaja al-Asadi

Al-Zirkili said:

Muslim ibn Awsaja al-Asadi, one of the heroes of the Arabs in the early days of Islam. He witnessed the day of Azerbaijan and other days of the conquests. He was with Husayn ibn Ali on his journey to Kufa and was killed while fighting in his defence.

Among his most memorable words was when Imam Husayn said to his companions: "The people are only seeking me, and they have found me. I believe the letters sent to me were nothing but a trap and a means of gaining favour with the son of Muʿāwiya through me."

They said: "Cursed be any life after you."

> Muslim ibn Awsaja al-Asadi said: "Should we abandon you and not fulfil our duty before Allah regarding your right? No, by Allah, not until I have broken my spear in their chests and struck them with my sword for as long as the hilt remains in my hand. And even if I had no weapon, I would throw stones at them in your defence."
>
> Sa'id ibn Abdillah al-Hanafi said something similar.

6) Burayr ibn Khudayr al-Hamdāni

Al-Daraqutni said: "Burayr ibn Khudayr is among those who were killed alongside Husayn ibn Ali, peace be upon him."

Ibn Makula said: "Burayr ibn Khudayr al-Hamdani was killed alongside Husayn ibn Ali, may Allah be pleased with them both."

Ibn Nasir al-Din said: "Burayr ibn Khudayr was killed alongside Husayn, peace be upon him."

Burayr was a well-known poet, and his biography appears in the encyclopaedia of poets, where it is said of him:

> An Islamic poet from Hamdan, among the followers of Ali ibn Abi Ṭālib ﷺ. He supported Husayn, went out with him demanding his right to the caliphate, and rose against the Umayyads.

> He was killed defending him at the Battle of Karbala.

He was killed one of the companions of Ubaydullah ibn Ziyād named Bujayr ibn Aws al-Dabbi.

7) Zuhayr ibn al-Qayn al-Bajali

Ibn al-Athir reported:

> Zuhayr ibn al-Qayn al-Bajali had performed the Hajj and was a supporter of Uthman. When they set out, the road brought them together again. Zuhayr had been travelling alongside Husayn from Mecca but not camping with him. One day Husayn sent for him, and it weighed heavily upon him, but he went reluctantly. When he returned from Husayn's presence, he moved his belongings to join Husayn's camp. He then said to his companions: "Whoever among you wishes to follow me may do so. As for the rest, we once went on a campaign, and Allah granted us spoils, and we rejoiced. Salman al-Fārsi was with us and said: 'When you meet the master of the youth of the people of Muhammad, be even more joyful at fighting alongside him than you were at the spoils you gained today.' As for me, I entrust you to Allah!'

He then divorced his wife and said to her: "Return to your family, I do not wish for any harm to come to you on my account." He then stayed with Husayn until he was killed alongside him.

Ibn Kathir said that Zuhayr ibn al-Qayn fought with great intensity before Husayn. Some of his companions were struck down by arrows until they fell before Husayn. Zuhayr recited a war chant saying:

I am Zuhayr, and I am the son of al-Qayn.
I drive you back with the sword in defence of Husayn.

He then began striking Husayn on the shoulder, saying:

Advance forward, may you be guided,
O guide to guidance.

Today, you follow in the path of your grandfather, the Prophet,

Al-Hasan, and al-Murtada Ali,
And the one with two wings,

And the living Lion of Allah, the martyr.

Kathīr ibn Abdallah al-Shaʿbi and Muhajir ibn Aws then charged at him and killed him.

Al-Tabari reported that Zuhayr ibn al-Qayn said: "By Allah, I wish I could be killed, then brought back to life, then killed again, a thousand deaths like that, if Allah would ward off the killing from you and from these

young men of your household through each of those deaths."

Zuhayr ibn al-Qayn's Care for His Wife

Al-Tabari reported:

> The wife of Zuhayr ibn al-Qayn, said to her husband: "The son of the Messenger of Allah sends for you and you do not go to him? Glory be to Allah! Go to him and hear what he has to say." She then withdrew.
>
> She said, "Zuhayr went to him, and it was not long before he came back radiant, his face lit up with joy. He ordered his tent, baggage and belongings to be brought forward and carried to Husayn." He then said to his wife, "You are divorced. Return to your family, I do not wish for any harm to come to you on my account."

8) Hurr ibn Yazīd al-Tamimi al-Yarbū'i

Al-Zirkili said:

> Hurr ibn Yazīd al-Tamimi al-Yarbū'i was a commander and a noble of Tamim. Husayn ibn Numayr al-Tamimi sent him with a thousand horsemen from Qadisiyya to intercept Husayn ﷺ on his way to Kufa, and he met him there. When the Kufan cavalry advanced, intending to kill Husayn and his companions, Hurr refused to be among them and turned back to Husayn. He

fought before him with remarkable ferocity until he was killed.

Al-Baladhuri reported:

When Hurr came over to Husayn, Husayn said to him: "By Allah, you are truly free, in this world and the next."

About Hurr ibn Yazīd, a poet said:

What a fine free man is Hurr of Banu Riyah,
Free and noble where the spears cross and clash.

Al-Baladhuri also reported that Hurr ibn Yazīd fought reciting:

I strike at their flanks with the sword,
In defence of the best one who ever camped at
Mina and al-Khayf.

Ibn Kathir said:

When they hamstrung Hurr's horse, he dismounted with his sword in hand like a lion, saying:

Even if you hamstring my horse,
I am the son of Hurr,
Braver than a thick-maned roaring lion.
And I am not one to shy away when the battle turns,
But I am one who stands firm and does not flee.

9) Nafiʿ ibn Hilāl al-Murādi al-Bajali

Al-Zirkili said:

> Nāfiʿ ibn Hilal al-Bajali was one of the Arab nobles and brave men. He was present in the battle on the side of Husayn and fought in front of him. He had written his name on his arrows, which were poisoned, and continued shooting and striking until both his arms were broken. He was taken prisoner and killed by Shimr ibn Dhi'l-Jawshan.
>
> Al-Baladhuri reported: "Nafiʿ ibn Hilāl had marked his arrows, that is, he had distinguished them, and would shoot them saying:
>
> *I shoot with them, their notches marked with my name, For the soul gains nothing from hesitation and fear.*

He killed twelve men from the army of Umar ibn Saʿd. Then his arm was broken and he was taken prisoner. Shimr struck off his head.

10) Sulayman, the Freed Slave of al-Hasan

11) Munja, the Freed Slave of al-Husayn

12) Abdallah ibn Buqtur ﷺ

Al-Tabari and Ibn al-Athir reported:

> Among the freed slaves who were killed was Sulayman, the freed slave of al-Hasan, killed by Sulayman ibn Awf al-Hadrami. Munja, the freed slave of Husayn, was also killed. And Abdallah ibn Buqtur, the milk-brother of Husayn, was killed.

Ibn Hibban said:

> Abdallah ibn Buqtur, the milk-brother of Husayn ibn Ali ibn Abi Ṭālib, was seized on that day. It is also said that he was taken to Kufa and thrown from the top of the palace, or that he was shackled and his leg broke, whereupon a man from the people of Kufa came and struck off his head.

Ibn Kathir said:

> "Among those killed with Husayn at Karbala was his milk-brother Abdallah ibn Buqtur. It has also been said that he was killed before that, having been sent by Husayn carrying a letter to the people of Kufa, he was seized and brought to Ibn Ziyād who killed him."

Ibn Hajar al-Asqalani said:

> Abdallah ibn Buqtur, Abu Jaʿfar al-Tabari mentioned that he was killed alongside Husayn ibn Ali at Karbala, and that he was his milk-brother.

13) Yazīd ibn Husayn al-Hamdani

14) Amr ibn Qarẓa al-Ansari

Al-Iṣāmī said:

> Yazīd ibn Husayn, one of Husayn's companions, stepped out to fight Yazīd ibn Maqil in single combat and was killed by another man instead. Then Amr ibn Qarẓa al-Ansari stepped out and fought until he was killed.[152]

Al-Baladhuri reported: "ʿAmr ibn Qarẓa ibn Kaʿb al-Ansari went out to fight in defence of Husayn, reciting:

> *The battalion of the Ansar has come to know,*
> *That I will defend the sanctuary with force,*
> *I strike without lowering my head in humiliation,*
> *Giving my soul and my home in defence of Husayn.*

He fought until he was killed."

15) Suwayd ibn ʿAmr ibn Abi'l-Muṭāʿ

Ibn al-Kalbi said: "Among them was Suwayd ibn Amr ibn Abi al-Muṭāʿ, who was killed alongside Husayn ibn Ali, peace be upon him, at al-Taff. He is the one who said: 'I am Suwayd and my father is al-Muṭāʿ.'"[153]

Al-Baladhuri said:

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152 *Simt al-Nujum al-ʿAwāli* 2/80

153 *Nasab Maʿad wa al-Yaman al-Kabir* p. 82

Suwayd ibn ʿAmr ibn Abi'l-Muṭāʿ had been struck down and severely wounded. He heard someone calling out: "Husayn has been killed!" He rose with a knife he had with him and fought with it until he was killed by Azra ibn Battān al-Taghlabi and Zayd ibn Ruqād al-Janabi. He was the last to be killed.[154]

16) ʿĀbis ibn Abi Shabīb al-Shākiri

17) Shawdhab, the Freed Slave of Shākir

Al-Tabari reported:

ʿĀbis ibn Abi Shabīb al-Shākiri came with Shawdhab, the freed slave of Shākir. ʿĀbis said to him: "O Shawdhab, what is your heart telling you to do?"

Shawdhab said:

"What shall I do? I will fight alongside you in defence of the son of the daughter of the Messenger of Allah ﷺ until I am killed."

ʿĀbis said:

"That is what I expected of you. Then go forward before Abu Abdallah so that he may count you among his companions as he has counted others, and so that I, too, may count you. For if there were anyone at this moment whom I loved more than

154 *Ansāb al-Ashraf* 1/423

you, I would have wished for them to go forward before me so that I could count them. This is a day on which we must seek reward through everything we are capable of, for after today, there are no more deeds, only the Reckoning."

Shawdhab went forward, greeted Husayn with salutations, then went and fought until he was killed.

ʿĀbis ibn Abi Shabīb then said:

"O Abu Abdallah, I swear by Allah, tonight there is no one on earth, near or far, more dear or beloved to me than you on the face of this earth. If I possessed anything more precious than my own life and blood to shield you from this oppression and killing, I would surely do so. Peace be upon you, O Abu Abdallah. I call Allah to witness that I am upon your guidance and the guidance of your father."

He then walked towards them with his sword drawn, bearing a wound on his forehead.

Abu Mikhnaf said, narrating from Numayr ibn Waʿla, from a man of Banu Abd of Hamdan named Rabīʿ ibn Tamim, who witnessed that day:

When I saw him approaching, I recognised him. I had seen him in battle before, and he was the bravest of men. I called out: 'O people, this is the black lion! This is the son of Abi Shabīb, let none of you go out to face him!'

He began calling out: 'Is there a man to face a man!'

Umar ibn Sa'd said: 'Pelt him with stones.'

He was pelted with stones from every direction. When he saw this, he threw off his armour and helmet, then charged at the people. By Allah, I saw him drive back more than two hundred men. Then they closed in on him from every side and killed him.

I saw his head being passed between several men, each saying, 'I killed him,' and another saying, 'I killed him.' They came to Umar ibn Sa'd, who said: 'Do not dispute over this, he was not killed by a single spear.' And with that, he settled the argument between them.[155]

18) Hayyān ibn al-Hārith al-Azdi

Al-Kalbi said, while speaking about the tribe of Azd: "Among them was Hayyān ibn al-Hārith, who was killed alongside Husayn ibn Ali, peace be upon him, at al-Taff."[156]

19) Jawn, the Freed Slave of Abu Dharr al-Ghifari

Al-Asbahani reported, on the authority of Ali ibn Husayn, who said:

"By Allah, I was sitting with my father that night, and I was ill while he was tending to his arrows.

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155 *Tārikh al-Rusul wa al-Muluk* 3/281

156 *Nasab Ma'add wa al-Yaman* p. 76,

Before him sat Jawn, the freed slave of Abu Dharr al-Ghifari, when Husayn began reciting:

O Time, how base you are as a companion,
How many at the break of dawn and the close of evening Are companions and noble ones you have slain,
And Time is never satisfied with a substitute,
And the matter in all of this is with the Majestic One."[157]

20) Burd ibn Ziyād

21) Yahya ibn Mubashshir

Al-Baladhuri said:

Among them was Burd ibn Ziyād, who stood firm alongside Husayn ibn Ali, peace be upon them both, and alongside Hurr ibn Yazīd until he was killed. Among them was also Yahya ibn Mubashshir, who was also killed.

Abu al-Saffāh then said:

May the Lord, the Sovereign King
And the interceder whose intercession is accepted
Send His blessings upon Yahya and his followers.[158]

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157 *Maqatil al-Talibiyyin* p. 32

158 *Ansāb al-Ashraf* 4/125

22) Al-Hajjāj ibn Masruq

23) Majmaʿ ibn Abdallah ibn Majmaʿ

24) Abd al-Aʿla ibn Zayd ibn al-Shujāʾ al-Kalbi

25) Abdallah and Abd al-Rahman, the Sons of Azra al-Ghifari

Al-Baladhuri reported:

> Also killed alongside Husayn was Hajjāj ibn Masruq ibn Mālik ibn Kathif ibn Utba ibn al-Kalaᶜ al-Juᶜfi. Also killed was Majmaᶜ ibn Abdallah ibn Majmaᶜ from ᶜĀʾidhillah ibn Saᶜd al-ᶜAshīra. Also killed with him was Abd al-Aᶜla ibn Zayd ibn al-Shujāᶜ al-Kalbi.

Al-Tabari reported:

> When Husayn's companions saw that the enemy had overwhelmed them in numbers and that they could no longer protect Husayn or even themselves, they competed with one another to die before him. Abdallah and Abd al-Rahman, the sons of Azra al-Ghifari, came to him and said: 'O Abu Abdallah, peace be upon you. The enemy has closed in around you, and we wish to be killed before you, to defend you and ward off harm from you.'

He said: 'Welcome to you both, come close to me.' They drew close and fought near him, one of them reciting:

Abdallah and Abd al-Rahman, the sons of Azra al-Ghifari.
The Banu Ghifar have truly come to know,
And Khindif after the sons of Nizar,
We will strike al-Nadr ibn Maʿshar the wicked,
With every sharp and gleaming sword,
O people, defend the sons of the free,
With the Mashrafi swords and piercing spears.[159]

Ibn Hajar al-Asqalani said: "Abdallah ibn Majmaʿ ibn Malik ibn Iyās ibn Abd Manah ibn Saʿd had the distinction of being a Companion. His son Majmaʿ was with Husayn ibn Ali at al-Taff and was killed there. This was mentioned by Ibn al-Kalbi."[160]

26) Abu Thumāma al-Sa'idi al-Hamdāni

Ibn Hazm said: "Among them was Abu Thumāma al-Saʿidi. His name was Ziyād ibn ʿAmr ibn Urayb ibn Hanẓala ibn Dārim ibn Abdallah al-Saʿidi. He was killed alongside Husayn ﷺ."[161]

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159 *Tārikh al-Tabari* 3/328

160 *Al-Isāba* 5/98

161 *Jumhurat Ansāb al-Arab* 2/395,

Al-Baladhuri said: "Ziyād ibn Amr ibn Urayb al-Saʿidi from Hamdan was killed alongside Husayn. He was known by the kunya Abu Thumāma."[162]

27) ʿĀmir ibn Muslim ibn Qays

Ibn al-Jazari said: "ʿĀmir ibn Muslim ibn Qays ibn Salama was killed alongside Husayn ibn Ali, peace be upon them both."[163]

28) Abu al-Shaʿthā' Yazīd ibn Ziyād

Al-Baladhuri reported: "Abu al-Shaʿthā' Yazīd ibn Ziyād ibn al-Muhassir ibn al-Nuʿman al-Kindi stood before Husayn and shot eight arrows, five of which found their mark and killed five men. He recited:

> *I am Yazīd and my father is Muhassir,*
> *Braver than a lion in a thicket's lair,*
> *O Lord, I am a supporter of Husayn,*
> *And one who has abandoned and left the son of Saʿd.*

Abu al-Shaʿthā' had originally gone out with the army of Umar ibn Saʿd, but when they rejected Husayn's requests and refused to fulfil them, he crossed over to Husayn and fought until he was killed."[164]

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162 *Ansāb al-Ashraf* 1/422

163 *Al-Lubab fi Tahdhib al-Ansāb* 2/359

164 *Ansāb al-Ashraf* 1/422

29) Badr ibn al-Mughaffal ibn Ja'wana al-Ju'fi

Al-Baladhuri reported: "Badr ibn al-Mughaffal ibn Jaʿwana ibn Abdallah ibn Hatīt ibn Utba ibn al-Kalaʿ al-Juʿfi fought reciting:

> *I am the son of Juʿfi and my father is al-Kalaʿ,*
> *And in my right hand is a sharp and gleaming*
> *blade, And Māzin Thaʿlaba shining bright.*

He was killed."[165]

30) Jiyād ibn al-Hārith al-Salmani al-Murādī

31) Sawwār ibn Abi Khumayr al-Hamdāni

32) Sayf ibn al-Hārith ibn Sarīʿ al-Jābiri al-Hamdāni

33) Mālik ibn Abdallah ibn Sarīʿ al-Jābiri al-Hamdānī

Al-Baladhuri reported: "Also fighting alongside Husayn was Jiyād ibn al-Harith al-Salmāni from Murad, he was killed. Also killed with him was Sawwār ibn Abi Khumayr, one of the Banu Fahm al-Jabiri from Hamdan, he was wounded and died from his wounds. Also killed were Sayf ibn al-Hārith ibn Sarīʿ al-Hamdani and Malik ibn Abdallah ibn Sarīʿ, who was his cousin and his brother through their mother."[166]

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165 Ibid

166 Ibid

Al-Sahāri said: "Among the Banu Qābis was Sayf ibn al-Hārith ibn Sarīʿ, who was killed alongside Husayn ibn Ali, he and his brother through their mother Malik ibn Abdallah ibn Sarīʿ."[167]

Al-Hamdani said: "Among them were Sayf ibn al-Hārith ibn Sarīʿ and Mālik ibn Abdallah ibn Sarīʿ, who were both killed alongside Husayn, peace be upon him. They were cousins and brothers through their mother."[168]

34) Abdallah ibn Umayr al-Kalbi

35) Umm Wahb, the Wife of Abdallah ibn Umayr al-Kalbi

Al-Baladhuri reported: "Abdallah ibn Umayr al-Kalbi was killed. His wife sat weeping at his head. Shimr ordered a servant boy of his named Rustam to strike her head with a tent pole until he crushed it, and she died on the spot."[169]

36) Saʿid ibn Abdallah al-Hanafi

Al-Baladhuri reported: "When the time of prayer arrived, Husayn led his companions in the prayer of fear. When they finished, the enemy charged at them, and they fought fiercely after Ẓuhr. When the enemy reached Husayn, Saʿid ibn Abdallah al-Hanafi stepped

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167 *Al-Ansāb* by al-Sahari p. 287

168 *Al-Iklil* by al-Hamdani p. 24

169 *Ansāb al-Ashraf* 1/421

forward to shield him and continued to be struck by arrows until he fell."

