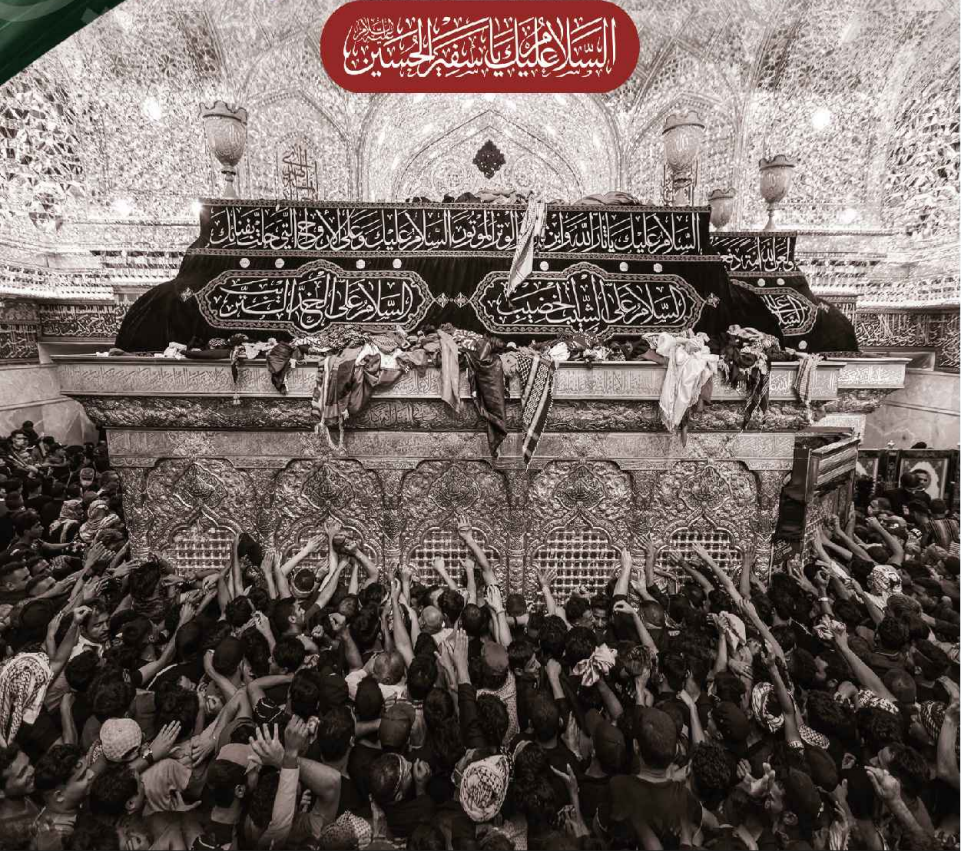


انعامی سلسلہ
ترغیب مطالعہ پروگرام

گوهر حکمت
(انجمنوں کی شمارہ)

سیرت امام حسین علیہ السلام (حصہ سوم)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ



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(Part III)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

حَبِطْ اُخْوَانِكَ مِنْ لِيْمِيْ ذَنْبِكَ وَذَكَرْ اِحْسَانَكَ اِلَيْهِ

تمہارا بہترین (دینی) بھائی وہ ہے جو اپنے بارے میں تمہاری خطاؤں کو بھول جائے اور اپنے اوپر تمہاری نیکیوں کو یاد رکھے۔
(بحار الانوار، جلدی ۷۵، ص ۳۷۹)

التماسِ سورۃ فاتحہ

مرحومہ روشن باقوبت یوسف علی	مرحومہ شہناز بھیمانی	مرحومہ بتول بانو
فرنیچہ والا خاندان کے تمام مرحومین	مرحومہ فاطمہ رمضان علی	مرحومہ یاسین علی
ویردی والا خاندان کے تمام مرحومین	کل مومنین والمومنات	مرحومہ ضامنہ کھیل
پیرانی خاندان کے تمام مرحومین	مرحومہ حسنین ابن شہیر علی	مرحومہ اکبر علی لیلانی
سومجی خاندان کے تمام مرحومین	مرحومہ محمد حسین دیوجانی	مرحومہ روشن علی لیلانی
رضا کے خاندان کے تمام مرحومین	مرحومہ اقبال حسین بھوجانی	مرحومہ گلشن بانو لیلانی
مرحومہ محمد حسین سلطان علی سایانی	پننا خاندان کے تمام مرحومین	مرحومہ مریم بانی پٹوچانی
مرحومہ بلال ابن علی رضا بھوجانی	مرحومہ محمد حسین چھونا صاحب	مرحومہ برکت علی پٹوچانی
مرحومہ شمیم باقوبت رضا حسین بادامی	حمیر خاندان کے تمام مرحومین	مرحومہ مشتاق احمد دھاری
مرحومہ حیدر علی رجب علی ورتیچ والا	لیلانی خاندان کے تمام مرحومین	مرحومہ رشیدہ بانو دھاری
مرحومہ صادق حسین چھونا صاحب	وکیل خاندان کے تمام مرحومین	مرحومہ کنیز بتول احمد علی
نقوی خاندان کے تمام مرحومین	فرشتہ خاندان کے تمام مرحومین	مرحومہ عبد الحسین حمیر
دھاری خاندان کے تمام مرحومین	مرحومہ مظهر حسین چھونا صاحب	مرحومہ محمد رفیق فرشتہ
مرچنٹ خاندان کے تمام مرحومین	مرحومہ یونس ابن فقیر حسین	مرحومہ محمد حسین ماوجی
پونا والا خاندان کے تمام مرحومین	مرحومہ نور زہرا بنت اکبر علی	مرحومہ حیدر علی بھنگوا
مرحومہ محمد تقی ابن راشد موراج	مونی خاندان کے تمام مرحومین	مرحومہ گلشن بانو حیدر علی
	مرحومہ نذر حیدر ابن وصی حیدر	مرحومہ رمضان علی منجی

مرحوم قبلہ مولانا حاجی افتخار حسین طاهری
 سجاد حیدر بلوچ کے خاندان کے تمام مرحومین
 عزیز احمد کے خاندان کے تمام مرحومین
 حمیدہ بیگم کے خاندان کے تمام مرحومین
 پرو عطا نقوی کے خاندان کے تمام مرحومین
 یوسف علی کے خاندان کے تمام مرحومین
 بیانی خاندان کے تمام مرحومین
 مرحومہ خدیجہ بیگم بنت سید علی حسین
 مادانی خاندان کے تمام مرحومین
 لوکھنڈ والا خاندان کے تمام مرحومین
 مرحومہ باقر علی ڈوسانی (لاکڑا والا)
 مرحوم عون علی ابن محمد حسین دیوبانی
 مرحوم محمد حسین گنگھی بھائی دیوبانی
 لیاقت علی فاضل کے خاندان کے تمام مرحومین
 حاجی حسین لاکھانی کے خاندان کے تمام مرحومین
 غلام عباس نصیر کے خاندان کے تمام مرحومین
 مرحومہ آیینہ بانی زوجہ محمد حسین گنگھی بھائی دیوبانی
 مرحوم سید ہاشم حسین زیدی ابن سید ضامن حسین
 مرحومہ زینت بیگم بنت سید کاظم حسین رضوی
 ورتج والا خاندان کے تمام مرحومین

پونا والا خاندان کے تمام مرحومین
 دیوبانی خاندان کے تمام مرحومین
 لاکھانی خاندان کے تمام مرحومین
 مکھی خاندان کے تمام مرحومین
 نورانی خاندان کے تمام مرحومین
 ڈوسانی خاندان کے تمام مرحومین
 مرحومہ شمیم محمد ابن محمد حسین ماؤجی
 مرحومہ سکینہ بانو زوجہ حسین علی وکیل
 مرحومہ مونا فاطمہ بنت حسین علی وکیل
 مرحومہ ناصرہ زوجہ محسن علی وکیل
 مرحومہ آغا جمیل حسین ابن آغا محمد حسین
 مرحومہ سیدہ عزیز فاطمہ بنت یوسف علی
 مرحوم سید وصی حیدر ابن میر نادر حسین
 مرحومہ قریشہ بیگم بنت زوار حسین
 مرحومہ طاہرہ خاتون بنت عسرت حسین
 مرحومہ زرینہ وصی بنت وصی حیدر
 لاکھانی خاندان کے تمام مرحومین
 مرحوم عون علی ابن علاؤ الدین راؤ جانی
 بیلیغام والا خاندان کے تمام مرحومین
 راؤ جانی خاندان کے تمام مرحومین
 مرحومہ رجب علی وزیر علی پونا والا