37) Hanẓala ibn As'ad al-Shibāmi

Ibn al-Athir reported:

Hanẓala ibn As'ad al-Shibāmi came and stood before Husayn, calling out to the enemy:

> O my people, I fear for you a day like the Day of the Confederates, like the fate of the people of Nuh, 'Ad, Thamud, and those who came after them. Allah does not will injustice for His servants. O my people, I fear for you the Day of Calling, the day you will turn your backs in retreat; you will have no protector from Allah, and whoever Allah leads astray has no guide.[170] O my people, do not kill Husayn, lest Allah destroy you with punishment. Indeed, he has failed who fabricates.'[171]

Husayn said to him:

> "May Allah have mercy on you, they have already made themselves deserving of punishment by rejecting the truth you called them to, and by rising up to make lawful the killing of you and your companions, so how now, after they have killed your righteous brothers?"

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170 Surah Ghafir, 40:30-33

171 Surah Ta-Ha, 20:61

Then he greeted Husayn, sent blessings upon him and his family, advanced, fought, and was killed.[172]



The Most Notable Martyrs of Karbala from the Household of the Prophet ﷺ

Ibn Abd al-Barr reported, on the authority of al-Hasan al-Basri:

> Sixteen men from the household of Husayn ibn Ali were killed alongside him, and there were none like them on the face of the earth at that time.

It has also been said that twenty-three of his children, brothers and household members were killed with him.[173]

Al-Dawlābi said: "Twenty-three men from his brothers, children and household were killed with him."[174]



172 *Al-Kāmil fi al-Tārikh* 2/175

173 *Isti'ab* 1/396

174 *Al-Dhurriyya al-Tāhira* no. 170

The Most Notable Martyrs of the Household on the Day of Karbala

Ibn Hibban said, while speaking about Karbala:

> Those killed with him from his household on that day were: Abbas ibn Ali ibn Abi Ṭālib, Jaʿfar ibn Ali ibn Abi Ṭālib, Abdallah ibn Ali ibn Abi Ṭālib al-Akbar, Abdallah ibn al-Hasan ibn Ali ibn Abi Ṭālib, Qāsim ibn al-Hasan ibn Ali ibn Abi Ṭālib, Awn ibn Abdallah ibn Jaʿfar ibn Abi Ṭālib, Muhammad ibn Abdallah ibn Jaʿfar ibn Abi Ṭālib, and Abdallah ibn Aqil ibn Abi Ṭālib and Muhammad ibn Abi Saʿid ibn Aqil ibn Abi Ṭālib.

Al-Tabarani reported in *al-Muʿjam al-Kabir:*

> In the year 61 AH, Husayn ibn Ali and his companions, may Allah be pleased with them, were martyred on the tenth night of Muharram, the Day of ʿĀshūrā'. Those martyred were: al-Abbās ibn Ali ibn Abi Ṭālib, whose mother was Umm ul-Banin al-ʿĀmiriyya; Jaʿfar ibn Ali ibn Abi Ṭālib; Abdallah ibn Ali ibn Abi Ṭālib; Uthman ibn Ali ibn Abi Ṭālib; Abu Bakr ibn Ali ibn Abi Ṭālib, whose mother was Layla bint Masʿud al-Nahshaliyya; Ali ibn Husayn ibn Ali ibn Abi Ṭālib al-Akbar, whose mother was Layla al-Thaqafiyya; Abdallah ibn Husayn, whose mother was Rabāb bint Imru' ul-Qays al-Kalbiyya; Abu Bakr ibn Husayn, Qāsim ibn al-Hasan, Awn ibn Abdallah ibn Jaʿfar ibn Abi Ṭālib; Jaʿfar ibn Aqil ibn Abi Ṭālib; Muslim ibn Aqil ibn Abi Ṭālib; Sulayman,

the freed slave of Husayn; and Abdallah, the milk-brother of Husayn, may Allah be pleased with them all."

We will now cover the most notable of those killed alongside Imam Husayn ﷺ, on the day of Karbala from his own family, arranged by group as follows:



The Brothers of Imam al-Husayn ﷺ

1) Abbas ibn Ali ibn Abi Ṭālib

Abu al-Faraj al-Asbahani said:

> His kunya was Abu'l-Faḍl, and his mother was Umm ul-Banīn. He was the eldest of his mother's children, and the last of his full brothers to be killed. Abbas was a handsome and stately man. When he rode a thoroughbred horse, his feet would trail along the ground. He was known as **"the Moon of Banu Ḥāshim," (*Qamar Banī Ḥāshim*).** He carried the banner of Husayn ibn Ali on the day he was martyred.

Among the poetry composed about him:

> *The most deserving of people to be wept over,*
> *When Husayn is mourned at Karbala,*

Is his brother, the son of his father Ali
Abu'l-Fadl, drenched in blood,
Who stood by him and was deterred by nothing,
And he fought for him fiercely, even at the water.

He was among the narrators of the pure Sunna, and al-ʿIjli mentioned him in his book *Maʿrifat al-Thiqat.*[175] And how fine are the words of a poet of Hadramawt:

The grief of religion spread wide at Karbala,
When Husayn lay face down in its soil,
At a time so close to the era of revelation,
The covenants of Ṭā-Hā came undone and unravelled, And before him, Abbas fell, struck down
What a loyal brother who gave his life and was forgiven.

Al-Baladhuri reported:

> Abbas ibn Ali ibn Abi Ṭālib was martyred alongside Husayn, peace be upon them. He was given the epithet 'the one who kindles fire' (*al-Muqid*) because he would light a fire for guests. He is the one who said:

I kindle the fire for guests so that I am rewarded by them when they head toward my fire,
No one has ever accused me of miserliness,
Nor have I soiled my garments with it.

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175 *Maʿrifat al-Thiqāt* 2/19 no. 848

Why His Mother was Called Umm ul-Banīn

Umm ul-Banīn was Fātima bint Hizām ibn Khalid ibn Rabī'a al-Kilābiyya. Imam Ali, peace be upon him, gave her the kunya "Umm ul-Banīn" so that she would not be called "Fātima," which would remind al-Hasan and Husayn of their mother, Fātima al-Zahrā' ﷺ, and sadden them.

2) Abdallah ibn Ali ibn Abi Ṭālib

His mother was Fātima bint Hizām al-Kilābiyya (Umm ul-Banīn).

3) Uthman ibn Ali ibn Abi Ṭālib

His mother was Fātima bint Hizam al-Kilābiyya (Umm ul-Banīn).

4) Ja'far ibn Ali ibn Abi Ṭālib

His mother was Fātima bint Hizam al-Kilābiyya (Umm ul-Banīn).

Al-Asbahani said: "Umm ul-Banīn, the mother of these four brothers who were martyred, would go out to al-Baqī cemetery and mourn her sons with the most heart-rending and painful lamentation. People would gather around her to listen, and Marwān would come too to listen to her lamentation, and he would weep."[176]

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176 Marwan's weeping on this occasion was not because he was

5) Abu Bakr ibn Ali ibn Abi Ṭālib

Al-Asbahani said: "His mother was Layla bint Masʿud." Then he said: "A man from Hamdan killed him." Al-Madā'ini mentioned that he was found killed in a water channel, and it was not known who killed him."[177]

6) Ibrahim ibn Ali ibn Abi Ṭālib

Abu al-Faraj al-Asbahani mentioned him in Maqātil al-Tālibiyyīn and said: "He was martyred on the day of Karbala."

7) Umar ibn Ali ibn Abi Ṭālib

His mother was al-Sahbā' bint Rabīʿa, and his wife was Asmā' bint Aqil ibn Abi Ṭālib ibn Abd al-Muttalib. His two sons, Muhammad and Ubaydullah, narrated hadith from him. Al-ʿIjli said: "He was a trustworthy Successor." Ibn Hibban mentioned him in *al-Thiqāt*.[178] He has narrations in the four Sunan collections, and his biography appears in *al-Kāshif* among those who have narrations in the six major hadith collections.

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sympathetic with the Ahl al-Bayt. See page 285.

177 *Maqātil al-Talibiyyin* p. 23

178 *Maʿrifat ul-Thiqāt*

8) Muhammad al-Asghar ibn Ali ibn Abi Ṭālib

Al-Madā'ini said: "A man from Tamim of the Banu Abān ibn Dāram killed him, may Allah's pleasure be upon him and may Allah curse his killer."[179]

The Sons of Imam al-Hasan ibn Ali ﷺ

1) Qāsim ibn al-Hasan ibn Ali ﷺ

Al-Asbahani reported, quoting Humayd ibn Muslim:

> A young boy came out to face us, whose face was like a piece of the full moon. In his hand was a sword, and he wore a shirt, a lower garment, and sandals. One of the straps was broken, and I believe it was the left one.
>
> Amr ibn Sa'id ibn Nufayl al-Azdi said: 'By Allah, I will attack him.' Sulayman ibn Abi Rashid said to him: 'Subḥān Allah! What do you want with that? Those who you see surrounding him from every side are sufficient to kill him.' He said: 'By Allah, I will attack him.' He had hardly turned his face when he struck the boy on the head with the sword, and the boy fell on his face and cried out: 'O my uncle!'

179 *Maqātil al-Tālibiyyin* p. 23

By Allah, Husayn swooped down like a falcon, then charged like a lion in rage. He struck Amr with his sword, and Amr tried to shield himself with his forearm, but Husayn cut it off from the elbow. Amr pulled back. When the army of Umar bin Sa'd charged to rescue Amr, their horses came bearing down and trampled over Qasim, where he lay, and he could not be seen beneath them until he died. May Allah curse and disgrace the one who struck him.

When the dust settled, Husayn was standing over the boy, who was writhing with his legs. Husayn said, 'May those who killed you be cast far from Allah's mercy. The Messenger of Allah ﷺ will be your advocate against those who wronged you on the Day of Judgement.' Then he said: 'It is hard upon your uncle that you called out to him and he could not answer you in time, or that he answered but his answer could no longer reach you, on a day of many grievances and few and few supporters.'

He then lifted him upon his chest, and it was as if I could see the boy's feet trailing along the ground, and Husayn carried him until he laid him down alongside his son, Ali ibn Husayn. I asked about the boy and was told: "He is Qasim ibn al-Hasan ibn Ali ibn Abi Ṭālib, may Allah's blessings be upon them all.

2) Abu Bakr ibn al-Hasan ibn Ali ﷺ

Al-Mada'ini mentioned that Abdallah ibn Uqba al-Ghanawi killed him.

3) Abdallah ibn al-Hasan ibn Ali ﷺ

Ibn al-Athir reported: "Abdullah ibn al-Hasan ibn Ali ibn Abi Ṭālib was killed by Harmala ibn al-Kahil, who shot him with an arrow."

Ibn al-Jawzi mentioned that he had been betrothed to his cousin, Sukayna bint Husayn, and he was killed at al-Taff before the marriage was consummated.



The Sons of Husayn ibn Ali ﷺ

1) Ali al-Akbar ibn Husayn ibn Ali ﷺ

His mother was Layla bint Abi Murra al-Thaqafi. He was the first of the Banu Hashim to be martyred.

2) Abdallah, the Infant son of Husayn ibn Ali ﷺ

His mother was Rabāb bint Imru' al-Qays. He was the youngest martyr among the martyrs of Karbala.



The Sons of Ja'far ibn Abi Ṭālib

1) Awn ibn Abdallah ibn Ja'far

His mother was Zaynab bint Ali ibn Abi Ṭālib. Al-Baladhuri reported: "Abdallah ibn Qutba al-Tā'i charged at Awn ibn Abdallah ibn Jaʿfar ibn Abi Ṭālib and killed him."

2) Muhammad ibn Abdallah ibn Ja'far

Some sources say his mother was Zaynab bint Ali. Other narrations say his mother was al-Khawsaʿ bint Hafsa ibn Thaqif.

Ibn Hazm said, while speaking about the children of Abdallah ibn Jaʿfar: "And Muhammad, he was killed at al-Taff."

The Sons of Aqil ibn Abi Ṭālib and His Descendants

1) Muslim ibn Aqil

He was martyred at Kufa, as has already been covered.

2) Ja'far ibn Aqil

His mother was al-Khawsaʿ bint Amr, known as al-Thaghr al-ʿĀmiri. Al-Baladhuri said after some discussion: "Jaʿfar ibn Aqil was killed alongside Husayn."[180]

3) Abd al-Rahman ibn Aqil

His mother was a slave mother.

4) Abdallah ibn Muslim ibn Aqil

His mother was Ruqayya bint Ali ibn Abi Ṭālib. Al-Baladhuri reported: "Amr ibn Subayh al-Saydawi shot Abdallah ibn Muslim ibn Aqil, and the men took turns striking him until he was killed."[181]

5) Muhammad ibn Muslim ibn Aqil

His mother was a slave mother.

6) Muhammad ibn Abi Sa'id ibn Aqil

His mother was a slave mother.

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180 *Ansāb al-Ashraf* 1/297

181 *Nasab Quraysh* p. 16

The following verses were composed about them:

O eye, pour forth your tears and wailing,
And mourn, if you mourn, the family of the Messenger,
Nine of the direct sons of Ali have been wiped out,
And six of the line of Aqil.[182]



182 *Ansāb al-Ashraf* 1/272

Chapter Seven

THE FATE OF THE KILLERS OF IMAM AL-HUSAYN & HIS COMPANIONS.

And the Fate of Those Who Pledged Allegiance to Him Then Abandoned Him



The Fate of the Killers of Imam al-Husayn and His Companions

Before mentioning the fate of those killers, it is important for every Muslim to know that loving those people and having mercy upon them is never the character of a Muslim. The scholars of the early generations cursed those people and those like them,

absolving themselves of their shameful deeds. Here are some examples of that:

Ibn Saʿd (d. 230 AH) said in *al-Tabaqat*, while speaking about the killing of Imam Ali, may Allah ennoble his face: "The one who carried out his killing was Abd al-Rahman ibn Muljam al-Murādī, who was a Khāriji, may Allah curse him and his parents."

Ibn Abi Shayba (d. 235 AH) said regarding the killing of Imam Husayn ﷺ: "He was killed by Sinān ibn Anas al-Nakhaʿi al-Mawsili, may Allah curse him."

Ibn Abd al-Barr (d. 463 AH) said: "Musʿab said: 'The one who carried out the killing of Husayn ibn Ali was Sinān ibn Abi Sinan al-Nakhaʿi, may Allah have no mercy on him."

Al-Suyuti (d. 911 AH) said: "Saʿid ibn Jubayr died, and there was not a person on the face of the earth who was not in need of his knowledge. He was killed by al-Hajjaj in the month of Shaʿbān, may Allah curse him."

Ibn al-ʿImād related that al-Taftazani said in his commentary on al-Aqā'id al-Nasafiyya:

"There is consensus on the permissibility of cursing whoever killed Husayn, or ordered it, or permitted it, or was pleased with it. The truth is that Yazīd's approval of the killing of Husayn, his rejoicing at it, and his humiliation of the household of the Messenger of Allah ﷺ are matters whose general meaning has reached the level of mass transmission, even if the specific details are individual narrations. We do not hesitate regarding

his situation, indeed regarding his disbelief and faith, may Allah curse him and his supporters and helpers."[183]

Ibn Hajar al-Haytami said: "It has been reported that there is consensus that it is permissible to curse whoever killed Husayn ﷺ, or ordered his killing, or permitted it, or was pleased with it, without naming Yazīd specifically, just as it is permissible to curse the drinker of wine and those like him without specifying a particular individual."[184]

Statement of Scholars on the Killers of Imam al-Husayn

The Statement of al-Zuhri

Al-Zuhri said: "Not one of those who killed Husayn remained except that he was punished in this world, either by being killed, or by blindness, or by the blackening of his face, or by the loss of his power within a short period of time."

The Statement of al-Suddi

Ibn Hajar al-Haytami reported, and Sibt ibn al-Jawzi narrated from al-Suddi, that a man hosted him as a

183 *Shadharat al-Dhahab* 1/69

184 *Al-Sawa'iq al-Muhriqa* 2/638

guest at Karbala and they discussed how no one who had participated in the shedding of Husayn's blood had died except in the worst of ways. The host denied this, claiming he was among those present. He got up in the middle of the night to tend to the lamp, and the fire leapt onto his body and burned him. Al-Suddi said: "By Allah, I saw him, he was like a burning coal."



The Statement of Ibrahim al-Nakha'i on the Killers of Imam al-Husayn

Al-Tabarani recorded in his *Mu'jam* that Ibrahim said: "If I had been among those who killed Husayn ibn Ali, and then Allah forgave me, and then I entered Paradise, I would still be too ashamed to pass by the Prophet ﷺ and have him look upon my face."