مرحوم سید عسرت حسین رضوی ابن سید قربان علی رضوی
 مرحوم سیدہ کنکشاں پروین بنت سید وصی حیدر رضوی
 مرحوم سید علمدار رضار رضوی ابن سید محمد مرتضیٰ رضوی
 مرحوم سید نادر حسین رضوی ابن سید مظہر حسین رضوی
 مرحوم اکبر علی ابن حسن علی دیوبانی (تلاچہ والا)
 مرحوم اسماعیل اور اُنکے خاندان کے تمام مرحومین
 مرحوم ناصرہ بانو بنت حیدر علی زوجہ صادق حسین پنجوانی
 مرحوم گل بانو بانی زوجہ باقر علی دوسانی (لاکڑ والا)
 مرحوم امینہ بانی زوجہ اکبر علی حسن علی دیوبانی (تلاچہ والا)
 کرنل لیاقت علی اور ان کی زوجہ کے خاندان کے تمام مرحومین
 سید کاظم حسین ابن سید عابد حسین کے خاندان کے تمام مرحومین
 مرحوم نسیم بانو زوجہ عون علی راد جانی بنت عبدالحسین سیلغام والا
 مرحوم اشرف بانی بنت حاجی رضاعلی بادامی زوجہ حیدر علی درتچ والا
 مرحوم سیدہ زاہدہ منور رضوی بنت سید وصی حیدر رضوی زوجہ سید منور رضوی

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Foreword

Peace be upon you and may God's mercy and blessings be upon you.

Love of books and reading plays a crucial role in the development of nations. The manner in which this hobby has made its place in the nations of the world, our nation still has to work hard. However, it is also very important to state that various institutions have started working in this regard. This series of motivational studies under the name of "Gohar e Hikmat" which is being published since 2011, is one such humble effort so that Interest in study can be developed in the nation.

Green Island Youth Forum wishes to do its best to promote the love of learning among children and youth. Continuing this series, this time also the material has been taken from the author of the well-known book "Mantah al-Amal thaqqat al-Muhaddiseen Sheikh Abbas Qummi" for this booklet, Sheikh Ghalib Al-Silawi. In this book, the author has written the biography of Imam Hussain (AS) under different titles. In view of the smoothness of the language for the Urdu scholarly class, many corrections have also been made in the Urdu translation at many places in comparison with the original text.

In order to maintain the element of reflection in the study, some questions are given in the form of short booklets so that the focus remains on getting the answers to these questions during the study.

Considering the interest of young people, boys and girls up to the age of 12 years have been declared eligible to join this program and at the same time men and women of all ages are eligible to participate in this program.

I am very grateful to the respected Qibla brothers Maulana Syed Hashim Abbas Zaidi and Maulana Qamar Ali Lilani who not only handled this project completely but with great elegance and finesse.

I pray to God Almighty to increase their ability to perform and include us all among the followers of the Imam (ATFS).

Wassalam (Peace be upon you)

Maulana Ghulam Raza Roohani



The incident of Ashura

When the night of the tenth ended and the morning of the tenth of Muharram dawned, Hazrat Sayed al-Shuhada (a.s.) offered the morning prayer and after that straightened the ranks of his army and according to a narration said:

ستشهدون كلكم سوى علي بن الحسين

You will all be martyred and no one will be left alive except Ali bin al-Hussain (as)

The total number of his army was thirty cavalry and forty infantry¹. One narration says that there were eighty-two infantry. According to the narration narrated by Imam Muhammad Baqir (as), there were forty-five cavalry and one hundred infantry. And Sibte Ibn al-Jawzi has also chosen the same number in his narration and the total number of Ibn Saad's army was six thousand. According to some Maqatil (books about Karbala tragedy) it was twenty or twenty-two thousand. While in one narration it was thirty thousand. The statements of the Maqatil leaders regarding the number of Hazrat Imam Hussain (as) and Umar Ibne Saad's army are very different.

So Imam Hussain (as) arranged the ranks of his army in such a way that he appointed Zuhair bin Qain at Maimana (Right hand side) and Habib bin Mazahir at the command of the Maisara (Left hand side) companions and gave the flag of the army to his brother Abbas (as). According to some reports, he (as) stationed twenty men with Zuhair in Maimana and twenty men with Habib in Maisara and stationed himself with the rest in the heart of the army. He (as) placed the tents one behind the other and ordered that wood etc. be thrown into the trench. A trench should be dug

¹ - الارشاد، المفيد، ج ٢، ص: ٩٥

around Khayam (camps) and a fire should be set in it so that it would prevent the infidels from attacking Khayam. From here, Umar Ibne Saad also arranged his army. He entrusted Maimana to Amr bin Hajjaj and appointed Shimer bin Dhi al-Jawshan at the command of the cavalry and gave Urwah bin Qais the command of the cavalry and Sheith bin Riba'i the command of the infantry and gave the flag of war to his slave Durayd. There is a tradition that Imam Hussain (as) raised his hands in supplication and said:

اللَّهُمَّ أَنْتَ تَقِي فِي كُلِّ كَرْبٍ وَرَجَائِي فِي كُلِّ شِدَّةٍ وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزَلَتْ فِي شِقَّةٍ وَعَدَاةٍ كَمَنْ مِنْهُمْ يَضْعَفُ فِيهِ الْقَوَادُ وَتَقِلُّ فِيهِ الْحِيلَةُ وَيَخْذُلُ فِيهِ الصَّدِيقُ وَيَسْمُتُ فِيهِ الْعَدُوُّ أَنْزَلْتَهُ بِكَ وَشَكَوْتُهُ إِلَيْكَ رَغْبَةً وَمَتَى إِلَيْكَ عَمَّنْ سِوَاكَ فَفَرَّ جَنَّتَهُ وَكَشَفْتَهُ وَأَنْتَ وَرِثَ كُلِّ رَغْبَةٍ وَصَاحِبُ كُلِّ حَسَنَةٍ وَمُنْتَهَى كُلِّ رَغْبَةٍ. ۱

O Allah! You are my trust in every calamity, You are my hope in every difficulty, and in every matter that befell me, You are my confidence and support. How many sorrows are there that weaken hearts, fail plans, betray friends, and make enemies happy. So, I placed all of them before You and cried out to You and did not put any hope in anyone but You. So, You removed these difficulties, solved them, and sufficed me in this matter. You are the Owner of every blessing, the Creator of every good, and You are the end of every purpose.

At that time, the army of the Son of Saad moved from that direction and circled around the army of Imam Hussain (as). From whichever direction they came, they would see this trench and the fire. So, the accursed Shimer called out loudly:

يَا حُسَيْنُ! أَتَعَجَّلْتَ النَّارَ قَبْلَ يَوْمِ الْقِيَامَةِ

O Hussain (as)! You have hastened to enter the fire before the Day of Judgment.

The Imam (as) said: Who is the one who said this? It is as if it was Shimer.

It was said: Yes, there is no other than him.

The Imam (as) said, quoting a verse from the Holy Quran:

يَا ابْنَ رَاعِيَةِ الْبَغْضَى أَنْتَ "أَوْلَى بِهَا صِدْقًا (مریم، آیت ۷۰)۔"

O son of the woman who used to herd sheep, you are more deserving of entering the Fire.

Muslim bin Awsajah wanted to shoot this accursed man with an arrow, but the Son of the Prophet (as) did not agree and forbade him. Muslim bin Awsajah asked:

Permit me to shoot him with my arrow, for he is a transgressor, an enemy of God, and one of the oppressors, and God has given me power over him. The Son of the Prophet (as) said:

Do not shoot him, for I do not like to be the first to fight this group.

At that time, Imam Hussain (as) called for his ride, mounted it, and called out so loudly that most of them could hear him. He (as) said:

يَا أَهْلَ الْعِرَاقِ وَجُلُومِهِمْ يَسْمَعُونَ فَقَالَ أَكْبَاهَا النَّاسُ اسْمِعُوا قَوْلِي وَلَا تَفْعَلُوا حَتَّىٰ أُعْطِيَكُمْ بِمَا يَحِقُّ لَكُمْ عَلَيَّ وَحَتَّىٰ أُعْذِرَ إِلَيْكُمْ فَإِنِ
أَعْطَيْتُمُونِي النَّصْفَ كُنْتُمْ بِدَلِكِ أَسْعَدَ وَإِن لَّمْ تُعْطُونِي النَّصْفَ مِنْ أَنْفُسِكُمْ فَأَجْبِعُوا رَأْيَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غَنَةً ثُمَّ اقْضُوا إِلَيَّ وَ

لَا تُنظَرُونَ "إِنَّ وَلِيِّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ (سوره اعراف، آیت ۱۹۶)۔"

O people! Do not rush towards your desires and listen to me so that I may advise you according to what you have right over me. Then if you are just with me, you will be successful, and if you are unjust, then gather your scattered opinions and look carefully at the ups and downs of this matter so that it does not remain hidden from you. Then attack me and do not give me respite. Indeed, my Wali (Master) is God Who has revealed the Quran and He is the Guardian of the affairs of the righteous.