The End of Yazīd ibn Mu'āwiya, and Scholarly Opinions on Him

Al-Hafiẓ Ibn Hajar said: "His death occurred in the first half of Rabīʿ of the year 64 AH, and he did not complete forty years of age. His accounts are fully covered in *Tārikh Dimashq* by Ibn Asākir."

Al-Zirkili said, while speaking about the killing of Husayn: "Yazīd sent his head, his women and his children to Damascus, the Umayyad capital, and made a show of grief over him."



The End of Ubaydullah ibn Ziyād, the One Who Ordered the Army to Kill Husayn

Ibn Abd al-Barr said: "Allah decreed that Ubaydullah ibn Ziyād was killed on the Day of ʿĀshura in the year 67 AH. Ibrahim ibn al-Ashtar killed him in battle and sent his head to Mukhtar. Mukhtar sent it to Ibn al-Zubayr, and Ibn al-Zubayr sent it to Ali ibn Husayn."

Al-Dhahabi said: "Al-Hasan al-Basri said: 'Ubaydullah came to us, Muʿāwiya had appointed him, a foolish youth who shed blood excessively. ʿAbdallah ibn Mughaffal ﷺ entered upon him and said: 'Refrain from what I see you doing, for the worst of shepherds is the one who destroys.' He said: 'What do you have to do with this? You are only from the lowly remnants of the companions of Muhammad ﷺ.' He said: 'Was there among them any lowly ones, may your mother be bereft of you?' He said: 'Then Ibn Mughaffal fell ill, and the ruler ʿUbaydullah came to visit him. He said: 'Will you entrust us with anything?' He said: 'Do not pray over me, and do not stand at my grave.'"



A Brief Biography of the Companion Abdallah ibn Mughaffal ﷺ

Ibn Abd al-Barr said: "Abdallah ibn Mughaffal was among the Companions of the Tree. He settled in Medina, then moved to Basra, where he built a house near the main mosque. He died in Basra in the year 60 AH, and Abu Burza prayed over him. A group of the Successors in Kufa and Basra narrated from him. The one who narrated the most from him was al-Hasan al-Basri.

Al-Hasan said: "Abdallah ibn Mughaffal was one of the ten whom Umar sent to us to teach the people jurisprudence, and he was among the leading representatives of his companions."

Abdallah ibn Mughaffal said: "I would take hold of a branch from the tree beneath which the Messenger of Allah ﷺ received the pledge of allegiance and shade myself with it."

The Head of Ibn Ziyād is Brought to Ali ibn Husayn (Zayn ul-Abidīn)

Ibn Sa'd reported: "Ibrahim ibn al-Ashtar was sent with twenty thousand men against Ubaydullah ibn Ziyād and killed him. He sent his head to Mukhtar, who placed it in a box and sent it to Muhammad ibn al-Hanafiyya,

Ali ibn Husayn and the rest of Banu Hashim. When Ali ibn Husayn saw the head of Ubaydullah, he called down Allah's mercy upon Husayn and said: 'Ubaydullah ibn Ziyād was brought the head of Husayn while he was eating lunch, and the head of Ubaydullah was sent to us while we are eating lunch. Had not a single man of Banu Hashim remained, every one of them would have stood to give a speech praising Mukhtar, supplicating for him and speaking well of him.'"[185]

Al-Ya'qubi reported: "The head of Ubaydullah ibn Ziyād was sent to Ali ibn Husayn in Medina with a man from his people. He was told: 'Wait at the door of Ali ibn Husayn. When you see his doors open and the people entering, that is the time when his food is served, then go in to him.'

The messenger came to the door of Ali ibn Husayn. When the doors opened, and the people entered for the meal, he called out at the top of his voice: 'O household of prophethood, source of the message, place of descent of the angels and abode of revelation! I am the messenger of Mukhtar ibn Abi Ubayd, and with me is the head of Ubaydullah ibn Ziyād!'

Not a single woman in any of the houses of Banu Hashim remained without crying out. The messenger entered and brought out the head. When Ali ibn Husayn saw it, he said: 'May Allah cast him into the depths of the Fire.'"

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185 *Al-Tabaqat al-Kubra* by Ibn Sa'd 5/100

Some narrators reported that Ali ibn Husayn was never seen laughing on any day since the day his father was martyred, except on that day. He had camels carrying a thousand loads of fruit from Syria, and when the head of Ubaydullah ibn Ziyād was brought to him, he ordered that fruit to be distributed among the people of Medina. The women of the household of the Messenger of Allah ﷺ combed their hair and applied henna, for no woman among them had combed her hair or applied henna since the martyrdom of Husayn ibn Ali.

Al-Dhahabi said in his biography of Ibn Ziyād: "Marjana, his mother, used to say to her son Ubaydullah: 'You killed the son of the daughter of the Messenger of Allah ﷺ, you will never see Paradise.' Or words to that effect."

The End of Umar ibn Sa'd ibn Abi Waqqās, the Commander of the Army that Killed Husayn

Al-Zirkili said: "Umar ibn Sa'd ibn Abi Waqqās al-Zuhri al-Madani, a commander among the military leaders. Ubaydullah ibn Ziyād sent him with 4000 men to fight the Daylam, and wrote him a covenant granting him the governorship of Rayy. Then, when Ibn Ziyād learned of Husayn ibn Ali's journey from Mecca toward Kufa, he wrote to Umar ordering him to return with his men. He returned, and Ibn Ziyād appointed him to

fight Husayn. He sought to be excused from this, but Ibn Ziyād threatened him, and he complied. He set out to meet Husayn, and the catastrophe of his killing came to pass. Umar lived on until Mukhtar al-Thaqafi rose up, pursuing the killers of Husayn, and sent men who killed him in Kufa in the year 66 AH."

Ibn Taymiyya said: "Just as Umar ibn Sa'd chose the kingship of Rayy for a few brief days when he was given the choice between it and killing Husayn, knowing full well that whoever killed him would be in the Fire, and even stating this himself in his poetry where he said:

By Allah, I do not know, and I am truthful
As I consider my affair between two grave risks:

Shall I abandon the kingship of Rayy while al-Rayy is my desire,
Or shall I wake up blameworthy for the killing of Husayn?
In his killing is the Fire with no veil before it,
And the kingship of Rayy is the delight of my eyes.[186]



186 *Minhāj al-Sunna al-Nabawiyya.*

The End of Shimr ibn Dhi'l-Jawshan, the One Who Cut Off Husayn's Head

Al-Zirkili said:

Shimr ibn Dhi'l-Jawshan al-Kilābi was one of the foremost killers of the martyr Husayn ﷺ. In his early life, he was among the leaders of Hawazin, known for his bravery. He fought in the Battle of Siffin alongside Ali ﷺ. He then settled in Kufa, narrating hadith, until the catastrophe of the killing of Husayn came to pass, and he became one of his killers.

Ubaydullah ibn Ziyād sent him with others to Yazīd ibn Muʿāwiya in Syria, carrying the head of the martyr. He then returned to Kufa, where Abu Ishaq al-Sabiʿi heard him say after prayer: "O Allah, You know that I am a noble man, so forgive me." Abu Ishaq said to him, "How can Allah forgive you when you helped in the killing of the son of the Messenger of Allah?" Shimr said: "Woe to you, what were we to do? These commanders of ours gave us an order, and we did not disobey them. Had we disobeyed them, we would have been worse than these donkeys!"

When Mukhtar al-Thaqafi rose up pursuing the killers of Husayn, he sought Shimr among them. Shimr fled from Kufa. Mukhtar sent some of his men against him, led by a young man named Zarbi, but Shimr killed him. Shimr then made his way to al-Kaltaniyya, a village in Khuzestan between

> al-Sus and al-Saymara. A group of Mukhtar's men came upon him suddenly, led by Abu Amra Abd al-Rahman ibn Abi al-Kanud. Shimr came out to face them before he could put on his clothes and armour. He fought them briefly with his spear, then threw it down and took up his sword. Abu Amra overpowered him and killed him, cut off his head and sent it to Mukhtar al-Thaqafi. His body was thrown to the dogs. This was in the year 66 AH.

Ibn Khallikan reported that someone asked Jaʿfar ibn Muhammad, meaning Jaʿfar al-Sadiq: "How long can a vision be delayed in its fulfilment?" He said: "The Prophet ﷺ saw in a vision a spotted dog lapping at his blood. That dog was Shimr ibn Dhi'l-Jawshan, the killer of Husayn ibn Ali ؑ, and he was a leper. So the fulfilment of the vision was delayed by fifty years."

Ibn al-Athir said, regarding the cursing of Shimr, "He is the one involved in the incident with Husayn ibn Ali, peace be upon them both and may Allah curse Shimr."[187]

187 *Al-Aʿlām li il-Zarkilī*

Hakīm ibn Tufayl al-Ṭā'ī, the Killer of Abbas ibn Ali and the One Who Plundered Him

Al-Zirkili said:

> Hakim ibn Tufayl al-Tā'I, a brave man among the foremost fighters of the Umayyad era. He is condemned for his participation in the killing of the martyr Husayn. When Mukhtar al-Thaqafi took control of Kufa and called for the killing of Husayn's killers, he seized him. The followers of the Ahl al-Bayt saw him being led to Mukhtar and feared that someone might intercede for him, so they killed him by shooting him with arrows until he became like a hedgehog. This was in the year 66 AH.[188]

188 Ibid

Shabath ibn Rib'i, Commander of the Infantry of Umar ibn Sa'd's Army

Ibn Hajar al-Asqalani said:

> Shabath, pronounced with a fatha on the first letter and the ba, followed by a tha, ibn Rib'i al-Tamimi al-Yarbu'i, Abu Abd al-Quddus al-Kufi. He was a *muwallad* (one who lived in both the pre-Islamic and Islamic eras). He had been the muezzin of Sajah, then accepted Islam, then was among those who aided in the uprising against Uthman, then accompanied Ali, then he became one of the Kharijites against Ali, then repented and was present at the killing of Husayn, then was among those who sought revenge for Husayn's blood alongside Mukhtar, then was appointed chief of police of Kufa, then was present at the killing of Mukhtar. He died in Kufa around the year 80 AH."[189]

Al-Zirkili said:

> Shabath ibn Rib'i al-Tamimi al-Yarbu'i, Abu Abd al-Quddus, the elder of Mudar and the people of Kufa in his time. He lived in the era of prophethood and joined the false prophetess Sajah, then returned to Islam and rose against Uthman. He was among those who fought Husayn. He then became the chief of police of Kufa, went out with Mukhtar al-Thaqafi, and later turned against him,

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189 *Taqrib al-Tahdhib*

fighting him vigorously. He died in Kufa around the year 70 AH.[190]



Husayn ibn Numayr, Commander of the Archers Who Pelted Husayn's Camp

Al-Zirkili said:

> Husayn ibn Numayr ibn Na'il, Abu Abd al-Rahman al-Kindi, al-Sakuni, a harsh and severe commander among the foremost fighters of the Umayyad era, from the people of Homs. He is the one who besieged Abdallah ibn al-Zubayr in Mecca and bombarded the Ka'ba with the catapult. At the end of his life, he commanded the right flank of Ubaydullah ibn Ziyād in his war against Ibrahim ibn al-Ashtar and was killed alongside Ibn Ziyād near Mosul.[191]



Yazīd ibn Warqa', the Killer of Abdallah ibn Muslim ibn Aqil

Ibn Kathir reported:

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190 *Al-A'lām li il-Zarkilī*

191 Ibid

Mukhtar sent men after Yazīd ibn Warqaᶜ, who had killed Abdallah ibn Muslim ibn Aqil. When the pursuers surrounded his house, he came out and fought them. They pelted him with arrows and stones until he fell, then burned him while he still had a breath of life in him.[192]

Humayd ibn Muslim, the Killer of Qasim ibn al-Hasan ibn Ali

Al-Baladhuri mentioned, while describing Mukhtar's pursuit of Husayn's killers: "He sought Humayd ibn Muslim, but he escaped." Humayd said: "Did you not see that throughout all time, by the hope of Allah I escaped, though barely, and I had no other hope to turn to."[193]

Khawli ibn Yazīd al-Asbahi, the One Who Carried Husayn's Head to Kufa

Ibn Kathir reported:

Regarding the killing of Khawli ibn Yazīd al-Asbahi, the one who cut off Husayn's head, Mukhtar sent his chief of guard, Abu Amra, to

192 *Al-Bidāya wa'l-Nihāya*

193 *Anṣāb al-Ashraf*

raid his house. His wife came out to them, and they asked her about him. She said: 'I do not know where he is,' but pointed with her hand toward the place where he was hiding. She hated him from the night he had brought Husayn's head home to her, and had been reproaching him ever since. Her name was al-Abuq bint Malik ibn Nahar ibn Aqrab al-Hadrami. They entered and found him crouching under a basket placed over his head. They took him to Mukhtar, who ordered him killed near his own house."[194]

'Amr ibn Subayh al-Sadā'i, the One Who Shot Abdallah ibn Muslim ibn Aqil

Al-Tabari reported, while speaking about the wars of Mukhtar al-Thaqafi:

He sought a man from Sada' called Amr ibn Subayh, who used to say: 'I stabbed some of them and wounded others among them, but I did not kill anyone.' Men came for him at night while he was on his rooftop, unaware, after all eyes had gone to sleep, with his sword under his head. They seized him and took his sword. He said: "What a sword you are, how close you were and yet how far!" He was brought to Mukhtar, who kept him

194 *Al-Bidāya wal-Nihāya*

imprisoned in the palace. When morning came, he opened his doors to his companions, and it was announced: "Let whoever wishes to enter, enter." The people came in, and Amr was brought in shackled.

He said: "By Allah, O you assembly of wicked disbelievers, if my sword were in my hand, you would know that I do not tremble or cower at the blade of a sword. And it would not please me, if my fate is to be killed, that anyone among all of creation should kill me other than you. I know well that you are the worst of Allah's creation. But I wish I had a sword in my hand to strike at you for just one hour."
He then raised his hand and slapped Ibn Kamil, who was standing beside him in the eye. Ibn Kamil laughed, then took hold of his hand and restrained it. He then said, "He claims that he wounded and stabbed the family of Muhammad. Give us your order regarding him."

Mukhtar said: "Bring me the spears." They were brought. He said, "Stab him with them until he dies." He was stabbed with the spears until he died.[195]

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195 *Tārīkh al-Rusul wa'l-Mulūk*

Al-Isāmī said, while speaking about the revolt of Mukhtar al-Thaqafi: "He sought Amr ibn Subayh al-Sada'i and killed him by stabbing him with spears."



Abu al-Janub Abd al-Rahman ibn Ziyad al-Ju'fi from Umar ibn Sa'd's Army

Al-Zirkili said: "Among them was Abu al-Janub, may Allah curse him, who was Abd al-Rahman ibn Ziyād ibn Zuhayr ibn Khansa ibn Ka'b ibn al-Harith ibn Sa'd ibn Najiya. He witnessed the killing of Husayn and took one of his camels to use for carrying water, naming it Husayn."[196]



Murra ibn Munqidh ibn al-Nu'man al-Abdi, the Killer of Ali ibn Husayn[197]

Al-Tabari reported:

> Mukhtar dispatched Abdallah ibn Kamil to find the killer of Ali ibn Husayn. The target was a man

196 *Al-Alām l'il-Zirkili*

197 Ali ibn Husayn al-Akbar was killed on the day of Karbala. As for Ali ibn Husayn al-Asghar, he was not killed; he is the one well known as Ali Zayn al-Abidin, named so for his prayer of a thousand rak'as every day.

from Abd al-Qays called Murra ibn Munqidh ibn al-Nuʿman al-Abdi, known for his bravery. Ibn Kamil surrounded Murra's house, and Murra came out, wielding a spear on a fast horse. He struck Ubaydullah ibn Najiya al-Shibami with his spear, knocking him down but not killing him. Ibn Kamil then attacked Murra with his sword, and Murra tried to defend himself with his left hand, but it was swiftly cut through. His horse was frightened, Murra escaped and later joined Musʿab. The injury left his hand paralysed.[198]



Mālik ibn al-Nasīr, the One Who Struck Husayn's Head

Al-Baladhuri reported:

Malik ibn al-Nasīr al-Baddi was the one who struck Husayn ibn Ali on the head while he was wearing a hood, which was filled with blood. Husayn threw it off, and Malik came and took it. Mukhtar sent Malik ibn Amr al-Nahdi after him, after being directed to him, and he brought him in. Mukhtar ordered a great fire to be lit in the courtyard. He then ordered his hand to be cut off and thrown into the fire, then his foot was cut

198 *Tārikh al-Umam wa'l-Mulūk.*

off and thrown into it, all while he watched. This continued, limb by limb, until he died.[199]



Abdallah ibn Urwa al-Khath'ami, the One Who Shot into Husayn's Camp

Al-Tabari reported, while speaking about Mukhtar al-Thaqafi: "He sought a man from Khath'am known as Abdallah ibn Urwa al-Khath'ami, who used to say: 'I shot twelve arrows at them.' He escaped Mukhtar's men."

The narrator said: "So Mukhtar had his house demolished."[200]



Amr ibn al-Hajjaj al-Zubaidi, Commander of the Right Flank of Umar ibn Sa'd's Army

Al-Iṣāmi said: "Amr ibn al-Hajjaj al-Zubaidi fled, and he had been among the most intense of those present at the martyrdom of Husayn. No reliable account of what became of him could be found. It has been said that Mukhtar's men caught up with him and took his head."

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199 *Ansāb al-Ashraf*

200 *Tārīkh al-Umam wa'l-Mulūk.*

Ibn Kathir said: "'Amr ibn al-Hajjaj al-Zubaidi fled; he had been among those present at the killing of Husayn, and no one knows where on earth he went."[201]



The Fate of the Killer of Habib ibn Muẓāhir

Al-Tabari reported, after mentioning the dispute among Umar ibn Sa'd's army over who killed Habib ibn Muẓāhir:

> The head of Habib ibn Muẓāhir was handed to one of them, who paraded it through the camp, hanging it around his horse's neck, then handed it over. When they returned to Kufa, the other man took Habib's head and hung it from his horse's chest, then brought it to Ibn Ziyād at the palace.
>
> Qāsim ibn Habīb, the son of Habib ibn Muẓāhir, who was then approaching adulthood, saw him. He began following the horseman everywhere. Whenever he entered the palace, he entered with him, and whenever he left, he left with him. The man grew suspicious and said, 'What is it, my boy, why do you follow me?' He said: 'Nothing.' He said: 'Tell me, my son.' He said, 'This head that you have with you is the head of my father. Will you give it to me so I can bury it?' The man said, 'My boy, the commander would not approve of

201 *Al-Bidaya wa al-Nihaya* 8/201

it being buried, and I want the commander to reward me well for killing him.' The boy said, 'But Allah will not reward you except with the worst of rewards. By Allah, you killed someone better than yourself.' And he wept.

The boy waited and grew up, and his only concern was tracking down his father's killer. He was waiting for a moment of inattention to kill him in revenge for his father. When the time of Musʿab ibn al-Zubayr came, and Musʿab campaigned at Bajumayra, he entered Musʿab's camp and found his father's killer in his tent. He began coming and going, seeking him out and waiting for a moment of inattention. He entered upon him while he was sleeping at midday and struck him with his sword until he lay still.[202]



The Fate of Those Who Pledged Allegiance to Imam al-Husayn Then Abandoned Him

Those who pledged allegiance to Imam Husayn and sent him letters fall into two groups:

202 *Tārīkh al-Tabarī*

The first group: The followers of the household of the Prophet ﷺ

They remained true to their pledge and fought alongside him until they were martyred, such as Habib ibn Muẓāhir. Among his followers were also those who did not fight alongside Husayn and then repented, and went out to pursue his killers, such as Sulayman ibn Surad. They were killed by the Syrian army.

The second group: Supporters of Uthman

This group did not remain true to their pledge; instead, they fought against Husayn. Then Mukhtar al-Thaqafi came and pursued them under the banner of "O avengers of Husayn's blood!" and killed many of them, such as Shabath ibn Ribʿi and Hajjar ibn Abjar al-Ijli.



The Fate of the First Group, Those Who Pledged to Husayn, Did Not Support Him, Then Repented

Al-Tabari reported:

The followers of the Prophet's household gathered together in remorse and regret, seeing that they had made a tremendous mistake by inviting Husayn to come for support and then failing to answer his call, leaving him to be killed in their midst without coming to his aid. They felt that nothing could wash away their

shame and sin regarding his killing except killing those who killed him or being killed in that cause.

In Kufa, they turned to five leaders among the followers of the household: Sulayman ibn Surad al-Khuzā'ī, who had been a Companion of the Prophet ﷺ, al-Musayyab ibn Nujba al-Fazari, who was among the companions of Ali and the best of them, Abdallah ibn Sa'd ibn Nufayl al-Azdi, Abdallah ibn Wāl al-Taymi, and Rifā'a ibn Shaddād al-Bajali.

These five men gathered at the house of Sulayman ibn Surad. They were among the finest companions of Ali, and with them were people from the followers of the Prophet's household, their best men and leaders. When they had gathered at Sulayman ibn Surad's house, al-Musayyab ibn Nujba opened the gathering with a speech. He praised Allah, glorified Him, called blessings upon His Prophet ﷺ, then said:

> We have been tried with long life and exposure to all manner of tribulations. We ask our Lord not to make us of those to whom He says tomorrow: *'Did We not give you long enough life so that whoever would remember could remember, and the warner came to you?'* For the Commander of the Faithful said: 'The age at which Allah's argument is complete against the son of Adam is sixty years, and there is not a man among us who has not reached it.
>
> We had been given to praising ourselves and extolling our followers, until Allah tested our best men and found us to be liars in two situations involving the son of the daughter of our Prophet

ﷺ. His letters had reached us before that, his messengers had come to us, he had made his case to us, asking for our support time and again, openly and privately. Yet we withheld ourselves from him until he was killed at our side, we did not support him with our hands, nor defend him with our tongues, nor strengthen him with our wealth, nor seek support for him from our tribes.

What excuse do we have before our Lord, and when we meet our Prophet ﷺ, while his son, his beloved, his descendants and his offspring were killed among us? No, by Allah, there is no excuse except that you kill his killers and those who stood against him, or that you are killed in pursuit of that. Perhaps our Lord will be pleased with us at that. And I am not safe from His punishment even after meeting Him.

O people, appoint a man from among you as your leader, for you must have a commander to turn to and a banner to gather around. I say this and I seek Allah's forgiveness for myself and for you.

Rifāʿa ibn Shaddād then rose to speak after al-Musayyab. He praised Allah, glorified Him, called blessings upon the Prophet ﷺ, then said:

Allah has guided you to the most correct of words and called you to the most right matter. You began with praise of Allah, glorification of Him and blessings upon His Prophet ﷺ, and called to jihad against the wicked and to repentance from

> the tremendous sin. Your call is heard from you, accepted by you, and your words taken. You said: 'Appoint a man from among you as your leader to turn to and rally around his banner.' That is a view we share with you. If you yourself are that man, you are one we would be satisfied with, one who is sincere among us, and one beloved in our gathering. But if you see fit, as our companions do, we will appoint to this matter the elder of the followers of the Prophet's household, the Companion of the Messenger of Allah ﷺ, the one of precedence and standing, Sulayman ibn Surad, praiseworthy in his courage and his religion, trusted for his resolve.

He said this and sought Allah's forgiveness for himself and for them.

Abdallah ibn Wāl and Abdallah ibn Sa'd then spoke, praising their Lord and glorifying Him, speaking along the same lines as Rifā'a ibn Shaddād. They praised al-Musayyab ibn Nujba for his virtue and mentioned Sulayman ibn Surad for his precedence and their approval of his leadership.

Al-Musayyab ibn Nujba said: "You have spoken rightly and been guided aright. I share the view you hold, appoint Sulayman ibn Surad to lead your affair."[203]

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203 *Tārikh al-Tabari* 3/390

1) Sulayman ibn Surad ﷺ Commander of the Penitents

Ibn Sa'd reported in al-Tabaqat:

Sulayman ibn Surad, his kunya was Abu Mutarrif. He accepted Islam and was a Companion of the Prophet ﷺ. He was an elderly man of good standing among his people. When the Prophet ﷺ passed away, he moved to Kufa, where the Muslims settled. He was present alongside Ali ibn Abi Ṭālib, peace be upon him, during the Battles of Jamal and Siffin. He was among those who wrote to Husayn ibn Ali, inviting him to come to Kufa. But when he arrived, he held back from him and did not fight alongside him. When Husayn was killed, he and al-Musayyab ibn Nujba al-Fazari and all those who had abandoned Husayn and not fought with him repented and said: "What is the way out and the repentance for what we have done?"

They went out and camped at al-Nukhayla at the beginning of Rabīʿ al-Akhir in the year 65 AH. They appointed Sulayman ibn Surad as their leader and said: "We will go out to Syria and seek revenge for the blood of Husayn." They were called 'the Penitents' *al-Tawwābun*. They numbered four thousand men.

They set out and reached Ayn al-Warda, a place near Qarqisiya, where they were met by a Syrian force of twenty thousand men commanded by Husayn ibn Numayr. They fought them. Sulayman ibn Surad dismounted and fought on foot. Yazīd ibn Husayn ibn Numayr shot him with an arrow, and he fell, saying:

"I have triumphed, by the Lord of the Kaʿba!" Most of his companions were killed. Those who remained returned to Kufa. The heads of Sulayman ibn Surad and al-Musayyab ibn Nujba were carried to Marwan ibn al-Hakam by Adham ibn Muharriz al-Bahili. Sulayman ibn Surad was ninety-three years old on the day he was killed.[204]

2) Al-Musayyab ibn Nujba, Among Those Who Wrote to Husayn Inviting Him to Kufa

Ibn Saʿd said:

Al-Musayyab ibn Nujba ibn Rabiʿa ibn Riyāh ibn ʿAwf ibn Hilāl ibn Shamkh ibn Fazara participated in the Battle of Qadisiyya and fought alongside Ali ibn Abi Ṭālib. He was killed on the day of Ayn al-Warda, alongside the Penitents who had gone out and repented for abandoning Husayn. Husayn ibn Numayr sent the head of al-Musayyab ibn Nujba with Adham ibn Muharriz al-Bahili to Ubaydullah ibn Ziyād, who then sent it to Marwan ibn al-Hakam, who displayed it in Damascus.

3) Rifaʿa ibn Shaddād, Among Those Who Wrote to Husayn Inviting Him to Kufa

Ibn Hajar al-Asqalani said: "Rifaʿa ibn Shaddād ibn Abdallah al-Qaysi al-Fatiyani al-Bajali Abu Asim al-Kufi was among those who escaped from Ayn al-Warda, but

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204 *Tabaqat Ibn Sa'd al-Kubra* 4/293, summarised

Abdallah ibn Ziyād intercepted them and killed every last one of them."[205]

The Fate of the Second Group Those Who Pledged to Husayn Then Fought Against Him

1) Shabath ibn Rib'i, Who Wrote to Husayn Inviting Him to Kufa, Then Commanded the Infantry of Umar ibn Sa'd's Army

Al-Dhahabi said: "Shabath ibn Rib'i al-Tamimi al-Yarbu'i, a noble knight, initially opposed Ali and objected to his acceptance of arbitration but later repented and came back and narrated from Ali and Hudhayfa. He has one hadith in Sunan Abi Dawud.

Al-Zirkili said: "Shabath ibn Rib'i al-Tamimi al-Yarbu'i, Abu Abd al-Quddus, the elder of Mudar and the people of Kufa in his time. He lived in the era of prophethood, joined the false prophetess Sajah, then returned to Islam, rose against Uthman, fought against Husayn, then became chief of police of Kufa, went out with Mukhtar al-Thaqafi, then turned against him and fought him vigorously. He died in Kufa."[206]

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205 *Tabaqāt Ibn Sa'd.*

206 *Al-A'lam* 3/154, and *Taqrib al-Tahdhib* 2/263

2) Ḥajjār ibn Abjar al-Ijli, Who Wrote to Husayn Inviting Him to Kufa, Then Went Out with a Thousand Men to Fight Him

Ibn Hajar said: "Hajjar ibn Abjar ibn Jabir al-Ijli had the distinction of living in the time of the Prophet ﷺ. Ibn Durayd recorded in *al-Akhbar al-Manthura* from Abu Hatim, from Ubayda, from elders of Banu Ijl, that Hajjar ibn Abjar said to his father, who was a Christian: 'O father, I see people who have entered this religion and gained honour through it, and I wish to enter it.' His father said: 'My son, wait until I take you to Umar so he may honour you, and beware of setting your sights on anything less than the highest goal.'"

The story is then recounted, in which Abjar said to Umar: "I bear witness that there is no god but Allah, and Hajjar bears witness that Muhammad is the Messenger of Allah."

Ibn Asakir mentioned him in his *Tārīkh* and recorded this account: "Hajjar ibn Abjar said: 'I was with Muʿāwiya when two men came before him in a dispute over a garment. One said, 'This is my garment,' and presented witnesses. The other said: 'It is my garment, I bought it from a man I do not know.' Muʿāwiya said: 'If only the son of Abi Ṭālib were here for this.' I said: 'I witnessed him in a similar case.' He said: 'What did he do?' He said: 'He ruled in favour of the one who presented witnesses and said to the other: You have lost your property through your own negligence.'"

Ibn Asakir also recorded that Khalifa ibn Khayyat said: "Hajjar ibn Abjar is in the first generation of the Successors of the people of Kufa."

Ibn Hibban mentioned him in *al-Thiqat* and Bukhari mentioned him in his *Tārīkh al-Kabīr*.[207]

3) Azra ibn Qays al-Ahmasi, Who Wrote to Husayn, Then Commanded the Cavalry of Umar ibn Sa'd's Army

Al-Tabari reported, while speaking about the exchange between Umar ibn Sa'd's camp and the companions of Imam Husayn:

> His companions stood addressing the enemy. Habib ibn Muẓāhir said to Zuhayr ibn al-Qayn: "Speak to the people if you wish, or I will speak to them." Zuhayr said, "You began this, so you speak to them."
>
> Habib ibn Muẓāhir said: "By Allah, what a wretched people they will be before Allah tomorrow, those who come before Him having killed the descendants of His Prophet ﷺ, his family and his household, and the devout worshippers of this region who spent their pre-dawn hours in worship and remembered Allah abundantly."
>
> Azra ibn Qays said to him, "You praise yourself as much as you can."

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207 *Tārīkh al-Kabīr*

Zuhayr said, "O Azra, Allah has praised and guided them. Fear Allah, O Azra, for I am one of your sincere advisers. I implore you by Allah, O Azra, not to be among those who help falsehood in killing pure souls."

Azra said, "O Zuhayr, you were never known to us as a follower of this household; you were a supporter of Uthman."

Zuhayr said, "Does my stance here not prove to you that I am among them? By Allah, I never wrote him a letter, never sent him a messenger, and never promised him my support. But the road brought us together, and when I saw him, I was reminded of the Messenger of Allah ﷺ and his closeness to him. I recognised what he was facing from his enemy and your party, and I saw that I should support him, be in his party, and place myself before him, in preservation of the right of Allah and His Messenger, peace be upon him, that you have neglected."[208]



208 *Tārīkh al-Rusul wa'l-Muluk*

Among Those Who Pledged to Husayn Then Went out to Fight Against Him

4) Qays ibn al-Ash'ath ibn Qays

5) Zayd ibn al-Harith



Mukhtar al-Thaqafi Kills a Group of Husayn's Killers

Al-Baladhuri reported: "When the people of the cemetery of al-Sabīʿ were defeated, five hundred prisoners were taken from the houses of the Wadiʿiyyin of Hamdan and brought to Mukhtar. He executed those among them who had witnessed the killing of Husayn; they numbered two hundred and forty-eight, and it is also said two hundred and fifty."[209]



Conclusion

I can only praise Allah the Most High for His guidance and success. We ask Him, after learning about the life of Imam Husayn ibn Ali, peace be upon him, to grant us the perfection of love for him and to follow his path in

209 *Ansāb al-Ashraf*

walking the way of truth and guidance, and in refusing to submit to oppressors, no matter how powerful they may be. The movement of Imam Husayn was an unparalleled example of sacrifice, of himself, his family, and his companions, in the face of falsehood.

Every Muslim should take heed from the lives of those oppressors who participated in the fighting against Imam Husayn, and how this world turned dark for them before the next, how many of their own family and close ones turned away from them, and they did not truly enjoy the fleeting adornments of worldly life because of what their hands had committed. Oppression is darkness upon darkness on the Day of Judgement.

We ask Allah to grant us life and death upon the love of Husayn, peace be upon him, and to gather us in his company alongside his father, his mother, and his grandfather, the Chosen One, may Allah's blessings and peace be upon him and his family.

And all praise belongs to Allah, Lord of all the worlds.



EPILOGUE
BY RIZWANA SAYED

The Aftermath of Karbala

Al-Bayhaqī, the author of *al-Tārīkh*, states that the year in which Imam al-Ḥusayn was martyred, 61 AH, came to be known as *"The Year of Sorrow."* On 10th Muḥarram 61 AH/ 680 CE, after the martyrdom of Imam Husayn ﷺ, his family and his companions, Umar bin Sa'd's army pillaged their caravan and stores. Their tents were set on fire, and the women were stripped of their belongings. Then they were taken as prisoners to Kufa to the court of Ubaydullah ibn Ziyād, the governor at the time.

Bashīr ibn Ḥudhaym al-Asadī said: "I saw Zaynab bint ʿAlī on that day, and I have never seen a woman more eloquent or dignified in speech, as though she were speaking with the very tongue of the Commander of the Believers, ʿAlī ibn Abī Ṭālib himself."[210]

The household of the Prophet ﷺ was brought before ʿUbaydullah ibn Ziyād. Zaynab bint ʿAlī sat to one side, refusing to address him.

Ibn Ziyād asked:

"Who is this woman seated there?"

But she remained silent. When he repeated the question, someone present informed him:

"This is Zaynab bint ʿAlī ibn Abī Ṭālib."

Ibn Ziyād said:

"Praise be to Allah who disgraced you and exposed the falsehood of your claims."

Zaynab replied:

"Praise belongs to Allah who honoured us through His Prophet Muḥammad ﷺ and purified us thoroughly through His Book. It is only the corrupt sinner who is disgraced, and only the wicked liar who is exposed as false, and that is not us."

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210 Khwārizmi, *Maqtal Husayn*

Ibn Ziyād then asked:

> "How did you find what Allah did to your brother and the people of your household?"

She answered:

> "I saw nothing but beauty. These were people for whom Allah had decreed martyrdom, so they hastened towards their resting places. Soon Allah shall gather you and them together, and before Him you shall dispute and contend. Then you shall see, on that Day, who truly attains victory. May your mother be bereaved of you, O son of Marjāna!"

At this, Ibn Ziyād became enraged and seemed intent on harming her, until ʿAmr ibn Ḥurayth intervened, saying:

> "She is only a woman, and a woman is not held accountable for such speech."

Ibn Ziyād then said:

> "Allah has healed my heart from your tyrant Ḥusayn and the rebellious members of your household."

Zaynab replied:

> "By my life, you have indeed slain my elder, severed my branch, and uprooted my foundation. If this is your cure, then you have fully satisfied yourself."

He answered mockingly:

> "Indeed, this is rhymed speech! Your father was a poet and a master of eloquence."

Zaynab said:

> "O son of Ziyād, what has a grieving woman to do with rhymed rhetoric? I am too consumed by sorrow to concern myself with eloquence."

Then Ibn Ziyād turned to ʿAlī ibn al-Ḥusayn and asked: "Who are you?"

He replied:

> "I am ʿAlī ibn al-Ḥusayn."

Ibn Ziyād said:

> "Did Allah not kill ʿAlī ibn al-Ḥusayn?"

ʿAlī remained silent. Ibn Ziyād repeated himself, so he answered:

> "I had a brother named ʿAlī. The people killed him, or rather, you killed him, and he shall contend against you on the Day of Resurrection."