The narrator says that when the sisters of the Imam (as) heard these words, their cries of weeping rose and they started crying and his

۱- الارشاد، المفيد، ج ۲، ص: ۹۶

۲- الارشاد، المفيد، ج ۲، ص: ۹۷

daughters were also crying. When their cries rose, the Imam (as) sent his brother Abbas bin Ali (as) and his son Ali Akbar (as) to them and said to them:

استأهنّ فلعمري ليكثرن بكأوهن¹

Make the women quiet. I swear by my life that they will cry a lot after this.

When the infallible women became silent, the Imam (as) praised God as He deserves, then sent blessings on the Messenger of God, the angels, and the messengers of God. And no orator has ever been heard before or after him who is as eloquent as him. Then he (as) said:

O people! Search my lineage and consider carefully and see who I am and where my lineage lies. Then look into your bosoms and reproach yourselves and see if it is permissible for you to kill me and to violate my sanctity. Am I not the son of the blessed daughter of your Prophet (saww)? Am I not the son of the successor of the Prophet (saww) and the son of the Prophet's cousin? The first believer who confirmed the Messenger of Allah (saww) in what he brought from Allah. Isn't Hamzah, the chief of the martyrs, my uncle? Isn't Ja'far (as), the one who flies in the Paradise with two wings, my uncle? Has it not reached you that the Messenger of Allah (saww) said about me and my brother Hasan (as), "These two are the leaders of the youths of Paradise." So if you confirm what I say, you will reach the truth. By Allah, I have never lied since I came to know that Allah hates the liar. Even if you deny me, there are people among you who know about these things. If you ask them, they will tell you. Ask Jabir bin Abdullah Ansari, Abu Saeed Khudri, Sahl bin Saad Saeed, Zaid bin Arqam, and Anas bin Malik, they will tell you that they heard these words from the Messenger of Allah (saww) about me and my brother Hasan (as). Is this not enough for you to stop you from shedding my blood?

¹ - تاريخ الطبري، ج ٣، ص ٣٢٢

Shimer said to the son of the Prophet (as) that I would have worshipped God by straying from the path of doubt and from the straight path if I had known what you were saying.

When Habib heard Shimer's words, he said: O Shimer! This is how I see you. You have worshipped God with seventy ways of doubt and hesitation, and I bear witness that you have told Imam Hussain (as) the truth that I do not know what you are saying. You don't really know because God has sealed his wrath on your heart and placed a veil of anger over your heart.

Again, Imam Hussain (as) addressed the army and said:

فَإِنْ كُنْتُمْ فِي شَكٍّ مِنْ هَذَا أَفْتَشْكُرُونَ أَيْ ابْنُ بِنْتِ نَبِيِّكُمْ فَوَاللَّهِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ابْنُ بِنْتِ نَبِيِّ غَيْرِي فِيكُمْ وَلَا فِي غَيْرِكُمْ
وَيَحْكُمُ أَتَطْلُبُونَ بِعَتِيلٍ مِنْكُمْ قَتَلْتُهُ أَوْ مَالٍ لَكُمْ اسْتَهْلَكْتُهُ أَوْ بِقِصَاصٍ جِرَاحَةٍ فَأَخَذُوا-

If you have any doubt about what I have told you, do you also have any doubt that I am the son of the daughter of your Prophet (saww)? By God, there is no son of the daughter of the Prophet (saww) except me, neither among you nor among your non-Muslims. Woe to you! Have I killed any of you whose blood you demand, or have I destroyed your property, or have I injured any of you, that you should take revenge from me?

No one answered the Imam (as), then he called out and said:

يَا شَبَثَ بْنَ رَبِيعٍ يَا حَجَّارَ بْنَ أَبِجَرَ يَا قَيْسَ بْنَ الْأَشْعَثِ يَا يَزِيدَ بْنَ الْحَارِثِ أَلَمْ تَكْتُبُوا إِلَيَّ أَنْ قَدْ أَيْبَعَتِ الشَّمَاوُ وَالْأَرْضُ وَالْجَنَابُ وَ
إِنَّمَا تَقْدَمُ عَلَيَّ جُنْدُكَ مُجِدِّدًا

O Shabath bin Rabi, O Hajjar bin Abjar, O Qais bin Ash'ath, O Yazid bin Harith! Did you not write to me that our trees have ripened and our gardens have become green and lush; if you come to us, our army is ready to help you?

At that time Qais bin Ash'ath started talking and said, "We do not know what you are saying, but accept the order of your cousins, Yazid and Ibn Ziyad, so that you will not see anything except your heartfelt desire."

لَا وَاللَّهِ لَا أُعْطِيكُمْ يَدِي إِعْطَاءَ الدَّلِيلِ وَلَا أَفْرُقُ فَرَارَ الْعَبِيدِ

The son of the Prophet said, "No, by God, I will never give you the hand of humiliation, nor will I run away from you like slaves run away."

يَا عِبَادَ اللَّهِ إِنَّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ أَعُوذُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ (سورة غافر، ٢٤)

And he (as) said, "O servants of God! I seek refuge in My Lord and your Lord from what you want from me. And I seek refuge in My Lord and your Lord from every arrogant person and the person who does not believe in the Day of Reckoning."

At that time, he (as) dismounted and said to Uqbah bin Samaan, "Harness this ride."¹

Abu Ja'far al-Tabarsi narrated from Ali bin Hanzalah bin Asad al-Shami from Kathir bin Abdullah al-Shaabi. He said that on the day of Ashura, we came to fight Imam Hussain (as) when Zuhair bin Qain came to us riding a big-tailed horse and covered in weapons. So, he said:

O people of Kufa! I have come to warn you of the punishment of God, because every Muslim has the right to advise his Muslim brother and wish him well. We are still on one religion and one nation, and we are brothers until the sword is used between us. And when the sword is used between us, our brotherhood will end. We will be one nation and you will be another. O people! You should know that Allah has tested us and you because of the descendants of His Messenger (saww) so that He may see how we treat them. Now I call you to support him and not to support the rebellious son of rebellious Ubaydullah ibne Ziyad, because you have seen nothing but evil in these father and son. They gouged out your eyes and cut off your hands and feet. They mutilated you (cutting off your nose, ears, etc.) and crucified you with palm trees. They killed your nobles and reciters, such as Hujr ibne Adi and his companions, and Hani ibn Urwah and the likes.

When the army of Ibn Sa'd heard these words, they began to curse Zuhair and praise Ibne Ziyad. They said: By Allah! We will not leave here until

١ - الارشاد، المفيد، ج ٢، ص: ٩٤

your master, Hussain (as) and all those with him are killed or captured and taken alive to Amir Ubaydullah bin Ziyad.

Zuhair said: O servants of God! The children of Fatima (sa) are more deserving of love and support than the son of Sumaya. If you do not help them, I take you to God's refuge rather than killing them. Leave Hussain (as) with Yazid bin Muawiyah. I swear by my life that Yazid will be pleased with you even without killing Hussain (as).

Meanwhile, the accursed Shimer shot an arrow at Zuhair and said: 'Be quiet! May God silence your voice. You have talked so much that you have tired us.'

Zuhair said: O son of the one who used to urinate on his heels, I will not speak to you. Because you are not a human being but an animal.

By God, I do not think that you know even two adamant (Muhkam) verses of the Book of God. So, give you the good news of humiliation and a painful punishment on the Day of Judgment. Shimer said: God will kill you and your companion now.

Zuhair said: You are scaring me with death! By God, I would rather be killed in the company of the son of Prophet (as) than to live forever in this world with people like you.

Then he turned to the people and said in a loud voice: O servants of God! Do not be deceived by these criminals and people like him. By God! The intercession of the Prophet (saww) will not be granted to a nation that sheds the blood of his descendants and Ahlul Bayt (as) and kills their supporters.

The narrator says that a man called out to Zuhair and said: Abu Abdullah Al-Husayn (as) is saying to you, come back. I swear by my life that if the believing people of Pharaoh had advised their people and preached to

them to God, you would have also advised and conveyed. I wish that advice and conveying would have been beneficial¹.