Ibn Ziyād said:

> "Rather, Allah killed him!"

ʿAlī ibn al-Ḥusayn then recited:

> *"Allah takes the souls at the time of their death..."* [Qur'an 39:42]

> *"No soul may die except by Allah's permission, at an appointed decree."* [Qur'an 3:145]

Ibn Ziyād was enraged, he said:

> "Kill him."

At that moment, Zaynab clung to ʿAlī ibn al-Ḥusayn and cried out:

> "O son of Ziyād! Have you not already done enough to spill our blood?"

Then she embraced him and said:

> "By Allah, if you kill him, then kill me alongside him."

ʿAlī ibn al-Ḥusayn then said:

> "O son of Ziyād! Do you threaten me with death? Do you not know that death is our custom, and martyrdom is our honour?"

At this, Ibn Ziyād fell silent. He then ordered that they be removed and lodged beside the Great Mosque of Kūfa.[211]

Zamakhsharī relates from Anas ibn Mālik that when the noble head of Ḥusayn was placed before Ibn Ziyād

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211 Ibid

in a basin, he began striking it with a cane, saying: "I have never seen a face more beautiful than this."

Anas replied: "Indeed, he was the one who most closely resembled the Messenger of Allah ﷺ."

Zayd ibn Arqam[212] ﷺ said: "I was seated with ʿUbaydullah ibn Ziyād when the head of al-Ḥusayn was brought and placed before him. He began touching his lips with a cane.

So I said to him: 'Lift your sceptre from those two lips, by Allah besides whom there is no god, I saw the Prophet's lips kissing them more times than I can count.'

He replied: 'Get up! You are an old man whose mind has departed.'"

Then Zayd raised his voice and began to weep.

Ibn Ziyād said: "May Allah make your eyes weep! By Allah, were it not that you are an aged man who has become senile and lost his mind, I would have struck off your neck."

So Zayd departed, saying:

> "A slave now rules over free men. O assembly of Arabs, from this day onward, you have become slaves! You have killed the son of Fāṭima and placed the son of Marjāna in authority over yourselves, such that he kills your best people and preserves your worst. You are content with

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212 Zayd bin Arqam ﷺ was a companion of the Prophet ﷺ, who lived long enough to witness the events following Karbala.

humiliation. Damned be those who are content with disgrace!"

The next morning, Ubaydullah ibn Ziyād sent Husayn's head to be paraded through the markets of Kufa. Zayd bin Arqam said, "Husayn's head was placed on a pike and paraded past me while I was in my upper-story room. When his head came by my window, I heard it miraculously utter: '*Did you think that the People of the Cave and the inscribed tablet were among our wondrous signs?*' My hair stood on end, and I called out, 'Your head is much more wondrous, O son of Allah's Messenger!'"[213]

When Ubaydullah's mother, Marjāna heard about the martyrdom of Imam Husayn, she said to her son, "You killed the son of the daughter of the Prophet, you shall never see Paradise!"

Mundhir al-Thawrī stated: "I was in the company of al-Rabīʿ ibn Khuthaym when a man entered who had witnessed the killing of Ḥusayn and had been among those involved in his martyrdom." Al-Rabīʿ said: 'You have come bringing their heads suspended!' Then al-Rabīʿ placed his finger beneath his tongue in his mouth and said:

'You killed youths, had the Messenger of Allah ﷺ been alive to witness them, he would have kissed their mouths and seated them in his lap. O Allah, Originator of the heavens and the earth, Knower of the unseen and the seen, You shall judge

213 Ibn Asākir, *Tārīkh Madīnat Dimashq*

between Your servants concerning that wherein they used to differ.'"

Ibrāhīm,[214] may Allah have mercy upon him, said: "If I had been among those who fought against Ḥusayn, and my Lord later forgave me and admitted me into Paradise, I would still feel ashamed before Muḥammad ﷺ if I were to pass by him and he looked at me."

The Two Boys Who Fled

Muḥammad ibn Yaḥyā al-Dhuhlī narrated to us, who said: "When Ḥusayn was killed at Karbala, two young boys fled from the army of ʿUbaydullah ibn Ziyād. One of them was named Ibrāhīm and the other Muḥammad, both from the descendants of Jaʿfar al-Ṭayyār in Paradise.

As they wandered, they came upon a woman drawing water. She looked at the two boys and at the servant, their beauty and radiant appearance, and she said to them:

"Who are you, and where have you come from?"

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214 Meaning: Ibrāhīm al-Nakhaʿī, as appears likely from the Kufan chain of transmission.

They replied:

> "We are from the descendants of Jaʿfar al-Ṭayyār in Paradise. We have fled from the army of ʿUbaydullah ibn Ziyād."

The woman said:

> "My husband is part of ʿUbaydullah ibn Ziyād's forces. If I was not worried he might come back tonight, I would gladly host and honour you generously."

They said to her:

> "Take us with you, for we hope your husband will not return tonight."

So the woman took the two boys with her until she reached her home. She brought them inside and offered them food, but they said:

> "We have no desire for food. Bring us a place to pray so that we may perform our voluntary prayers."

She led them to a prayer place, and they prayed before going to bed. Then the younger boy said to the elder:

> "O son of my mother, hold me close and let me breathe in your scent, for I think this night may be our last, and that we shall not live to see another evening."

The two boys embraced one another and began weeping. While they were in this state, the woman's husband arrived and knocked at the door.

The woman asked: "Who is it?"

He replied: "Open the door."

She rose and opened it. He entered, threw down his weapons from his hands and his cap from his head, then sat down distressed and sorrowful.

His wife said to him:

> "What is the matter? Why do I see you so distressed and saddened?"

He replied:

> "How can I not be saddened when two boys have escaped from the army of ʿUbaydullah? A reward of ten thousand dirhams has been promised to whoever captures them, and I have been sent in pursuit of them, yet I could not find them."

His wife said:

> "Fear Allah! Do not make Muḥammad ﷺ your adversary on the Day of Judgement!"

He replied:

> "Be quiet! By Allah, I do not know that they hold any rank with the Messenger of Allah ﷺ. Bring me my food."

She brought him the tray of food and placed it in front of him. He began eating from it. While he was eating, he heard the faint whispering of the two boys in the stillness of the night and said:

"What is that murmuring?"

She replied:

"I do not know."

He said:

"Bring me the lamp so that I may look."

She brought him the lamp, and he entered the room. There he found the two boys and recognised them. He struck them with his foot and said:

"Get up! Who are you, and where have you come from?"

They replied:

"We are from the descendants of Jaʿfar al-Ṭayyār. We fled from the army of Ibn Ziyād."

He said to them:

"You fled from death, only to fall directly into it."

They said to him:

"O old man, fear Allah! Have mercy upon our youth and preserve our kinship with the Messenger of Allah ﷺ."

He replied:

> "Leave off such talk! By Allah, I know of no kinship that you have with the Messenger of Allah ﷺ."

He then forced them to stand, bound their arms behind their backs, and called for his servant. He said to him:

> "Take these two boys to the banks of the Euphrates, strike off their heads, and you shall be free for the sake of Allah."

The servant took up the sword and departed with them. When they had gone some distance along the road, one of the boys said:

> "How closely your complexion resembles the complexion of Bilāl, the servant of our grandfather, the Messenger of Allah ﷺ."

The servant said:

> "Who are you in relation to the Messenger of Allah ﷺ?"

They replied:

> "We are from the descendants of Jaʿfar al-Ṭayyār, the cousin of the Messenger of Allah ﷺ."

At once, the servant threw the sword from his hand and cast himself into the Euphrates.

His master had followed their trail and shouted:

> "O my servant! Do you wish me to burn you in the Fire, so that Muḥammad ﷺ becomes my adversary on the Day of Resurrection?"

The servant replied:

> "You commanded me to disobey Allah. To obey Allah and disobey you is more beloved to me than to obey you and disobey Allah."

When the man saw the servant's condition, he realised that he would flee. So he called for his own son and said:

> "Take these two boys and strike off their heads, and you shall have half of the reward."

The young man took up the sword and departed with them.

The two boys said to him:

> "O young man, what will you say to the Messenger of Allah ﷺ tomorrow? For what sin will you have killed us? For what crime?"

He said: "Who are you?"

They replied:

> "We are from the descendants of Ja'far al-Ṭayyār, the cousin of the Messenger of Allah ﷺ."

The young man then cast himself into the river and said:

> "O my father! Do you wish to burn me in the Fire, making Muḥammad ﷺ my adversary? Fear Allah, father, and release the two boys!"

The man said:

> "O my son, you disobey me?"

His son replied:

> "O father, to disobey you while obeying Allah is more beloved to me than to obey you while disobeying Allah."

When the old man saw that his son refused just as the servant had refused before him, he seized the sword in his own hand and said:

> "By Allah, no one shall carry this out except me."

He then departed with the two boys. When they saw this, they lost all hope of survival and said to him:

> "O old man, fear Allah regarding us! If it is need and poverty that drives you to kill us, then take us to the marketplace. We shall acknowledge ourselves as your slaves, so sell us and take our price."

He replied:

> "Do not speak so much! By Allah, I do not kill you out of need. Rather, I kill you out of hatred for your father and for the family of Muḥammad ﷺ."

Then he raised the sword and struck off the head of the elder boy, casting his body into the Euphrates.

The younger boy said:

> "I beg you by Allah, let me roll in my brother's blood for a moment, and then you can do whatever you wish."

The man said:

> "What benefit is there in that?"

The boy replied:

> "It is simply what I desire."

So he rolled in the blood of his brother Ibrāhīm for a short while. Then the man said to him:

> "Stand up."

But the boy could not rise. The man then placed the sword upon the back of his neck and slaughtered him from behind, before casting his body into the Euphrates.

The body of the first boy had remained floating upon the surface of the river. But when the second body was thrown in, the first body came moving back through the water until it embraced the body of his brother and clung tightly to him. Then the two bodies came to rest together upon the water.

The old man then heard a voice rising from between them in the river, saying:

> "Our Lord, You know and You see what this oppressor has done to us, so take our right from him on the Day of Resurrection."

The man sheathed his sword, took the two heads, mounted his horse, and brought them to ʿUbaydullah ibn Ziyād.

When ʿUbaydullah looked at the two heads, he seized the man by his beard and said:

> "I ask you by Allah, what did the two boys say to you?"

The man replied:

> "They said to me: 'O old man, fear Allah and have mercy upon our youth.'"

ʿUbaydullah said to him:

> "Woe to you! Why then did you not show mercy to them?"

The man replied:

> "Had I shown mercy to them, I would not have killed them."

ʿUbaydullah then said:

> "Since you did not show mercy to them, then today I shall not show mercy to you."

He then called for his servant named Nādir and said:

> "O Nādir, take this old man to the very place where he killed the two boys and strike off his head there. You may keep his belongings, and you shall receive from me the ten thousand dirhams I had promised as the reward. And you shall be free."

So Nādir bound the man's arms and departed with him to the very place where the two boys had been killed. The old man said:

> "O Nādir, must you truly kill me?"

He replied: "Yes."

The old man said:

> "Will you not accept from me twice the amount that was promised to you?"

Nādir replied: "No."

He then struck off his head and cast his corpse into the river, but the river would not accept his body and threw it back onto the shore. Thereupon ʿUbaydullah ordered that he be burned, so he was burned.

Such were the signs and wonders that appeared following the killing of Imam al-Ḥusayn. Such things are possible, and indeed the Messenger of Allah ﷺ had foretold matters of this nature.[215]

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215 Khwārizmī, *Maqtal Husayn*

ʿAbdallah ibn ʿUmar reported that the Messenger of Allah ﷺ said: "Anyone who kills a sparrow unjustly, Allah will hold them accountable on the Day of Resurrection." In another narration, it states: "The sparrow will cry out to Allah on the Day of Resurrection, saying: 'My Lord, this person killed me without reason and without any benefit.'"

Majd al-A'imma said, "If this is the case for someone who kills a sparrow unjustly, then what about the one who kills a believer? And what about the one who kills the fragrant flower of the Messenger of Allah ﷺ, namely al-Ḥusayn?"

The Journey to Syria

ʿUbaydullah ibn Ziyād summoned Zuḥr ibn Qays al-Juʿfī and gave him the task of transporting the head of Imam al-Ḥusayn, along with the heads of his brothers, family members, and supporters. He also brought forth ʿAlī ibn al-Ḥusayn and placed him, together with his aunts, sisters, and all their womenfolk, for their journey to Yazīd. Other reports state that Ibn Ziyād charged Shimr with the task of bearing the heads of Imam Husayn's army, along with the captives to Yazīd in Damascus.

The family of the Messenger of Allah ﷺ was taken from Kūfa to the land of Syria upon uncovered camels

without proper saddles or cushions. They were transported from town to town and from station to station like Turkish and Daylamite captives.[216]

Meanwhile, Zuḥr ibn Qays rode ahead with the head of Imam al-Ḥusayn until he entered Damascus and came before Yazīd. He greeted him and gave him the letter of ʿUbaydullah ibn Ziyād.

Yazīd took the letter and placed it before himself, then said to Zuḥr: "Tell me what you have, O Zuḥr."

Zuḥr replied:

> Rejoice, O Commander of the Believers, at Allah's victory granted to you and His support for you! Al-Ḥusayn ibn ʿAlī came against us with eighty-two men from among his brothers, the members of his household, and his followers. We marched against them and demanded that they surrender and submit themselves to the judgment of the governor, ʿUbaydullah. But they refused.
>
> So we fought them from sunrise until the day grew bright. Once the swords had taken their toll upon the heads of men, they began fleeing without refuge, seeking shelter from us behind the mounds and hills and pits, just as doves flee from a hawk. By Allah, O Commander of the Believers, it was no more than the slaughtering of a camel or the brief slumber of one dozing before we had finished off every last one of them.

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216 Ibid

> There now lie their bodies upon the open plain, stripped bare; their garments drenched in blood; their cheeks covered in dust. The burning sun scorches them while the wind scatters sand over them. Their visitors are vultures, eagles, wolves, and hyenas.

Then the head of Imam al-Husayn was brought and placed before Yazīd in a golden basin. Then he turned to the people in the gathering and said:

> This man used to boast against me, saying: 'My father is better than the father of Yazīd, my mother is better than the mother of Yazīd, my grandfather is better than the grandfather of Yazīd, and I am better than Yazīd.' It was this that killed him.
>
> As for his saying that his father was better than my father, indeed, his father and my father disputed, and Allah judged in favour of my father over his father.
>
> As for his saying that his mother was better than the mother of Yazīd, by my life, he spoke the truth, for Fāṭima, the daughter of the Messenger of Allah ﷺ, is better than my mother.
>
> As for his saying that his grandfather was better than my grandfather, no one who believes in Allah and the Last Day can claim that anyone is better than Muḥammad ﷺ.
>
> And as for his saying that he was better than me, perhaps he did not read: *'Say: O Allah, Master of Sovereignty! You give sovereignty to whom You*

> *will and take sovereignty away from whom You will.'* [Qur'an 3:26]

Then Yazīd called for a bamboo cane and began striking al-Ḥusayn's teeth with it, saying, "Abū ʿAbdallah had a beautiful smile."

At this Abū Barzah al-Aslamī, or according to another narration, another Companion of the Prophet ﷺ, turned to him and said:

> Woe to you, O Yazīd! Do you strike the lips of al-Ḥusayn ibn Fāṭima with your cane? By Allah, your cane is touching a place where I saw the Messenger of Allah ﷺ kiss repeatedly al-Ḥusayn and his brother al-Ḥasan. I bear witness that I saw the Messenger of Allah ﷺ kissing their teeth and saying: 'These two are the masters of the youth of Paradise. May Allah kill and curse whoever kills them, and may He prepare Hell for him, and evil indeed is that destination.'
>
> As for you, O Yazīd, on the Day of Resurrection, ʿUbaydullah ibn Ziyād shall intercede for you, while Muḥammad ﷺ shall intercede for this one.

Yazīd became enraged and ordered that he be removed from the gathering, so he was forcibly dragged out.

It is also said that the one who rebuked him was not Ibn Barzah, but rather Samurah ibn Jundub, the Companion of the Messenger of Allah ﷺ, who said to Yazīd:

> "May Allah cut off your hand, O Yazīd! Do you strike the teeth that I often saw the Messenger of Allah ﷺ kiss?"

Yazīd replied:

> "Were it not for your companionship with the Messenger of Allah ﷺ, by Allah I would strike off your neck."

Samurah replied:

> "Woe to you! You honour my companionship with the Messenger of Allah ﷺ, yet you do not honour the kinship of the son of the Messenger of Allah ﷺ?"

At this, the people burst into tears, and turmoil nearly broke out.[217]

Celebrations in Syria

Sahl ibn Sa'd said:

> I travelled to Bayt al-Maqdis and passed through the middle of Syria. There I came upon a city flowing with

217 Ibid

rivers and abundant with trees. Curtains, veils, and brocades had been hung everywhere, and the people were rejoicing and celebrating. Women were there beating drums and tambourines.

I said to myself: 'Perhaps the people of Syria have a festival that we do not know of.'

Then I saw some people conversing and asked them: 'O people, do you in Syria have a festival unknown to us?'

They replied:

'Old man, you appear to be a stranger.'

I said:

'I am Sahl ibn Sa'd. I saw the Messenger of Allah ﷺ and carried his narrations.'

They said:

'O Sahl! Is it not astonishing to you that the sky does not rain blood and that the earth does not swallow its people?'

I said:

'Why is that?'

They replied:

'This is the head of al-Ḥusayn, the family of the Messenger of Allah ﷺ, being brought as a gift from the land of Iraq to Syria, and it shall arrive shortly.'

I said:

> 'How astonishing! The head of al-Ḥusayn is brought as a gift while the people rejoice? Through which gate will it enter?'

They pointed towards a gate known as Bāb al-Sā'āt.

So I made my way towards the gate. While I was there, banners began arriving one after another. Then I saw a horseman carrying a spear without its blade, upon which was a head belonging to the man who most resembled the Messenger of Allah ﷺ in appearance.