And Sayed Ibne Tawus narrates: When the companions of Umar Ibne Sa'd mounted their horses and prepared to fight the son of Prophet (as), the Imam (as) sent Barir bin Khuzair to them to preach and advise them. Barir came in front of this army and preached to them. But these unfortunate people did not listen to his speech and did not benefit from his advice. Then the Imam (as) himself mounted his camel, and there is another saying that he (as) rode his horse and came in front of them and told them to be quiet. So they remained silent. So, the son of Prophet (as) after praising and glorifying Allah, sent very eloquent blessings upon the Holy Prophet (saww), the angels and the rest of the prophets and messengers. Then he (as) said: Woe, sorrow and grief be upon you, O traitorous, disloyal and oppressive people! When you called us to your guidance and we accepted your invitation and came to you in haste, you drew against us the swords that were in your hands to help us, and lit before us the fire that you had prepared for your and our enemy. So you joined your enemies in plotting against your friends. Without justice and fairness being common and apparent between you and without you having any desire or hope for any hardship or mercy from them. Woe and curse to you. Why did you abandon us while your swords were in the scabbard and you were at ease and at peace and your opinions were firm? But you people have hastened and gathered like locusts to kindle the fire of discord and have thrown yourselves into the fire of war like madmen, just as moths die in the fire. So you have distanced yourself from the mercy of God. O you who are stubborn and rare in comparison with the community and are separated from it! O you who abandon the Quran and distort it, and follow the sinful and satanic obsessions, and erase the Sharia and Sunnah of the Prophet (saww)! Do you cooperate with the oppressors and give up our help? Yes, by Allah, treachery and deceit have always been among you and it is embedded in your roots, and your branches draw strength from it. You are the most impure fruit of the throat of the

¹ - تاريخ طبري، ج ۴، ص ۳۲۳

beholder and a small morsel for the usurper. Now be aware that the son of a bastard, Ibne Ziyad, has placed me between two things. Either I draw my sword and fight in the battlefield or I wear the garment of humiliation. Although humiliation is far from us, Allah is not pleased and His Messenger has not commanded it, and the masters of protection and the masters of honor, who grew up in the laps of believers and purity, do not prefer the humiliation of the scoundrels to martyrdom. Now I have completed my argument against you. Despite the lack of helpers and providers, I will fight you. Then he (as) said:

By God! You will not live after me longer than a man on foot mounts a horse. The time of death will turn the millstone over your head. And you will be in turmoil like the grain of a millstone. This is the covenant that I have made with you from my father through my grandfather. Now gather your opinions and unite with those who follow you. And consult among yourselves so that the matter may not be hidden from you. Then come to me and do not give me respite. I also put my trust in God, my Lord and your Lord, in Whose hand is the soul of every living being. And my Lord is resolute on the straight path and the path of justice. He rewards every soul according to its deeds.

Then he (as) cursed them and said to God: O my Lord! Withhold the rain from the sky from this group and send upon them a famine like the famine that was sent upon the people of Egypt during the time of Prophet Joseph (as) and send upon them a man from the tribe of Thaqif who will make them drink the bitter cup of death. For they have deceived us and have abandoned our help. You are our Lord, we rely on You and to You we return, and to You is the return of all.

Then he dismounted from his camel and called for the horse of the Messenger of Allah (saww). And riding on it, he began to form his army¹.

¹ - اللخوف، سيد ابن طاووس، ص ٩٦

Tabari narrated from Saad bin Ubaidah that the old men of Kufa were standing on a mound and weeping for the Master of the Martyrs (as) and saying:

O God! Send down Your victory upon Imam Hussain (as).

I said:

O enemies of God! Why don't you come down from the mound and help them?

Saeed says that I saw when Sayed al-Shuhada (as) gave the people a sermon and advice, he was wearing a Yemeni robe, and when he turned towards his army, a man from Banu Tamim, called Umar al-Tahawi, shot an arrow at him, which hit him between the shoulders and hung with his robe. When he reached his army, I looked at him and saw that there were about a hundred people, including five from the children of Ali (as), sixteen from Banu Hashim, a man from Banu Sulaym, and a young man from Banu Kinana who was an ally and equal to him, and Ibne Umar bin Ziyad¹.

Some Maqatil (Books about the tragedy of Karbala) inform that when he (as) delivered this sermon, he said:

أَيْنَ عُمَرُ بْنُ سَعْدٍ ادْعُوا إِلَى عُمَرَ

Call Umar ibne Saad so that he may come to me

Although Ibne Saad was reluctant to meet the son of the Prophet (as), he came to the Imam (as) despite his dislike. He (as) said:

يَا عُمَرُ أَنْتَ تَقْتُلُنِي تَزْعُمُ أَنَّ مُوسَى بْنِ الدَّعْيَةِ بِلَادِ الرُّومِ وَجُرْجَانَ وَاللَّهِ لَا تَسْتَهْمُ بِذَلِكَ أَبَدًا مَعَهُودًا قَاصِمَةً مَا أَنْتَ صَاحِبٌ قِيَالِكَ لَا تَقْرُحُ بَعْدِي بِدُنْيَا وَلَا آخِرَةٍ وَكَأَنِّي بَرَأْسُكَ عَلَى قَصَبَةٍ قَدْ نُصِبَ بِالنُّكُوفَةِ يَتَرَا مَاهُ الصَّبِيَّانُ وَيَسْتَخِذُ وَتَهُ عَرَضًا
بَيْنَهُمْ²

¹ - تاريخ الطبري، ج ٣، ص ٢٩٥

² - بحار الأنوار (ط - بيروت)، ج ٤٥، ص: ١٠

Do you want to kill me on the assumption that the son of Ibne Ziyad the bastard will give you the kingdom and rule of Rayy and Jurjan? By God! You will not achieve your goal and you will not be blessed with the day of congratulations and felicitations for the rule of these regions. This is a promise that has reached me and it is a true promise. Do whatever you want. You will not get any benefit or share in this world or the hereafter. It is as if I see your head on a spear in Kufa and children are throwing stones at it and making it their target and prey.

Umar ibne Saad became angry with these words and turned away from the son of the Prophet (as) and called out to his army, saying, "How long will you wait? Throw aside this laziness and obstruction, and attack with a strong force, while his companions are no more than a mouthful¹."

At that time, Imam Hussain (as) rode the horse of the Messenger of God (saww) and stood in front of the ranks of his army and prepared his heart for battle and raised a cry for help and said:

هَلْ مِنْ ذَاتٍ عَنْ حَرَمِ رَسُولِ اللَّهِ هَلْ مِنْ مُؤَحِّدٍ هَلْ مِنْ مُغِيثٍ هَلْ مِنْ مُعِينٍ²

Is there anyone who will defend the family of the Messenger of God (as)? And is there anyone who believes in one God? Is there anyone who will cry out for help? Is there anyone who will help?

The cautioning of Hurr bin Yazid Riyahi and his switching to Imam Hussain (as)

When Hurr bin Yazid Riyahi saw the army's determination to fight and heard the cry of Imam Hussain (as), the cry of this noble man woke Hurr from his sleep of heedlessness. So, thinking something in his heart, he turned to Umar bin Saad and said:

¹ - بحار الأنوار، ج ٣٥، ص ١٠

² - مشير الأحرار، ص: ٤٠

O Umar! Will you fight this man? He said: Yes, by God, there will be a war of which the simplest scenario is that heads will fly off the body and hands will fall like pens. Hurr said: Can't you make this work happen, peacefully?

Umar said: If the matter was in my hands, I would have done so, but your commander Ubaidullah bin Ziyad refuses peace and is not satisfied with it. Hurr, disappointed, returned from that area and stood in a separate place. Qurrah bin Qais, who was one of his people, was also with him. Hurr said to him, O Qurrah! Have you watered your horse? He replied, "No." He said, "Do you not water it?" Qurrah said, "By God! When Hurr said this, I thought that Hurr wanted to withdraw from the battlefield and not fight, and he did not like me to know about his intention. By God! If he had informed me of his heartfelt intention, I would have accompanied him to serve Hussain (as). In short, Hurr moved aside from his place and slowly approached the camp of Imam Hussain (as). Muhajir ibn Aws said to him, "O Hurr! What is your intention? Do you want to attack?" Hurr did not answer him. He was trembling and his body was shaking.

Muhajir said to this fortunate man, "Your affair has made me suspicious, because by God, I have never seen you in this state in any battle. If people were to ask me who is the bravest and most courageous among the people of Kufa, I would not go beyond you and would not mention anyone else's name. What is this trembling and shivering that I see in you? Hurr said: By God! I see myself between Paradise and Hell. And by God, I will not prefer anything to Paradise, even if I am torn to pieces and burned in the fire. So he galloped his horse and met Imam Hussain (as) while he was holding his hand on his head and was saying: O God! I repent to You, so forgive me because I have frightened the hearts of Your saints and the children of Your Prophet (saww).