Behind him were women riding upon camels without saddles or coverings. I approached one of them and said:

> 'O young lady, who are you?'

She replied:

> 'I am Sukayna, the daughter of al-Ḥusayn.'

I said to her:

> 'Do you have any need that I may fulfil for you? I am Sahl ibn Sa'd, among those who saw your grandfather ﷺ and heard his narrations.'

She said:

> 'O Sahl, ask the bearer of the head to ride ahead of us with the head, so that the people become occupied with looking at it and do not gaze upon us, for we are the womenfolk of the Messenger of Allah ﷺ.'

He said:

> 'So I approached the bearer of the head and said to him: 'Will you fulfil a request of mine if I give you four hundred dinars?'

He replied:

> 'What is it?'

I said:

> 'Ride ahead with the head before the womenfolk.'

So he did so, and I gave him what I had promised.

Then the head was placed in a casket and brought to Yazīd. I entered along with them. Yazīd was seated upon a throne, wearing a crown adorned with pearls and rubies, while many of the elders of Quraysh sat around him.

The bearer of the head approached him and said:

> *Fill my saddlebags with silver and gold,*
> *For I have slain the noble, veiled master.*
> *I have killed the purest of people by mother and father,*
> *And the best of them whenever lineage is mentioned.*

Yazīd said to him:

> 'If you knew that he was the best of people, then why did you kill him?'

He replied:

'I hoped for the reward.'

So Yazīd ordered that his neck be struck, and his head was severed.

Then the head of Ḥusayn was placed before Yazīd upon a golden tray, and Yazīd said: 'How do you find matters now, O Ḥusayn?'[218]



It is also narrated that when the captives arrived in the city of Damascus, they were brought in through a gate known as Bāb Tūmā, after which they were taken and made to stand upon the steps of the gate of the congregational mosque, where captives were usually displayed.

Then an old man approached them, and when he drew near, he said:

> "Praise belongs to Allah who killed you, destroyed you, relieved the people from your men, and granted the Commander of the Believers victory over you."

ʿAlī ibn al-Ḥusayn (Zayn ul-Abidin) said to him:

"O old man, have you read the Qur'an?"

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218 Ibid

He replied:

"Yes."

ʿAlī said:

"Have you read the verse: *'Say: I ask of you no reward for it except love for my near relatives?'"* [Qur'an 42:23]

The old man replied:

"Yes, I have read it."

ʿAlī said:

"We are those near relatives, O old man.

And have you read the verse:

"Allah only desires to remove impurity from you, O People of the Household, and to purify you completely?" [Qur'an 33:33]

The old man replied:

"Yes."

ʿAlī said:

"We are the People of the Household whom Allah specifically honoured with the Verse of Purification."

The old man remained silent for a moment, regretting what he had said. Then he raised his head towards the heavens and said:

> "O Allah! I repent to You for my hatred towards these people. I declare myself innocent before You of the enemies of Muḥammad and the family of Muḥammad, whether they are from jinn or mankind."

Thereafter, they were brought in until they entered upon Yazīd. It is said that the first person to enter with ʿAlī ibn al-Ḥusayn was Shimr ibn Dhi'l-Jawshan, while ʿAlī's hands were chained to his neck.

Yazīd said to him:

> "Who are you, young man?"

He replied:

> "I am ʿAlī ibn al-Ḥusayn."

Yazīd then ordered that the chains be removed from him.[219]



219 Khwārizmī, *Maqtal al-Husayn*

The Speech of Sayyida Zaynab ﷺ

Al-Ḥarmazī, an elderly man from Banū Tamīm in Kūfa, stated that when the head of al-Ḥusayn and the womenfolk of his household were brought before Yazīd ibn Muʿāwiya, the head of al-Ḥusayn was placed before him in a basin. Yazīd began striking his teeth with a staff in his hand while reciting:

'If only my elders slain at Badr had witnessed...'

And he recited the verses until he reached the words:

'...upon the sons of Aḥmad for what they did.'

At that moment, Zaynab, the daughter of ʿAlī and Fāṭima, the daughter of the Messenger of Allah ﷺ, rose and said:

> All praise belongs to Allah, Lord of the Worlds, and blessings and peace be upon the Master of the Messengers. Allah the Exalted has spoken the truth when He says: *"Then the end of those who did evil was the worst end, because they denied the signs of Allah and they used to mock them."* [Qur'an 30:10]
>
> Do you believe, O Yazīd, that because you have claimed the corners of the earth and the horizons of the sky, and we are now being led like captives, we have become insignificant before Allah while you have gained honour with Him? Do you think your status with Him has become immense?

So you raise your nose in arrogance, strut proudly in self-admiration, rejoicing and delighted because you see the world submitting to you, affairs arranged in your favour, and our dominion and authority apparently secured for you.

Have you forgotten the saying of Allah Most High: *'Let not those who disbelieve think that Our granting them respite is good for them. We only grant them respite so that they may increase in sin, and for them is a humiliating punishment.'* [Qur'an 3:178]

Is it just, O son of those who were once freed at Makkah's conquest,[220] that you keep your own women and slave-girls hidden behind veils while presenting the daughters of the Messenger of Allah ﷺ as captives? You have removed their veils, revealed their faces, and moved them from city to city, where everyone at watering places and gatherings looks at them. Both the lowly and the noble, near and far, gaze into their faces, yet they have with them neither guardian from among their men nor protector from among their defenders.

How can anyone be expected to show restraint when coming from a family whose mouths devoured the livers of the blessed, and whose

220 The Umayyads belonged to a group of companions called the *Ṭulaqā'*. The Ṭulaqā' were late converts from Quraysh who embraced Islam after the Muslim conquest of Mecca, having previously been among the fiercest opponents of the Prophet ﷺ. They were granted amnesty by the Prophet ﷺ and became known as 'the Freed Ones.'

flesh was nourished by the blood of martyrs? How can someone who views us, the People of the Household, with hatred, enmity, rancour, and malice not intensify his hostility towards us? Then, without shame or remorse, you recite:

> *'They shouted in joy and cried out in delight, saying: O Yazīd, may your hand never be paralysed.'*

How can you remain silent when you strike with your cane against the teeth of Abu ʿAbdallah? How can you not speak after reopening the wound and uprooting the very root by shedding the blood of Muḥammad's ﷺ descendants, the shining stars on earth from ʿAbd al-Muṭṭalib's family?

You call out to your forefathers, imagining that you summon them, yet soon you shall join them at their place of return. Then you will wish that your hands had withered and your tongue had fallen silent, and that you had never uttered what you uttered or spoken what you have spoken.

O Allah, take from him our rightful due, avenge those who have wronged us, and unleash Your wrath upon those who shed our blood and killed our protectors.

By Allah, you have only wounded yourself and only harmed your own flesh. Soon you will stand before the Messenger of Allah ﷺ bearing the weight of the blood you spilled from his descendants and the dishonour you inflicted

upon his sacred household and family. There he will argue with you when Allah gathers their scattered ranks, reunites their dispersed company, and seeks vengeance on their behalf. *And never think that those slain in the path of Allah are dead. Rather, they are alive with their Lord, receiving provision.* [Qur'an 3:169]

Allah is sufficient as Judge against you, Muḥammad ﷺ is sufficient as your adversary, and Jibrīl is sufficient as a supporter against you.

Soon those who empowered you and placed you over the Muslims will recognise what a terrible exchange the wrongdoers have made, and which of you is in the worst position with the weaker army.

Although the passage of time has compelled me to speak to you, I still consider your rank insignificant, your criticism overwhelming, and your reproach severe. Still, my eyes are filled with tears, and my heart is consumed with anguish.

Indeed, the greatest marvel is that the noble party of Allah is killed by the party of Satan, those among the former who were once liberated at Makkah's conquest. Their hands are stained with our blood, their mouths devour our flesh, and their pure and blessed bodies are attacked by roaming beasts and trampled by the young of hyenas.

Yet if you regard us today as spoils, you shall soon find us to be your burden, on the Day when you shall find nothing except what your own

hands have sent forth. Allah is never unjust to His servants. The complaint is directed solely to Allah, and He is the only one relied upon.

So scheme whatever schemes you can, strive with all your efforts, and exhaust your utmost power. By Allah, you shall never erase our remembrance, nor extinguish our revelation, nor overtake our rank. You shall never wash away your shame, nor will your disgrace ever depart from you.

Your opinion is nothing but folly, your days are but numbered, and your gathering shall soon be scattered apart, on the Day when the caller shall proclaim, "Indeed, the curse of Allah is upon the wrongdoers!"

So all praise belongs to Allah, who sealed the beginning of our affair with felicity and mercy, and its end with martyrdom and forgiveness. I ask Allah to perfect their reward, grant them increase, and make their final return beautiful, and to conclude for us with felicity. Truly, He is Most Merciful, Most Loving. Allah is sufficient for us, and He is the best disposer of affairs, the best Protector and the best Helper.

Yazīd then said: "A cry that is praised among cries, how insignificant lamentation is to mourning women."

Then he consulted the people of Syria regarding what should be done with them. They said to him, "Do not raise a puppy from an evil dog."

But Nuʿmān ibn Bashīr said: "Treat them as the Messenger of Allah ﷺ would have treated them."

So Yazīd ordered that they be returned to Madina.[221]



The Speech of Imam Zayn ul-Abidin ؑ

It is also narrated that Yazīd ordered a pulpit and a preacher to be brought so that the preacher might mention to the people the alleged faults of Ḥusayn and his father ʿAlī. The preacher ascended the pulpit, praised Allah, extolled Him, and then launched into excessive abuse of ʿAlī and Ḥusayn, while lavishly praising Muʿāwiya and Yazīd.

At this ʿAlī ibn al-Ḥusayn cried out:

> "Woe to you, O preacher! You have purchased the pleasure of the creation at the cost of the anger of the Creator. Prepare your seat in the Fire!"

Then he turned to Yazīd and said:

> "O Yazīd, permit me to ascend these wooden steps, so that I may speak words through which Allah will be pleased and through which reward and benefit shall come to these listeners."

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221 Khwārizmī, *Maqtal al-Husayn*

But Yazīd refused. The people then said:

> "O Commander of the Believers, permit him to ascend, so that perhaps we may hear something from him."

Yazīd replied:

> "If he ascends this pulpit, he will not descend from it except having disgraced me and the family of Abū Sufyān."

They said:

> "What ability could this young man possibly possess?"

Yazīd answered:

> "He belongs to a household who were nourished with knowledge from infancy."

The people continued insisting until Yazīd finally granted him permission to ascend. So ʿAlī ibn al-Ḥusayn ascended the pulpit. He praised Allah, extolled Him, and then delivered a sermon from which eyes wept, and hearts trembled. Among the words he spoke were:

> "O people! We have been granted six qualities and favoured with seven virtues. We have been granted knowledge, forbearance, generosity, eloquence, courage, and love within the hearts of the believers.
>
> And we have been distinguished by the fact that from among us is the Chosen Prophet

Muḥammad ﷺ; from among us is al-Ṣiddīq;[222] from among us is al-Ṭayyār;[223] from among us is the Lion of Allah and the Lion of His Messenger; from among us is the Lady of the Women of the Worlds, Fāṭima al-Batūl; and from among us are the two grandsons of this nation, the masters of the youth of Paradise.

Whoever knows me knows me; and whoever does not know me, then let me inform him of my lineage and ancestry.

I am the son of Makkah and Minā.
I am the son of Zamzam and al-Ṣafā.
I am the son of the one who carried the Zakāh in the corners of his cloak.
I am the son of the best of those who ever wrapped themselves in garments and cloaks.
I am the son of the best of those who ever wore sandals or walked barefoot.
I am the son of the best of those who circumambulated and strove between Ṣafā and Marwa.
I am the son of the best of those who performed Ḥajj and proclaimed the Talbiya.
I am the son of the one who was carried through the heavens upon al-Burāq.

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222 Referring to Imam Ali

223 Ja'far al-Tayyār

I am the son of the one taken by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā. Glory be to the One who took him by night.
I am the son of the one whom Jibrīl brought to Sidrat al-Muntahā.
I am the son of the one who drew near and descended until he was at a distance of two bow-lengths or even nearer to his Lord.
I am the son of the one who prayed with the angels of the heavens.
I am the son of the one to whom the Majestic Lord revealed what He revealed.
I am the son of Muḥammad al-Muṣṭafā.
I am the son of ʿAlī al-Murtaḍā.

I am the son of the one who struck the noses of the people until they proclaimed: 'There is no god but Allah.' I am the son of the one who fought before the Messenger of Allah ﷺ with two swords and two spears; who performed the two migrations; who pledged the two allegiances; who prayed towards the two qiblahs; who fought at Badr and Ḥunayn; and who never disbelieved in Allah for even the blink of an eye.

I am the son of the righteous among the believers, the inheritor of the Prophets, the destroyer of the atheists, the leader of the Muslims, the light of the strivers, the adornment of the worshippers, the crown of those who weep,

the most patient of the patient, and the best of those who stand in prayer from among the family of Yāsīn and the Messenger of the Lord of the Worlds.

I am the son of the one supported by Jibrīl and aided by Mīkā'īl.

I am the son of the defender of the sanctities of the Muslims, the slayer of the oath-breakers, the unjust rebels, and the renegades; the fighter against his enemies from among the hostile opponents; the noblest of all Quraysh to walk the earth; the first among the believers to answer and respond to Allah; the foremost of the forerunners; the crusher of aggressors; the destroyer of polytheists; the arrow from among Allah's arrows against the hypocrites; the tongue of wisdom among the worshippers; the supporter of the religion of Allah; the guardian of the command of Allah; the garden of Allah, the treasury of Allah's wisdom, the vessel of Allah's knowledge, generous, noble, radiant, pure; a man of Baṭḥā', pleasing and well-pleased; bold, resolute, patient, constantly fasting; refined, devoted in worship; courageous, mighty, the breaker of strong lineages, the disperser of armies; the firmest in heart among them, the most steadfast in control, the most eloquent in speech, the strongest in determination, the fiercest in resolve; a fearless lion and pouring rain.

In war, when spears drew near and reins closed in, he ground his enemies like a millstone grinds

grain and scattered them like the wind scatters dry straw.

He was the lion of the Ḥijāz, the possessor of miracles, the great champion of Iraq, the Imām by explicit designation and rightful merit; Makkan, Madinan, Abṭaḥī, Tihāmī; of the holy sanctuary, of the valley; veteran of Badr and Uḥud; of the Tree of Allegiance and the Migration; the master of the Arabs and the lion of battle; the inheritor of the two sacred sanctuaries and the father of the two grandsons, al-Ḥasan and al-Ḥusayn; the manifestor of wonders, the disperser of battalions, the piercing meteor, the guiding light, the victorious Lion of Allah; sought by every seeker, victorious over every opponent.

That is my grandfather, ʿAlī ibn Abī Ṭālib.
I am the son of Fāṭima al-Zahrā'.
I am the son of the Leader of Women.
I am the son of the Pure and Chaste One.
I am the son of the very piece of the Messenger ﷺ."

He continued repeating: "I am... I am..." until the people burst into loud weeping and lamentation. The Syrians had never heard the virtues of Imam Ali before.

Yazīd feared that an uprising might occur, so he ordered the mu'adhdhin to call the adhān, thereby cutting off his speech. When the mu'adhdhin proclaimed: "Allāhu Akbar!"

ʿAlī ibn al-Ḥusayn said: "Indeed He is greater, immeasurably great, beyond perception by the senses. Nothing is greater than Allah."

When the mu'adhdhin said: "I bear witness that there is no god but Allah,"

ʿAlī said: "My hair, my skin, my flesh, my blood, my marrow, and my bones all testify to it."

Then when the mu'adhdhin said: "I bear witness that Muḥammad is the Messenger of Allah,"

ʿAlī turned from the top of the pulpit towards Yazīd and said:

> "O Yazīd! Is this Muḥammad my grandfather or your grandfather? If you claim he is your grandfather, then you have lied. But if you say that he is my grandfather, then why did you kill his family?"

The narrator said: "The mu'adhdhin completed the adhān and iqāma, and Yazīd stepped forward and led the people in the ẓuhr prayer."



Abu Mikhnaf and others narrated that Yazīd ordered the noble head to be suspended upon the gate of his residence. He also ordered that the family of al-Ḥusayn be brought into his palace.

Then Hind bint ʿAbdallah ibn ʿĀmir ibn Kurayz, the wife of Yazīd, came out, tearing aside the curtain while bareheaded. She rushed towards Yazīd and cried:

> "Is the head of the son of Fāṭima hanging upon the gate of my house?"

Yazīd covered her and said:

> "Yes. So, mourn for him, O Hind, and weep for the son of the daughter of the Messenger of Allah ﷺ, the lamented one of Quraysh. Ibn Ziyād hastened against him and killed him, may Allah kill him."[224]



It is also narrated that one day ʿAlī ibn al-Ḥusayn went out walking through the marketplace of Damascus. There he was met by al-Minhal ibn ʿAmr al-Ḍabbābī, who said to him: "How have you reached the evening, O son of the Messenger of Allah ﷺ?"

He replied:

> By Allah, we have reached the evening like the Children of Israel under Pharaoh, their sons slaughtered, and their women kept alive.
>
> O Minhal! The Arabs boast over the non-Arabs because Muḥammad ﷺ was an Arab. Quraysh boasts over the rest of the Arabs because Muḥammad ﷺ belonged to Quraysh. Yet we, the family of Muḥammad ﷺ, have awoken deprived

224 Khwārizmī, *Maqtal al-Husayn*

of our rights, oppressed, subjugated, slain, scattered, and exiled.

Indeed, to Allah we belong, and to Him we shall return for the state in which we now find ourselves, O Minhal.

Sayyid Abū Ṭālib narrated this report and added:

"And the best of this nation has come to be cursed upon the pulpits (meaning Ali bin Abi Talib) while the worst of this nation is praised upon the pulpits. Those who hate us are granted wealth, while those who love us are deprived of their rights."



The Rabbi and Yazīd

It is also narrated that there was a rabbi from among the Jewish scholars present in the gathering of Yazīd. He said: "O Commander of the Believers, who is this young man?"