Abu Jafar al-Tabari has narrated that when Hurr set out towards Imam Hussain (as) and his companions, the people thought that he was going with the intention of fighting. But when he approached, he turned his shield upside down to announce that he was seeking peace and did not intend to fight. So Hurr approached and greeted him (as). Hurr said to Imam Hussain (as): May I be sacrificed for you, O son of the Messenger of

Allah (saww)! I am the one who did not allow you to go on your path and prevented you from returning. And I kept misleading you until I brought you to this troubled land, and I never thought that the people would treat you this way and reject your words. By God! If I had known this, I would not have done what I did. Now I regret what I have done and I repent to God. Do you consider my repentance acceptable to God? This river of divine mercy replied to Hurr Riyahi: Yes, God accepts your repentance. Now get off your horse and rest. He said: If I fight in your way, it is better for me to become a foot soldier than riding, Ultimately, I have to be a foot soldier. Imam (as) said: May God bless you, do whatever you wish.

At that time, Hurr came out of the court of the Imam (as) and addressed the army of Kufa and said:

O people of Kufa! Your mothers sit in mourning for you and weep over you. You invited this righteous man (as) and called him to you. When he accepted your request, you withdrew your help from him and supported his enemies. Although you thought that you would fight in his way and sacrifice your lives. So you came out of the door of duplicity and deceit and gathered together to kill him. And now you have seized him by the collar and surrounded him from all sides so that he will not be allowed to go anywhere in the vast and wide earth of God. Now he is in your hands like a prisoner. You have blocked the flowing water of the Euphrates from him, his wives, his children and his family, which the Jews and the Christians drink. And the dogs and pigs gnaw on it while they are returning, and the family of the Prophet (saww) is suffering from the pain of thirst. How evil are you to the family of the Prophet (saww), after the Messenger (saww). May Allah not give you water on the Day when people will be thirsty.

When Hurr had finished speaking, a group of people shot arrows at him, and he returned and stood before the Imam (as).

At that time, Umar Sa'd shouted: "O Duraid, bring your flag forward." When he brought the flag near him, Umar the accursed tied an arrow to his bow and released it towards the army of Sayed al-Shuhada (as),

saying: "O people! Bear witness that the first person to shoot an arrow at the army of Hussain (as) is me¹."

Sayed Ibn Tawus (as) has narrated that after Ibn Sa'd shot an arrow at the Imam (as), his army also shot arrows at the army of Imam Hussain (as) and the arrows fell on the Imam's army like rain. So the Imam turned to his companions and said: "Stand up and prepare for death, for there is no way out of it. May God shower His mercy on you. Indeed, these arrows are the messengers and envoys of this nation towards you." So those blissful people got engaged in the battle. The battle lasted for an hour, and attacks were repeated until a group of fifty people from the Imam's (as) army were martyred, according to Muhammad bin Abi Talib Musavi².

The author says: It seems appropriate to mention those who were martyred in the first attack, and they are in the order mentioned in Ibn Shahr Ashub's Manaqib:

1. Na'im bin Ajlan: He is the brother of Na'am bin Ajlan, a companion of Amir al-Mu'minin (as) and Governor of Bahrain and Oman on his behalf. It is said that both of them, along with their third brother Nadhr, were brave and poets and were companions of Hazrat Ali (as) in the Battle of Siffin.
2. Imran bin Ka'b bin Harith Ashja'i: Who is mentioned in Sheikh Tusi's Book of Rijal.
3. Hanzalah bin Amr Shaybani, Qasit bin Zuhair and his brother Muqsat: In Sheikh Tusi's Book of Rijal, his father's name is Abdullah.
4. Kinanah bin Atiq Taghlib: He was considered one of the braver men of Kufa, reciters of the Holy Quran and worshippers.
5. Amro bin Dhabiyah bin Qais Tamimi: He was a cavalryman and a brave man. It is said that he was first with Umar Ibne Sa'd and later joined the Ansar (loyaists) of Hussain (as).

¹ - الارشاد، ص ۲۳۵

² - اللخوف، ص ۱۰۰

6. Zarghamah bin Malik Taghlib: Some say that he went to the battlefield after the Zuhr prayer and was martyred.
7. Amir bin Maslamah Abdi and his slave Salim: They were among the Shiites of Basra. They came with Saif bin Malik and Wadham bin Umayya to help Yazid bin Thabit and his sons and were martyred in the first attack.
8. Saif bin Abdullah bin Malik Abdi: Some say that he went to the battlefield after the Zuhr prayer and was martyred.
9. Abdur Rahman bin Abdullah Arhabi Hamadani: This is the same farmer whom the people of Kufa sent to Mecca with many letters to Imam Hussain (as). On the twelfth of the blessed month of Ramadan, he reached Imam Hussain (as).
10. Habbab bin Amir Taymi, who was among the Shiites of Kufa and had pledged allegiance to Muslim (as). When the Kufis persecuted Muslim (as), Habbab went to serve Imam Hussain (as) and met him on the way.
11. Amro Jund'i: Ibn Shahr-e-Ash'ub has counted him among those who were martyred in the first attack. However, some historians have said that he fell to the ground injured and suffered a severe head injury. His people had carried him away from the battle. He remained ill and bedridden for a year and died at the beginning of the second year. This statement is supported by the sentence in the Ziyarat of the Martyrs: السلام على المرتث معه عبير بن عبد الله الجندعي 'Peace be upon the one who was wounded with Sawar bin Abi Humair, that is, Amro bin Abdullah Jundai'.
12. Hulas bin Amro alAzdi al-Rasibi and his brother Numan bin Amr: He was from the people of Kufa and from the companions of Amir al-Mu'minin (as), rather Hulas himself was among the officers of the Hazrat Ali's (as) army in Kufa.
13. Suwar bin Abi Umair Nahmi: He was wounded in the first attack and was taken prisoner. He was taken to Umar Ibne Sa'd. Umar wanted to kill him, but his people interceded for him, so he did not kill him. But he was imprisoned and wounded for six months. Then he died, as was Muwaq' bin Thumamah, who was also wounded.

His people carried him to Kufa and hid him. When Ibne Ziyad heard about it, he sent someone to kill him. His people, the Bani Asad, interceded for him, so they did not kill him, but they bound him in iron chains and sent him to Bazzarah. Muwaq' bin Thumamah remained ill for a year due to the pain of his wounds, then he died there in Bazzarah, and Kumayt Asadi refers to him in this verse. وان

Indeed, Abu Musa (the undersigned's surname) is in chains. ابا موسى اسير مكيل However, it is in the Ziyarat of the Martyrs: Peace be upon the wounded prisoner, the rider, Ibn Abu Umair Nahmi.

14. Ammar Ibn Abi Salamah Dalani Hamadani: He is counted among the companions of the Commander of the Faithful (as) and those who fought in his service. In fact, some historians say that he also saw the time of the Holy Prophet (saww).
15. Zahir: Amro Ibn Hamaq's friend and companion, the grandfather of Muhammad Ibn Sinan Zahiri, performed Hajj in 60 AH and benefited from the company of Imam Hussain (as) and remained in the service of the Master of the Martyrs (as) until the day of Ashura, and was martyred in the first attack. It is narrated from Qazi Nu'man al-Misri that when Amro ibn Hamaq went to island out of fear of Mu'awiyah, one of the companions of the Commander of the Faithful (as) named Zahir was with him. When Amro was bitten by a snake, a swelling appeared on his body. He said to Zahir, "My beloved Messenger of God (saww) had told me that jinn and humans would share in my blood. I would definitely be killed." Meanwhile, some horsemen appeared who were looking for them. So Amro said to Zahir: "You hide because these people are only looking for me. They will catch me and kill me and take my head with them. When they leave, you appear from your place and lift my body from the ground and bury it." Zahir said: "As long as there are arrows in my quiver, I will fight them until I am killed with you." Amro said, "Do what I say. May God Almighty benefit you in my matter." Zahir did as Amro had told him. Those

people killed Amro and took his head. When they left, Zahir buried Amro's body and he lived until he was martyred in Karbala.

16. Jablah bin Ali Shaybani was one of the brave men of Kufa.
17. Masoud bin Hajjaj Taymi and his son Abdur Rahman were famous brave men. They came with Ibne Saad in the days when the war had not yet begun. When he came to greet Imam Hussain (as), blessing joined him and remained in the service of the Imam (as) until he was martyred in the attack.
18. Zuhair bin Bishr Khath'ami
19. Ammar bin Hassan bin Shurayh Ta'i was one of the sincere Shiites and accompanied Imam Hussain (as) from Mecca to Karbala. His father Hassan was a companion of Amir al-Mu'minin (as) and was martyred in the Battle of Siffin. In Rijal, Ammar's name is written as Amir. Among his descendants are Abdullah bin Ahmad bin Amir bin Sulayman bin Salih bin Wahb bin Amir (who was martyred in Karbala) bin Hassan. Abdullah's teknonym (kunniyat – derived from the name of eldest son) is Abu al-Qasim. He has several books, one of which is the book Qada Ya Amir al-Mu'minin (as). He narrated it from his father Abu al-Ja'd Ahmad bin Amir and Negus (Najjashi) narrated it from Abdullah bin Ahmad. He said: My father was born in 157 AH and our grandfather met Hazrat Reza (as) in 194 AH and Hazrat Reza (as) was martyred in Tus in 202 AH on Tuesday, 18 Jamadi al-Awwal. And I met Hazrat Abul Hasan and Abu Muhammad (as) and my father was the muezzin (caller to prayer - Azan) of both of them. So it turned out that this is a noble family of Shiites. May Allah bless their souls¹.
20. Muslim bin Kathir Azdi Kufi Tabi: He was one of the companions of Hazrat Amir al-Mu'minin (as) and in a battle while accompanying Hazrat (as), his leg was injured. He came from Kufa to Karbala in the service of Imam Hussain (as). He was martyred in the first attack on the tenth day and his friend Nafi was martyred after the noon prayer.

¹ - رجال النجاشي، ص ۱۰۰، شماره ۲۵۰

21. Zuhair bin Sulaym Azdi: This noble person is one of the fortunate ones who himself came on the night of the tenth and joined the army of Imam Hussain (as).
22. Abdullah and Ubaidullah: They are the sons of Yazid bin Thaybat Abdi Basri¹.

Abu Ja'far al-Tabari has narrated that a group of Shi'ites from Basra gathered at the house of a woman from the tribe of Abdul Qays, whose name was Maria binte Munqidh, and she was a Shi'ite. The Shi'ites had gathered in her house. This was at a time when Ubaidullah bin Ziyad had gone to Kufa. He had received information that Imam Hussain (as) was coming to Iraq. Ibn Ziyad also blocked the roads. He wrote to his agent in Basra: "Places/pickets should be made for guards and they should be placed in them to guard the roads so that no one could reach Imam (as)." So Yazid bin Thabit, who was among the Shi'ites from the tribe of Abdul Qays who had gathered at the house of this believing woman, decided to go and meet the Imam (as). He had ten sons, so he said to his sons, "Which of you will go with me?" Two of the ten sons agreed to go with their father. Then he said to the group that had gathered in the house of this woman that I intend to join Imam Hussain (as) and I am leaving now. The Shi'ites said that we are afraid of Ibne Ziyad's companions regarding you. He said, "By God! When the camels or our feet reach the highway, then the matter is easy for me. I have no fear that Ibne Ziyad's companions will come out in search of me." Then he left Basra and walked along an unknown route and reached Imam Hussain (as) in Abtah. He got down there, fixed his place and fixed his belongings and then set off towards the Imam's camp. When Imam Hussain (as) was informed of his arrival, he came to meet him at his camp. When he (as) reached there, he was told that he had gone to his camp. The Imam (as) sat down waiting for him. When the man did not find the Imam (as) at his destination and asked about his condition, he was told that Imam (as) had gone to see

¹ - المناقب، ج ۴، ص ۱۱۳

him. Yazid bin Thabit returned and saw that the Imam (as) was there. He recited this blessed verse:

بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا (سوره یونس، آیت ۵۸)

“In the grace of Allah and His blessings, they should rejoice.”

So, after greeting him, he sat down next to him and told him why he had come to see him (as) from Basra. The Imam (as) prayed for his well-being. So he remained with the Imam (as) until he was martyred in Karbala along with his two sons, Abdullah and Ubaidullah¹.

Some historians have written that when Yazid ibn Thabit left Basra, Amir and his companion Salim, Saif ibne Malik, and Adham ibne Umayyah were also with him. These people were also martyred in Karbala. The elegies (Marsia) of Yazid and his two sons were recited by his son Amir ibne Yazid.

Among those who were martyred in the first attack were Jundub ibn Hajar al-Kindi al-Khulani, who was counted among the companions of Amir al-Mu'minin (as). And Junada ibn Ka'b al-Ansari, who was in the service of Imam Hussain (as) from Mecca with his family and relatives. And his son Amro ibn Junada went for jihad with the permission of his mother after the martyrdom of his father and was martyred.

And Salim ibn Amro and Qasim ibn Habib al-Azdi and Bakr ibn Hayyah al-Taymi and Juwayn ibn Malik al-Taymi and Umayyah ibn Sa'd al-Taymi and Abdullah ibn Bishr who were among the famous brave men. And Bishr bin Amro and Hajjaj bin Badr Basri who brought Amro's letter from Basra to Imam Hussain (as). His companions were Qanb bin Amro Nimri Basri and Aiz bin Majma' bin Abdullah Aizi (may Allah be pleased with them all), and ten slaves of Imam Hussain (as), and two slaves of Amir al-Mu'minin (as). All of them were martyred in the first attack.

The author says that the names of some of these slaves are: Aslam bin Amro: His father was a Turk and he was the secretary of Imam Hussain (as). And Qarib bin Abdullah Da'ili whose mother was a slave of Imam

¹ - تاریخ الطبری، ج ۴، ص ۲۶۳

Hussain (as). And Munaj bin Saham was the slave of Imam Hasan (as), and he came to Karbala with the children of Imam Hasan (as) and was martyred. Saad bin Harith was the slave of Amir al-Mu'minin (as). And Nasr bin Abi Nadir was also the slave of Amir al-Mu'minin (as), and his father was the one who worked in the orchard of Amir al-Mu'minin (as). Similarly, Harith bin Nabhan, the slave of Hazrat Hamza, and others (all of them were martyred in Karbala with Imam Hussain (as)). In short, when many of the companions of Sayed al-Shuhada (as) were martyred in this attack, their martyrdom greatly affected Sayed al-Shuhada (as) and Hazrat (as) in regret, turned his blessed hand over his sacred beard and said: God's wrath became intense on the Jews when they declared a son of God, and God's wrath became intense on the Christians when they believed in three gods, and God's wrath became intense on the Magians when they worshipped the sun and the moon, and God's wrath is intense on the people who have agreed to shed the blood of the son of their Prophet (saww). By God! I will never accept what this group says in their hearts, until I go to God's court stained with my own blood¹.

The Battle of Imam Hussain's (as) Companions

It should not be a secret that a group of the prominent people of the army of Kufa were not willing to fight Imam Hussain (as) and expose themselves to loss in this world and the Hereafter. Therefore, the matter was postponed and the battle was delayed. In the meantime, the messengers and letters continued to move back and forth. The matter remained the same until almost sunrise on the tenth day. At that time, it became very clear to the people that the son of the Prophet (saww) would never wear the garment of humiliation and Ubaidullah bin Ziyad would not abandon the Imam (as). Therefore, both sides were determined to fight. The first person from Ibne Saad's army to enter the battlefield was Yesar, the slave of Ziyad bin Umayya, and Saalim the slave of Ibne Ziyad, both of whom entered the battlefield together. Abdullah bin Umair Kalbi, one of the companions of Imam Hussain (as), came out to confront them. He asked:

¹ - المصنف، ص ١٠١

Who are you? He replied: I am Abdullah bin Umair. They said: We do not recognize you. Go back and send Zuhair bin Qain or Habib bin Mazahir or Burair towards us. Abdullah said to Yesar, who was ahead of Saalim: O son of a prostitute! What right do you have to choose whomever you want? Saying this, he attacked him and struck him with his sword and knocked him to the ground. Saalim, the slave of Ibne Ziyad, saw this and ran to help Yesar. The companions of Imam Hussain (as) called out to Abdullah and said: "Save yourself, the enemy has arrived." Since Abdullah was busy with his slain, he could not hear this. So Saalim reached and struck Abdullah with his sword. Abdullah used his left arm as a shield to protect his head, and his fingers were cut off. But Abdullah, without caring about this wound, turned the reins of his horse like a wounded lion and sent Saalim with a sword blow towards Hell along with Yesar.