Yazīd replied:

"ʿAlī ibn al-Ḥusayn."

The rabbi asked:

"And who was al-Ḥusayn?"

He replied:

"The son of ʿAlī ibn Abī Ṭālib."

The rabbi asked:

"And who was his mother?"

Yazīd said:

"Fāṭima, the daughter of Muḥammad."

The rabbi exclaimed:

"Glory be to Allah! This is the son of your Prophet's daughter, and you have killed him so swiftly after his passing? Evil indeed is the way you have succeeded him with regard to his descendants!

By Allah, had our Prophet Mūsā ibn ʿImrān left among us even a single grandson, I believe we would have worshipped him besides our Lord. Yet you had scarcely parted from your Prophet before you attacked his grandson and killed him. Shame upon such a nation!"

Yazīd then ordered that he be struck upon the throat three times.

The rabbi stood up saying:

"If you wish, then kill me; and if you wish, then leave me. For indeed I find written in the Torah: 'Whoever kills the descendants of a Prophet shall remain cursed for as long as he lives, and when he dies Allah shall cast him into the Fire of Hell."

Ibn Hajar related that the Prophet ﷺ said: "The one who kills Husayn will be in a coffin of fire, bearing half the torment of the people of the world."[225]



The Roman Envoy

Imam ʿAlī ibn al-Ḥusayn Zayn al-ʿĀbidīn said:

When the head of Ḥusayn was brought to Yazīd, he would hold drinking gatherings and place the head before him while he drank.

One day, a messenger from the king of the Romans attended one of these gatherings. He was among the nobles and great men of the Romans.

He said:

'O King of the Arabs, whose head is this?'

Yazīd replied:

'What concern is this head of yours?'

The messenger said:

'When I return to our king, he will ask me about everything I saw. So I wished to learn the story of this head and its owner, that he too might share in your joy and happiness.'

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225 Al-Munāwī, *Fayd al-Qadīr Sharḥ Jāmi al-Saghīr*

Yazīd said:

'This is the head of Ḥusayn ibn ʿAlī ibn Abī Ṭālib.'

The messenger asked:

'And who was his mother?'

Yazīd replied:

'Fāṭima al-Zahrā.'

He asked:

'The daughter of whom?'

Yazīd said:

'The daughter of the Messenger of Allah ﷺ.'

At this, the Roman envoy exclaimed:

> Fie upon you and your religion! No religion could be more vile than yours. Know that I am among the descendants of Dāwūd, though many generations separate me from him. Yet the Christians honour me and take dust from beneath my feet as a blessing because I descend from Dāwūd. And you kill the son of the daughter of your Prophet, while between him and your Prophet there is only a single mother. What kind of religion is this?

Then the envoy said:

> 'O Yazīd, have you ever heard the story of the Church of the Hoof?'

Yazīd replied:

'Speak, so that I may hear.'

The envoy said:

'Between ʿUmān and China lies a sea, its crossing takes an entire year. In it there is no inhabited land except a single city in the midst of the waters, eighty farsakhs in length and the same in width. There is no city upon the face of the earth greater than it. From it come camphor, rubies, amber, and fragrant aloeswood. It is ruled by Christians, and no earthly king has authority over it.

Within that city are many churches, the greatest of them being the Church of the Hoof. In its sanctuary hangs a golden casket containing a hoof, which they claim is the hoof of the donkey upon which ʿĪsā rode. Around the casket are decorations of gold, jewels, brocade, and silk.

Every year, the Christians journey there from distant lands. They circumambulate the casket, visit it, kiss it, and seek blessings through it and through its supposed sanctity. Such is their custom and devotion regarding the hoof of a donkey which they claim belonged to the mount of their Prophet ʿĪsā.

Yet you kill the son of your Prophet's daughter! May Allah grant neither blessing to you nor to your religion!"

Yazīd then said to his companions:

> "Kill this Christian, for if he returns to his land, he will disgrace us and spread condemnation against us."

When the Christian realised he was about to be killed, he said:

> "O Yazīd, do you intend to kill me?"

Yazīd replied:

> "Yes."

The Christian said:

> "Then know that last night I saw your Prophet ﷺ in a dream, and he said to me: 'O Christian, you are among the people of Paradise.'
>
> I was astonished by his words until this moment came upon me. So now I bear witness that there is no god but Allah and that Muḥammad is His servant and Messenger."

Then he took the blessed head, embraced it to himself, and began weeping until he was killed.[226]



226 Sibt Ibn Jawzi, *Tadhkirat ul-Khawās*

After Returning to Madina

When the family of Imam al-Ḥusayn ﷺ entered Madina, the women of Banū Hāshim raised loud cries of grief, and the entire city became filled with wailing.

At this ʿAmr ibn Saʿīd, the governor of Madina, laughed and recited the words of ʿAmr ibn Maʿdī Karib al-Zubaydī:

> The women of Banū Ziyād have wailed loudly, just as our own women wailed on the Day of al-Arnab.

ʿAbdallah ibn Jaʿfar then sat receiving condolences. One of his servants entered and said:

> "This is what we have suffered because of Ḥusayn."

ʿAbdallah hurled his sandal at him and said:

> "O son of a vile woman! Is this what you say regarding Ḥusayn? By Allah, had I been present with him, I would have loved nothing more than to be killed defending him. And I praise Allah that He granted my two sons, Awn and Muḥammad, the honour of being with him, though I myself was not granted that opportunity."

Then a daughter of ʿAqīl came out among a group of women from her people, saying:

> "What will you say when the Prophet asks you:

'What have you done, when you were the last of nations, to my family and my household after my departure?

Some are captives, while others lie slain and drenched in blood.

Was this my reward after I sincerely advised you, that you would not honour my covenant regarding my family? You neglected our rights, though Allah Himself made them obligatory, just as He sanctified the rights of the Sacred House and Sanctuary.'"

It is mentioned in the Musnads that the speaker of the first two lines was Zaynab bint ʿAlī at the time Ḥusayn was killed. She emerged from the tent, raised her voice in lamentation, and recited those opening verses.



The Noble Head of Imam al-Husayn ﷺ

It has been said that the head of Imam al-Ḥusayn remained suspended in Damascus for three days and then stayed in the treasuries of Banū Umayya until Sulaymān ibn ʿAbd al-Malik came to power. He requested it, and it was brought to him. He placed it in a casket, perfumed it, wrapped it in cloth, prayed over it, and buried it in the graveyard of the Muslims.

When ʿUmar ibn ʿAbd al-ʿAzīz came to power, he sent for the head. He was informed of what had happened to it, so he inquired about its location and where it had been buried. He then exhumed it and took it away. Allah knows best what he ultimately did with it, though the apparent indication from his piety is that he sent it to Karbala to be buried alongside the body.

Sibt Ibn Jawzi in *Tadhkirat ul-Khawās* and Balādhurī in *Ansāb al-Ashrāf* relate that Imam Husayn's head was brought to Madina to be buried near his mother's grave. But before that, Marwān took the head, placed it before himself, and grabbed the tip of its nose. Then he began striking his face with his sceptre and recited the following poetry:

> *How wonderful is the coolness of your skin in my hands*
> *And the ruddiness of your cheeks makes it seem that you spent the night soaked in saffron*
> *I have cured my need for vengeance against you, O Husayn!*[227]

227 Sibt Ibn Jawzi, *Tadhkirat ul-Khawās*, Balādhurī, *Ansāb al-Ashrāf*.

APPENDICES

The martyrdom of Imam al-Ḥusayn ﷺ did not pass through the memory of this Ummah as an ordinary historical event. Its grief remained alive in the hearts of the believers, and its impact echoed throughout the centuries in the writings of historians, hadith scholars, exegetes, preachers, poets, and the righteous. As a result, many additional reports, narrations, elegies, and transmitted accounts came to be associated with Karbala and its aftermath.

In the preceding chapters, our primary concern was to present the historical events surrounding Karbala through the recognised sources of Islamic history and hadith. As for the material gathered in these appendices, it consists of supplementary narrations and reports connected to the martyrdom of Imam al-Ḥusayn, including accounts concerning the signs said to have accompanied his killing, statements of scholars, transmitted poetry and lamentations, and other related material preserved in the books of history, fadā'il, and devotional literature.

The purpose of gathering these reports here is not to burden the main historical narrative, but rather to preserve and present part of the wider legacy through which the Ummah remembered the tragedy of Karbala across the generations. Some of these narrations are well-known and widely circulated among scholars, while others appear in later historical and devotional compilations. The reader should therefore approach this section with the understanding that it serves as a supplementary collection related to the memory, mourning, and enduring impact of the martyrdom of the grandson of the Messenger of Allah ﷺ.

We ask Allah to benefit us through the remembrance of the righteous, to fill our hearts with love for the family of the Prophet ﷺ, and to resurrect us in their company on the Day when neither wealth nor children will avail, except one who comes to Allah with a sound heart.

APPENDIX ONE

Reports Concerning the Signs that Appeared After the Martyrdom of Imam al-Ḥusayn ﷺ

The Redness That Appeared in the Sky and Related Reports

Ibn Sa'd mentioned in *al-Ṭabaqāt al-Kubrā* that redness had never been seen in the sky before the killing of al-Ḥusayn.

Sibt Ibn Jawzī said, "My grandfather Abū al-Faraj said in *al-Tabṣirah*:

> When an angry person becomes enraged, his face reddens; thus, this redness is recognised as a sign of anger and displeasure. Since the True One, exalted is He, is not a body, He manifested the effect of His wrath against those who killed al-Ḥusayn through the redness of the horizon.

This was an indication of the enormity of their crime."[228]

And Ibn Sīrīn said: "When al-Ḥusayn was killed, the world darkened for three days, after which this redness appeared."[229]

And Al-Suddī said: "When al-Ḥusayn was killed, the sky wept, and its weeping was its redness."[230]

Jarīr related from Al-Aʿmash, who said: "When Husayn ibn Ali, peace be upon them, was martyred, the horizons of the sky turned red for four months and the Alum (a plant used for dyeing) became ashes."[231]

It is related in *Khulāsat al-Tafāsīr*, in the interpretation of the saying of the Almighty: *So neither the sky nor the earth wept for them*[232] and that is because when a believer dies, the sky and the earth weep for him for forty mornings.

And Atā said: "Its weeping is the redness of its edges."

And al-Suddi said: "When Husayn ibn Ali, peace be upon them, was martyred, the sky wept [for him]. And its weeping is its redness."

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228 Sibt Ibn Jawzī, *Tadhkirat ul-Khawās*

229 Ibid

230 Ibid

231 Ibrahīm al-Juwaynī, *Farā'id ul-Simtayn*

232 Qur'an Surah al-Dukhān: 44

And Ibn Sirin said: "We were informed that the redness that is with the twilight had not been until Husayn, peace be upon him, was killed."

Blood Found Beneath Stones

Umar ibn Muhammad ibn Yahya narrated to us, al-Nasr ibn Tāhir narrated to us, Sufyan ibn Uyaina narrated to us, he said: "My grandmother said:

> When Husayn ibn Ali, peace be upon them, was killed, he had camels with him which were then driven to Yazid ibn Muʿāwiya, carrying Alum. When they were slaughtered, we saw their flesh like aloes, and we saw the Alum turned to ashes, and we did not lift a stone without finding blood beneath it.[233]

Hilāl ibn Dhakwān said: "When al-Ḥusayn was killed, for two or three months it was as though the walls had been smeared with blood from the time of the dawn prayer until sunset."

And Ibn Saʿd said: "No stone in the world was lifted except that fresh blood was found beneath it. The sky also rained blood, whose traces remained upon garments until they decayed."

Rain of Blood

Abu Jaʿfar known as Ibn Sulaiman, narrated from Umm Salam, an aunt of Jaʿfar ibn Sulaiman, who said:

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233 Ibrahīm al-Juwaynī, *Farā'id ul-Simtayn*

> When Husayn, peace be upon him, was martyred, rain fell upon us, it was rain like blood on the houses and walls. I was told that it was the same in Basra, Kufa, Sham, and Khorasan to the extent that we did not doubt that punishment would descend.

Ibn Sīrīn said: "We once travelled during that period and rain fell upon us, leaving marks upon our garments like blood."[234]

Muhammad al-Baghdadi also informed us [he said]: Muhammad ibn Abi al-Awam narrated to us - and he is Muhammad ibn Ahmad ibn Abi Yazid ibn Abi al-Awam al-Rayahi al-Wasiti, my father narrated to us, Mansur ibn Ammar narrated to us, from Ibn Abi Layla from Abu Qabil, who said:

> When Husayn ibn Ali, peace be upon them, was killed, his head was sent to Yazid ibn Muʿāwiya, and they stopped at a station where they began to drink and toast with the head among them. Then, a hand emerged from the wall with an iron pen and wrote a line with blood:
>
> *Do you hope, a nation that killed Husayn, for the intercession of his grandfather on the Day of Judgment?*

So they left the head and fled.[235]

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234 Sibt Ibn Jawzi, *Tadhkirat ul-Khawās*

235 Al-Shabrāwī, *Al-Ittiḥāf bi Ḥubb il-Ashrāf*

Inscriptions on Stones

And Ibn Sīrīn said: "A stone was found five hundred years before the sending of the Prophet ﷺ, upon which was written in Syriac. It was translated into Arabic, and it read:

> *Does a nation hope for the intercession of his grandfather on the Day of Reckoning,*
> *After having killed Ḥusayn?"*[236]

And Sulaymān ibn Yasār said: "A stone was found upon which was written:

> *Surely Fāṭima shall come on the Day of Resurrection,*
> *Her garment stained with the blood of al-Ḥusayn.*
> *Woe to the one whose chosen intercessors*
> *Stand while the Trumpet is blown on the Day of Resurrection."*[237]

The Conversion of a Christian Monk Through the Blessed Head of Imam al-Ḥusayn ﷺ

ʿAbd al-Malik ibn Hishām narrated:

> When ʿUbaydullh ibn Ziyād sent the head of Ḥusayn to Yazīd ibn Muʿāwiya, whenever the

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236 Sibt Ibn Jawzi, *Tadhkirat ul-Khawās*

237 Ibid

caravan halted at a stopping place, they would remove the blessed head from a chest specially prepared for it and place it upon a spear, guarding it until the time of departure.

They eventually arrived at a station where a monastery was inhabited by a monk. They removed the head and placed it upon the spear, leaning it against the monastery.

The monk then saw a light extending from the head up to the heights of the heavens. He looked out over the people and asked them: 'Whose head is this?'

They replied: 'The head of Ḥusayn, son of Fāṭima, daughter of the Messenger of Allah.'

He asked: 'Your Prophet?'

They replied: 'Yes.'

The monk then said: 'What an evil people you are! If the Messiah had a son, we would have carried him upon the pupils of our eyes.'

He then said: 'Will you accept ten thousand dinars if you allow me to keep the head with me tonight, and when you depart in the morning, you may take it back?'

They replied: 'What harm is there in that?'

So they handed the head to him and took the dinars.

The monk then took the blessed head, washed it, perfumed it, placed it upon his lap, and sat weeping until dawn.

He said: 'O blessed head, I possess nothing but myself, and I testify that there is no god but Allah and that Muḥammad is the Messenger of Allah.'

He then left the monastery, and all that was within it, and devoted himself thereafter to the service of the Ahl al-Bayt.

Thereafter, they took the head and resumed their journey. When they neared Damascus, they took out the purses in order to divide the money amongst themselves. But when they opened them, they found that the dinars had turned into shards of clay.

Upon one side was written: *'And do not think Allah is unaware of what the wrongdoers do...'*

and upon the other side: *'And those who have wronged shall soon know to what return they shall return.'"*[238]

238 Al-Sayyid Abu Bakr ibn Shihāb al-Dīn, *Rashfat al-Ṣādī*

APPENDIX TWO

Poetry and Elegies About Karbala

The Lamentation of the Jinn Over al-Ḥusayn

It is related from al-Zuhrī, from Umm Salamah ﵂, that she said: "I did not hear the lamentation of the jinn except on the night in which al-Ḥusayn was killed. I heard a voice saying:

> *O eye, pour forth your tears with utmost effort,*
> *And who after me shall weep for the martyrs?*
> *For a company whose death drives onward*
> *To a tyrant clothed in the garments of a slave.*

She said: "Thus I knew that al-Ḥusayn had been killed."[239]

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239 Ibid

And al-Shaʿbī said: "The people of Kūfa heard a voice in the night saying:

I weep for one slain in Karbala,
Whose body was drenched in blood.
I weep for one whom the tyrants killed unjustly,
For no crime save loyalty and faithfulness.
I weep for one over whom
The inhabitants of earth and heaven wept.
His family were violated, and they made lawful
What Allah had forbidden concerning the womenfolk.
May my father be sacrificed for his uncovered body,
Clothed only in religion and modesty.
Every calamity may find consolation,
But for this tragedy, there is no consolation."[240]

And al-Zuhrī also said: "The jinn lamented over him, saying:

The finest women of the jinn weep in grief,
Striking cheeks like shining dinars,
Wearing garments of black after their fine attire."[241]

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240 Ibid

241 Ibid

And among what has been preserved from the speech of the jinn is:

The Prophet wiped his forehead,
And radiance shone upon his cheeks.
His parents were from the noblest of Quraysh,
And his grandfather was the best of grandfathers.
You killed the son of the Messenger,
So abide in the Fire for eternity.[242]

Hishām ibn Muḥammad al-Kalbī said: "When al-Ḥusayn was killed, his killers heard a voice calling from the heavens:

O you who have slain Ḥusayn in ignorance,
Rejoice in torment and humiliation.
All the inhabitants of heaven invoke curses upon you:
Every prophet, messenger, and tribe.
A decree has already passed upon the tongue of David, Moses, and the bearer of the Gospel."