Then Amro bin Hajjaj ordered his squad to attack the right hand side battalion (maimana) of Imam Hussain's (as) army. When the companions of Imam Hussain (as) saw this situation, they bent their knees on the ground and pointed their spears at them. When the enemy horses reached there, they turned their backs and ran away in fear of their spears. Then the companions of Imam Hussain (as) rained arrows on them, causing some to fall and end up in Hell, and others to flee. At that time, a man from the tribe of Bani Tamim, called Abdullah bin Hawza, turned towards the army of Imam Hussain (as) and stood in front of the oppressed Imam (as) and said: O Hussain (as)! O Hussain (as)! The Imam (as) said: What does he say? The wicked man said: You have the good news of the Fire. The Imam (as) said: No, rather I am going to the Merciful Owner and Intercessor. The Imam (as) said: Who is this? The people said: He is the son of Jawzah Tamimi. The Imam (as) called on his Lord and said: O Allah, draw him to the Fire of Hell. At that moment, Ibn Hawza's horse started to buck and threw him off his back, and his left foot got stuck in the stirrup and his right foot was up. Muslim bin Awsejah rushed forward and severed his right foot from his impure body with his sword. His horse started to run and his head kept hitting stones, rocks and trees until the

man was killed and God Almighty sent his soul to Hell. Then the battlefield heated up and a group from both sides were killed¹.

The Battle of Hurr bin Yazid Riyahi

At that time, Hurr bin Yazid attacked the companions of Umar Ibne Saad like a furious lion. The narrator says that I saw that Hurr's horse had wounds on its ears and eyebrows and blood was flowing from them. Haseen bin Tamim looked at Yazid bin Sufyan and said: O Yazid, this is the Hurr whom you wished to kill. Now go and confront him. He said: Yes, that is right. He rushed towards Hurr and said: O Hurr! Do you think of confronting me? Hurr said: Why not? So they started fighting each other. Haseen says: By God, it seemed as if Yazid's life was in Hurr's hands. He killed him without giving him any respite. So he continued to attack in a furious manner².

Until Umar Ibne Saad ordered Haseen bin Tamim to shoot arrows at the companions of Imam Hussain (as) with five hundred archers. So Umar Ibne Saad's army rained arrows on them and in a short time their horses were killed and the riders became foot soldiers. Abu Mukhnaf has narrated from Ayub bin Mashra' Al-Khiwani. He says: By God! I cut off the legs of Hurr's horse and shot an arrow in his horse's belly, it started shaking and becoming restless and fell down³.

How appropriate that this hadith should be narrated from Hazrat Sadiq (as) at this point. He (as) said:

إِنَّ الْخُرَّ حُرٌّ عَلَى جَبِيحِمْ أَحْوَالِهِ إِنْ نَابَتْهُ نَائِبَةٌ صَبَرَ لَهَا وَإِنْ تَدَاكَتْ عَلَيْهِ الْمَصَائِبُ لَمْ تَكْسِرْهُ وَإِنْ أُسِرَ وَقُهِرَ وَاسْتَبْدِلَ بِأَيْمِسِرِ

عُشْرًا -³

¹ - الارشاد، ص ۲۳۶

² - تاریخ الطبری، ج ۴، ص ۳۳۰

³ - مقتل ابی مخنف، ص ۱۳۹

^۴ - الکافی، ج ۲، ص ۸۹

A noble and free man is free in all his circumstances. If calamity befalls him, he perseveres, and if mountains of suffering break down, they cannot break him, even though he is imprisoned and overwhelmed and suffers from hardship instead of ease.

The narrator says that then Hur jumped off his horse like a lion and the sword was in his hand and he was saying:

If you have cut off the legs of my horse, then it does not matter, I am the son of Hurr (liberated) and I am braver than a lion.

So I have not seen anyone braver than Hurr who cuts off heads and destroys the army¹.

Historians say that Hur and Zuhair agreed that both of them should attack the army together and if one of them was captured, the other should attack and rescue him. They fought like this for an hour. Hur used to recite this incantation:

I have sworn that I will not be killed until I kill. Today I will not be wounded except in the front. I will strike them with a cutting sword. I will not turn back, nor will I turn away.

Hurr had a sword in his hand whose edge revealed death. It is as if Ibn Mu'taz has said correctly about it:

فما ينتضى إلا لسفك دماء

ولي صار فيه المنايا كوا من

بقيه غيم رق دون سماء

ترى فوق متتيه القرنند كأنه

I have a cutting sword in which deaths are hidden. It is not drawn out of its sheath except to shed blood. You will see above its hilt that it is as if it were a remnant of a cloud that remains under the sky.

Then a group of Umar Sa'd army attacked him and martyred him. Some say that Imam Hussain (as) came to Hurr while blood was still flowing from his body. So he (as) said: What can I say, you are truly free and

¹ - تاريخ الطبري، ج ٤، ص ٣٣٣

honorable. As you have been given this name, you are free in this world and the hereafter. Then he (as) recited these stanza:

وَنَعْمَ الْحَرُّ مَخْتَلَفِ الرَّمَاهِ لِنَعْمِ الْحَرِّ حُرِّ بَنِي رِيَّاحِ
فَجَادَ يَنْقُسهُ عِنْدَ الصِّبَاحِ وَنَعْمَ الْحَرُّ إِذْ نَادَى حُسَيْنَا

Hurr of Bani Riyah is the best free man, the best free person in the time of the moving spears. And the best person is the one who called upon Hussain (as) and sacrificed his life for Hussain (as) in the morning.

The martyrdom of Burair bin Khuzair

Burair bin Khuzair (ra) came to the battlefield. He was a devout and pious person and was called Sayed al-Qura (the best reciter of the Quran). He was from the nobles of Kufa and the Hamdan tribe. He was the maternal uncle of Abu Ishaq Amro bin Abdullah Suba'i Kufi Tabi'i, about whom it is said that he prayed forty Fajr prayers from the 'Isha' ablution and completed one Quran every night. There was no one more devout and pious than him. And there is no one more trustworthy and reliable than him in narrating Hadith, both in the eyes of the Shia and the Sunni. Ishaq Amro was among the trustworthy people according to Imam Zayn al-Abidin (as).

Anyway, when Hazrat Burair (ra) came to the battlefield, Yazid bin Ma'qal came to him from this side and they agreed to engage in Mubahala and pray to God that the one who is on falsehood should be killed by the hand of the other. Saying this, they started attacking each other. Yazid struck Burir with his sword, but he was not harmed, but when Burir struck him, it split his iron cap in two, cutting his head and reaching his brain. Yazid fell to the ground, as if someone had fallen from a high place.

When Razi bin Munqid Abdi saw this, he attacked Burair and they fought and brawled for an hour. Finally, Burair knocked him to the ground and mounted him on his chest. Razi called out to his army to save him. Ka'b bin Jabir attacked and thrust his spear into Burair's back. When Burair felt the spear, he fell on his face as he was sitting on Razi's chest and

started biting his face with his teeth and biting his nose. On the other hand, since there was no obstacle for Jabir, he pressed his spear so hard that it pierced his back and knocked Burair off Razi and stabbed him with so many swords that he was martyred. The narrator says that Razi the accursed stood up, brushing off his cloak, and said to Kaab: O brother! You have done me a favor, and I will not forget this favor as long as I live. When Kaab bin Jabir returned, his wife or his sister Noora bint Jabir said, You have killed Sayed al-Qura. You have committed a great sin. By God! I will not speak to you¹.

The martyrdom of Wahab

Wahab bin Abdullah bin Hubab Kalbi was present with his mother and his wife in the army of Imam Hussain (as). He prepared for Jihad on the encouragement of his mother. He made his horse run into the field and recited this incantation (Rajaz).

O mother of Wahab, I am your guarantee that I will sometimes strike them with a spear and sometimes with a sword. This is the strike of a young man who believes in his Lord.

So he killed nineteen horsemen and twelve foot soldiers and fought for a while until both of his hands were cut off. At that time, his mother took a tent pillar and went into the field and said: O Wahab! My parents are sacrificed for you. Fight as much as you can and repel the enemies from the sanctuary of the Messenger of Allah (saww). Wahab wanted to take her back to the camp, but Wahab's mother grabbed his shirt and said: I will not return until I bathe in my blood with you. When Imam Hussain (as) saw this, he said: May God reward you with goodness from the Ahlul Bayt (as). Return to the women's tent. May God have mercy on you. So the woman returned to tents and the Kalbi youth was martyred while fighting.