They believed it to be one of the angels. Much has been narrated concerning this."[243]

242 Ibid

243 Ibid

APPENDIX THREE

Reports Regarding Those Who Opposed Imam al-Husayn

The Man Who Goes Blind

Al-Wāqidī narrated from Ibn al-Rammāḥ, who said:

> There was in Kūfa an old blind man who had witnessed the killing of al-Ḥusayn. One day, we asked him about the loss of his eyesight. He said: 'I was among the people, and there were ten of us. However, I neither struck with a sword, nor thrust with a spear, nor shot an arrow.
>
> When al-Ḥusayn was killed, and his head was carried away, I returned to my home healthy, with eyes shining like two stars. That night I slept, and someone came to me in a dream saying, "Answer the Messenger of Allah ﷺ."
>
> I replied: "What have I to do with the Messenger of Allah?"
>
> He seized my hand harshly, rebuked me, grabbed me by my collar, and took me to a place where there was a gathering.

There sat the Messenger of Allah ﷺ, distressed, bewildered, with his sleeves rolled back and a sword in his hand. Before him was a leather mat, and my ten companions lay slaughtered before him.

I greeted him with salām, but he said: "May Allah neither grant you peace nor life, O enemy of Allah, accursed one! Have you no shame in violating my sanctity and killing my family without restraint?"

I said: "O Messenger of Allah, I did not fight."

He replied: "Yes, but you increased their numbers."
Then I saw to his right a basin containing the blood of al-Ḥusayn.

He said: "Sit."

So I knelt before him. He took a metal rod, heated it, and applied it to my eyes.

By morning, I had become blind, as you now see.[244]

And Hishām ibn Muḥammad al-Kalbī narrated from al-Qāsim ibn al-Aṣbagh al-Majāshiʿī, who said:

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244 Ibid

When the heads were brought to Kūfa, there was a horseman, the most handsome of people, who had hung upon the neck of his horse the head of a beardless youth, radiant like the full moon.

The horse pranced about, and whenever the rider lowered his head, the blessed head would nearly touch the ground.

I asked him: 'Whose head is this?'

He replied: 'This is the head of al-ʿAbbās ibn ʿAlī.'

I asked: 'And who are you?'

He replied: 'Ḥarmala ibn Kāhil al-Asadī.'

Some days later, I saw Ḥarmala again, but his face had become blacker than tar.

So I said to him: 'I saw you on the day you carried the head, and there was no one among the Arabs with a more radiant face than yours, and today I see no face more hideous or blackened than yours.'

At this, the man began to weep and said, 'By Allah, from the day I carried the head until this very day, not a single night passes except that two men seize me by my arms and drag me to a blazing fire. They thrust me into it while I recoil in terror, yet it scorches me as you now see.'

He remained in this state until he died in the most wretched condition.[245]

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245 Ibid

The Man Who Burned to Death

Al-Suddī related:

> I once came to Karbala with merchandise to trade and lodged with a man there. We ate supper together and began discussing the killing of al-Ḥusayn.
>
> We said: 'No one participated in the shedding of al-Ḥusayn's blood except that he died in the vilest manner.'
>
> The man replied: 'How false your words are! I myself participated in his killing, yet nothing has happened to me.'
>
> Later that night, cries were suddenly heard. We asked: 'What has happened?'
>
> They said: 'The man rose to fix the lamp. His finger caught fire, then the flames spread throughout his body until he was entirely burned.'
>
> Al-Suddī said: 'By Allah, I saw him myself, he appeared like a lump of charcoal.'[246]

246 Sibt Ibn Jawzi, *Tadhkirat ul-Khawās*

A Poem by Imam al-Shāfi'ī on the Martyrdom of Imam al-Ḥusayn

تَأَوَّهَ قَلْبِي وَالْفُؤَادُ كَئِيبٌ
وَأَرَّقَ نَوْمِي فَالسُّهَادُ عَجِيبُ

My heart groans in anguish,
and my soul is filled with sorrow;
Sleep has abandoned me,
and this sleeplessness is strange indeed.

وَمِمَّا نَفَىٰ نَوْمِي وَشَيَّبَ لِمَّتِي
تَصَارِيفُ أَيَّامٍ لَهُنَّ خُطُوبُ

Among the things that have driven sleep from
my eyes and turned the locks of my hair grey
Are the changing trials and calamities of time.

فَمَنْ مُبْلِغٌ عَنِّي الْحُسَيْنَ رِسَالَةً
وَإِنْ كَرِهَتْهَا أَنْفُسٌ وَقُلُوبُ

Who will convey from me a message to Ḥusayn,
Even if hearts and souls dislike to hear it?

ذَبِيحٌ بِلاَ جُرْمٍ كَأَنَّ قَمِيصَهُ
صَبِيغٌ بِمَاءِ الْأُرْجُوَانِ خَضِيبُ

Slaughtered without any crime, as though his garment were dyed crimson with the stain of purple blood.

فَلِلسَّيْفِ إِعْوَالٌ وَلِلرُّمْحِ رَنَّةٌ
وَلِلْخَيْلِ مِنْ بَعْدِ الصَّهِيلِ نَحِيبُ

The sword cries aloud in lamentation, the spear gives forth its ringing cry,
And even the horses, after their neighing, seem to wail in grief.

تَزَلْزَلَتِ الدُّنْيَا لِآلِ مُحَمَّدٍ
وَكَادَتْ لَهُمْ صُمُّ الْجِبَالِ تَذُوبُ

The world itself trembled for the family of Muḥammad,
And the mighty solid mountains nearly melted for their sake.

وَغَارَتْ نُجُومٌ وَاقْشَعَرَّتْ كَوَاكِبٌ
وَهُتِكَ أَسْتَارٌ وَشُقَّ جُيُوبُ

Stars vanished, constellations shuddered in terror,
Veils were torn apart and garments rent in mourning.

يُصَلَّىٰ عَلَى الْمَبْعُوثِ مِنْ آلِ هَاشِمٍ
وَيُغْزَىٰ بَنُوهُ إِنَّ ذَا لَعَجِيبُ!

Blessings are sent upon the one sent forth from Banū Hāshim,
Yet his own sons are attacked and slain, truly this is astonishing!

لَئِنْ كَانَ ذَنْبِي حُبَّ آلِ مُحَمَّدٍ
فَذَلِكَ ذَنْبٌ لَسْتُ عَنْهُ أَتُوبُ

If loving the family of Muḥammad is my sin,
Then it is a sin from which I shall never repent.

هُمْ شُفَعَائِي يَوْمَ حَشْرِي وَمَوْقِفِي
إِذَا مَا بَدَتْ لِلنَّاظِرِينَ خُطُوبُ

They are my intercessors on the Day of Standing, When grave terrors appear before the onlookers.[247]

247 Ibn Shahr Āshūb, *Manāqib Āl Abī Ṭālib* - Volume 3.

On Mourning the Ahl al-Bayt at Karbala
By Al-Būṣīrī

يَا أَبَا الْقَاسِمِ، يَا مَنْ عَقَدْتُ عَلَىٰ مَدْحِهِ الثَّنَاءَ،
وَأَقْسَمْتُ بِحَقِّهِ قَسَمًا لَا أُخْلِفُهُ،

O Abu'l-Qāsim, to whom I have bound myself by solemn oath, an oath of praise and exaltation for you.

وَبِمَا أَوْدَعَ اللهُ فِيكَ مِنَ الْعُلُومِ وَالْأَسْرَارِ،
مِنْ غَيْرِ تَعْلِيمِ بَشَرٍ وَلَا إِمْلَاءِ كَاتِبٍ،

By the knowledge bestowed upon you from Allah,
Without dictation from any scribe.

وَبِرِيحِ الصَّبَا الَّتِي سَخَّرَهَا اللهُ لِنَصْرِكَ شَهْرًا كَامِلًا،
فَكَأَنَّهَا مَأْمُورَةٌ بِأَمْرِكَ، مُطِيعَةٌ لِإِشَارَتِكَ،

And by the east wind that travelled for a month to bring you victory,
As though the wind itself moved gently at your command.

وَبِعَلِيٍّ، حِينَ نَفَثْتَ فِي عَيْنَيْهِ وَهُمَا رَمْدَاوَانِ،
فَعَادَ يُبْصِرُ بِبَصَرِ نَسْرٍ جَارِحٍ،

And by ʿAlī, when you breathed into his eyes,
Though both of them were afflicted with soreness

فِي يَوْمٍ كَانَتْ فِيهِ رَايَةُ الْحَرْبِ تُدْعَىٰ بِالْعُقَابِ،

He arose with the sight of an eagle,
In a battle where the Eagle was the standard

وَبِرَيْحَانَتَيْكَ الْحَسَنِ وَالْحُسَيْنِ،
اللَّذَيْنِ اسْتَوْدَعَتْهُمَا الزَّهْرَاءُ مِنْ طِيبِكَ وَنُورِكَ،

And by your two fragrant blossoms, whose sweetness came from you, whom al-Zahrāʾ carried within her

كُنْتَ تَضُمُّهُمَا إِلَيْكَ قُرْبًا وَمَحَبَّةً،
كَمَا تَضُمُّ الْيَاءُ نُقْطَتَيْهَا،

You used to draw them close to yourself
As the letter yāʾ gathers its two dots beneath it.

شَهِيدَانِ لَا أَنْسَىٰ مُصَابَهُمَا،
وَلَا أَنْسَىٰ مَأْسَاةَ الطَّفِّ وَكَرْبَلَاءَ،

Two martyrs whose tragedy I can never forget.
Nor can I ever forget the tragedy of al-Ṭaff and
the anguish of Karbalā

قَوْمٌ لَمْ يَرْعَوْا لَكَ حُرْمَةً فِي ذُرِّيَّتِكَ،
وَقَدْ خَانَ الرُّؤَسَاءُ عَهْدَكَ وَوَصِيَّتَكَ،

Those placed in authority showed no regard for
your sanctity concerning them,
Though their leaders had betrayed your
covenant

بَدَّلُوا الْمَوَدَّةَ لِأَهْلِ قُرْبَاكَ عَدَاوَةً وَجَفَاءً،
وَأَظْهَرَتِ النُّفُوسُ نِفَاقَهَا وَخُبْثَهَا،

They exchanged affection and kinship for
treachery,
And hypocrisy revealed its hidden burrows.

وَقَسَتْ قُلُوبُهُمْ عَلَىٰ قَوْمٍ
بَكَتْ لِفَقْدِهِمُ الْأَرْضُ وَالسَّمَاءُ،

Hearts among them grew hard against those
Whose loss caused both earth and heaven to weep.

فَابْكِهِمْ مَا اسْتَطَعْتَ،
فَإِنَّ الْبُكَاءَ مَهْمَا عَظُمَ قَلِيلٌ أَمَامَ هٰذِهِ الْفَاجِعَةِ،

So weep for them as much as you are able,
For tears are but little beside so immense a calamity.

فَكُلُّ يَوْمٍ مُنْذُ مُصَابِهِمْ عَاشُورَاءُ،
وَكُلُّ أَرْضٍ صَارَتْ فِي قَلْبِي كَرْبَلَاءَ،

Every day and every land, because of my grief for them, Has become a Karbala and an ʿĀshūrā'.

يَا آلَ بَيْتِ النَّبِيِّ، إِنَّ قَلْبِي
لَا يَجِدُ عَنْكُمْ سُلْوَانًا وَلَا عَزَاءً،

O family of the Prophet, my heart
Finds no consolation away from you.

غَيْرَ أَنِّي فَوَّضْتُ أَمْرِي إِلَى اللهِ،
فَفِي تَفْوِيضِ الْأُمُورِ إِلَيْهِ الطُّمَأْنِينَةُ وَالنَّجَاةُ،

Except that I have entrusted my affair to Allah,
And entrusting affairs to Him brings relief.

كَمْ مِنْ يَوْمٍ مُؤْلِمٍ فِي كَرْبَلَاءَ
خَفَّفَتْ بَعْضَ آلَامِهِ الزَّوْرَاءُ،

How many a painful day in Karbala
Had some of its sorrow lightened by al-Zawrā'
(Baghdad).

بَيْنَمَا كَانَ أَعْدَاؤُكُمْ مَطْرُوحِينَ صَرْعَىٰ،
كَأَنَّ أَرْوَاحَهُمْ قَدِ انْفَلَتَتْ مِنْ أَجْسَادِهِمْ،

While the enemies lay fallen,
As though each of them were a wineskin whose
fastening had been untied.

يَا آلَ بَيْتِ النَّبِيِّ، طِبْتُمْ وَطَابَ ذِكْرُكُمْ،
فَطَابَ مَدْحِي لَكُمْ وَطَابَ رِثَائِي،

O family of the Prophet, you are pure, and thus pure for me, Are the praises and elegies composed for you.

أَنَا فِي مَدْحِكُمْ كَحَسَّانِ بْنِ ثَابِتٍ،
وَإِذَا بَكَيْتُكُمْ وَرَثَيْتُكُمْ فَأَنَا كَالْخَنْسَاءِ،

I am the Ḥassān bin Thābit of your praises; And when I lament for you, then indeed I become Khansā'.

سُدْتُمُ النَّاسَ بِالتُّقَىٰ وَالطَّهَارَةِ،
بَيْنَمَا سَادَ غَيْرُكُمْ بِالذَّهَبِ وَالْفِضَّةِ.

You attained mastery over people through piety,
While others attained mastery only through silver and gold.[248]

248 *Dīwān al-Būṣīrī*

Selected Verses of Qaṣīda 'Ayniyya by Imam 'Abdallah ibn 'Alawī al-Ḥaddād

Ḥabīb 'Umar ibn Zayn ibn Sumayṭ d. 1207 AH relates that the reason for the sighs of our master in Qaṣīda 'Ayniyya was that one of the scholars of the Āl Bā Sharāḥīl of al-Ghurayb had read the account of the killing of our master, the martyred grandson, al-Ḥusayn ibn 'Alī, together with those great men of his household who were killed alongside him at Karbalā', and what befell them. He had related this at length, mentioning what happened to them at the hands of the enemies of Allah and His Messenger. May Allah deal with them all by His justice. On hearing this account, Imam al-Haddad was overwhelmed with sorrow. Then he composed the following verses.

آهِ عَلَى تِلْكَ الدِّيَارِ وَأَهْلِهَا مِنْ حَادِثِ الدَّهْرِ
الْمُمِضِّ الْمُوجِعِ

Ah, for those dwellings and their inhabitants
From the painful and distressing events of time

آهِ عَلَى تِلْكَ الْخِيَامِ وَمَا حَوَتْ مِنْ كُلِّ غَانٍ
بِالْجَمَالِ الْمُبْدِعِ

Ah, for those tents and all that they contained,
Of all the beauties of creation

آهِ عَلَى تِلْكَ الْقِبَابِ وَمَا بِهَا مِنْ قَاصِرٍ
وَمُحَجَّبٍ وَمُبَرْقَعِ

Ah, for those canopies and those within them,
of maidens kept within, veiled and concealed.

آهِ عَلَى تِلْكَ الرِّيَاضِ وَكُلِّ مَا فِيهَا مِنَ الْغِيدِ
الْحِسَانِ الرُّتَّعِ

Ah, for those gardens and all that they held,
of graceful, beautiful maidens moving freely
within them.

آهِ عَلَى تِلْكَ الْحِيَاضِ وَمَنْ بِهَا مِنْ وَارِدٍ
أَوْ شَارِبٍ مُتَضَلِّعِ

Ah, for those watering-places and those
gathered there, whether coming to drink,
drinking, or drinking their fill.

آهِ عَلَى غِزْلَانِ حَاجِرٍ وَالنَّقَا وَظِبَاءِ وَادِي
الْمُنْحَنَى وَالْأَجْرَعِ

Ah, for the gazelles of Ḥājir and al-Naqā,
and the deer of Wādī al-Munḥanā and al-Ajraʿ.

آهِ عَلَى آرَامِ رَامَةَ تَرْتَعِي بِسُفُوحِهَا وَحِمَاهَا
الْمُتَمَنِّعِ

Ah, for the white antelopes of Rāmah, grazing
upon its slopes and within its guarded
sanctuary.

آهِ عَلَى أَقْمَارِ أَفْلَاكِ الْعُلَا وَشُمُوسِهَا الْمُشْرِقَاتِ
السُّطَّعِ

Ah, for the moons of the high heavens,
and its radiant, shining suns.[249]

249 Hasan al-Kāf, *Wāqiʿat al-Ṭaff*, Markaz al-ʿUraydī, First edition 2020.

Imam al-Ḥaddād also has a tawassul, mentioning Imam Hasan and Imam Husayn, in one of his poems, which opens with the lines:

إِلَيْكَ يَا رَبِّ، يَا عَالِمًا بِذَاتِ الصُّدُورِ
إِلَيْكَ يَا رَبِّ، يَا مَنْ لَهُ تَصِيرُ الْأُمُورُ

To You, O Lord, O Knower of what lies within the breasts; To You, O Lord, O One to whom all affairs return.

وَبِالْحَسَنِ ذِي زُهْدٍ فِي مُلْكِ دَارِ الْغُرُورِ
وَبِالْحُسَيْنِ الَّذِي غَدَرُوا بِهِ أَهْلُ الْفُجُورِ

And by Ḥasan, the one who renounced the kingdom of this abode of delusion;
And by Ḥusayn, whom the people of wickedness betrayed.

شَهِيدٍ بِالطَّفِّ، فَائِزٍ بِالرِّضَا وَالسُّرُورِ
وَرَاحَ قَاتِلُهُ يَدْعُو فِي لَظَى بِالثُّبُورِ

A martyr at al-Ṭaff, triumphant through divine pleasure and joy;
While his killer went forth calling for destruction in the Fire of torment.[250]

250 Ibid

He ﷺ also said:

In these times, trials and bloody conflicts are not to be thought strange. Indeed, those at the forefront of the Imams and the first generation of this Ummah were tested with calamities even greater than this, until Imam al-Ḥusayn was martyred and his head was carried around for a number of days. His womenfolk and children were violated. Before him, the Prophet's grandson, Ḥasan, was poisoned, his liver was torn apart by the poison, and he died from it. Before him, the Commander of the Believers, ʿAlī ibn Abī Ṭālib, was killed, and he was cursed from the pulpits during most of the days of Banī Umayyah. His grave was even concealed out of fear that it would be dug up.



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