¹ - نفس المصوم، ص ۲۶۰

The narrator says that after his martyrdom, Wahab's wife ran towards her husband in a fit of rage and placed her face on his face. At the behest of Shimer the accursed, the slave of Shimer struck Wahab's wife on the head with such force that she became attached to her husband. She was the first woman to be martyred in the army of Sayed al-Shuhada (as).

The martyrdom of some loyal companions

After this, Amro bin Khalid Azdi Asadi Saidawi, set out for the battlefield. He came to Imam Hussain (as) and said: I will be sacrificed for you, O Abu Abdullah! I have decided to meet those of your companions who have been martyred. I do not like to live and see you martyred alone. Therefore, give me permission. He (as) gave him permission and said: We will also join you in a short time. He came to the battlefield happily and recited this incantation (Rajaz):

إليك يا نفس إلى الرحمان
فأبشري بالروح والريحان
اليوم تجزيين على الاحسان

O soul (nafs), I bring you the good news of mercy from the Most Gracious God and the glad tidings of Paradise. Today, you will be rewarded for your good deeds. So, he fought and was martyred. Then his son Khalid bin Amro went out to the field and recited the following incantation (Rajaz):

O Bani Qahtan, be patient in death so that you may enter the pleasure of the Most Gracious. O father, you have entered Paradise in a palace made of pearls and its foundations are excellent.

So he fought and was martyred. Then Saad bin Hanzalah Tamimi went out to the field and was one of the prominent members of the army of Imam Hussain (as). He recited the following incantation (Rajaz) and said:

Be patient for the swords and spears to enter Paradise and for the Hoor al-Ain (Maidens of paradise with beautiful eyes), which are soft and pleasant. This is for the one who desires success, not for the one who is suspicious. O soul! Strive for comfort and ease and be eager to seek

goodness. So, he attacked and fought fiercely and was martyred. May God have mercy on him.

After that, Umayr bin Abdullah al-Mudhaji went to the field and recited this incantation (Rajaz):

The tribes of Sa'd and al-Mudhaji know that I am a lion who does not turn away from the field in battle. I overcome the skulls of men armed with my sword in battle. And I make my opponent like the prey of a wild hyena in battle.

So, he fought and killed many of the evildoers, and was martyred by Muslim al-Dhababi and Abdullah Bajali¹.

The Battle of Nafi' bin Hilal and the Martyrdom of Muslim bin Awsejah

From the companions of Sayed al-Shuhada (as), Nafi' bin Hilal Bajali went out for battle and recited the Rajaz (incantation) with these words:

أنا ابن هلال البجلي أنا على دين علي ودينه دين النبي

I am Ibn Hilal Bajli and I am on the religion of Ali (as) and Ali's (as) is the religion of the Prophet (saww).

Muhammad bin Hurais came to meet him and said: I am on the religion of Uthman. Nafi' replied: You are on the religion of Satan. Saying this, he attacked him and cleansed the world of his impure existence.

When Amro bin Hajjaj saw this bravery, he called out to his army and said: O foolish people! Do you know who you are fighting? These people are the knights of the people of Egypt. They have been suckled by the breast of bravery and they want to die. No one should go out against them alone, otherwise he will expose himself to destruction. The number of this group is small and they will soon disappear. By God! If you all stand up and start throwing stones at them, they will all be killed. Umar Ibne Sa'd said, "The

¹ - بحار الأنوار، ج ٤٥، ص ١٨

truth is what you have said." So he sent someone to the army to announce that it is not permissible for anyone to fight alone. So, Amro bin Hajjaj attacked the Maimanah (Right hand side battalion) of companions of Imam Hussain (as) from the banks of the Euphrates with his army. Then he incited his companions to kill the companions of Imam Hussain (as) with these words:

"Unite with your group and do not hesitate to kill the one who has left the religion and the one who has opposed the Imam."

May Allah fill the mouth of the accursed Amro bin Hajjaj with the fire of Hell, for these words which were very painful for Imam Hussain (as). And they had a great effect on him. So, for some time the two armies fought and in this clash Muslim bin Awsejah Asadi (r) fell down on the ground, exhausted and wounded. Umar Saad's army stopped the attack and returned to their camp. When the dust of the battle settled, Muslim was seen lying on the ground.

Imam Hussain (as) came to him while Muslim was still alive. Addressing him, he (as) said: May Allah have mercy on you, O Muslim! Then he (as) recited this:

مِنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْ أَكْثَرِ مَنْ قَطَىٰ نَجْوَاهُ وَمِنْ أَكْثَرِ مَنْ يَنْتَظِرُونَ مَا بَدَلُوا تَبْدِيلًا

Among the believers are some men who have fulfilled their covenant with Allah, so some of them have fulfilled their covenant (and gone to Allah's court), while others are waiting and have not changed.

Habib bin Mazahir, who was present in the service of the Holy Imam (as), came close to Muslim and said: O Muslim! This suffering and pain in which you are is difficult for me. Now give you the good news of Paradise. Muslim said in a weak voice: May God give you the good news. Habib said: If I knew that I would live after you, I would have liked you to make a will for me so that I could carry it out. But I think that I will be killed soon and I will come to you. Muslim said: I make a will for this man and pointed

to Imam Hussain (as) and said: As long as you have life in your body, help him and do not give up on his help. Habib said: By the Lord of the Kaaba! I will do nothing else and I will enlighten your eyes by carrying out this will. So Muslim said goodbye to the world. While his body was in the hands of those who were lifting him up and bringing him to those who were already martyred. So the voice of his maidservant rose in their cries and woes, "O Ibn Awsejah, O Sayyidah."¹

It is known that Muslim Ibn Awsejah was one of the famous brave men of the time, as Shabbath Ibn Rabi' saw his bravery in Azerbaijan and he mentioned it. And when Muslim Ibn Aqeel came to Kufa, Muslim Ibn Awsejah was his representative in seizing property, buying weapons and taking allegiance, as is known from the newspaper Al-Tawwal of Duniyawri. Historians consider him the first companion of Imam Hussain (as). In addition, he was a great devotee and ascetic and was always engaged in worship and prayer near a pillar of the Kufa Mosque. You have heard their conversation on the night of Ashura. He launched a fierce attack in Karbala and was reciting this incantation:

If you ask about me, I am a lion from the branch of this nation that is the top most people of the Bani Asad. So whoever rebels against us has strayed from the guidance. And he is a disbeliever in the religion of the Almighty and the Self-Sufficient (Samad).²

The teknonym (Kunniyat) of this noble person is Abu Jahal (ابوجحل), as Kumeet Asadi has pointed out in his poems: أن أبا جاحل قليل مجحل. Jahl means the leader of the bees and mujjahl means lying on the ground. However, the two armies clashed and Shimer bin Dhi al-Jawshan attacked Imam Hussain (as) from a distance. His warriors fought steadfastly and the spears and swords of the armies on both sides started to strike.

The army of Umar bin Saad surrounded Imam Hussain (as) and his army from all sides. The companions of the Imam (as) fought a pitched battle

¹ - بحار الأنوار، ج ٣٥، ص ١٩

² - بحار الأنوار، ج ٣٥، ص ١٩

with this army and showed full bravery. The entire cavalry of his army consisted of twenty-two men who would attack in large numbers and disperse the army of Ibne Saad accursed from right and left. When Urwah bin Qais, an officer in the army of the son of Saad, saw this bravery and valor of the army of the Imam (as), he sent someone to Umar Saad and said, "O son of Saad! Don't you see how much trouble my army has suffered from this small group? Order the archers to target them with their arrows." Ibne Saad ordered the archers to fire arrows. The narrator says that the companions of Imam Hussain (as) fought fiercely until noon. Haseen bin Tamim, the chief of the archers, when he saw the patience of the companions of Hussain (as), ordered his army, which consisted of five hundred archers, to fire arrows at the companions of the Imam (as). These hypocrites, on the orders of their leader, made the army of the Imam (as) their target and wounded their horses and their bodies¹.

The narrator says that Shimer bin Dhu'l-Jawshan (may Allah curse him) attacked the tent of Imam Hussain (as) and thrust the spear in his hand into the tent and shouted, "Bring fire so that I may burn the tent and its occupants." The narrator says that the women in the tent came out screaming and crying. Seeing this scene, Imam Hussain (as) called Shimer and said, "O son of Dhu'l-Jawshan! Are you calling for fire to burn the tent and its occupants? May Allah burn you in the fire of Hell." Hameed bin Muslim says that I said to Shimer, "Glory be to Allah, it is a very bad thing that you have combined two of your desires. One is to give them the punishment that Allah gives, which is to be burned with fire, and the other is to kill children and women, while killing only men is enough to please the Emir."

Shimer asked me, "Who are you?" I said, "I will not tell you who I am." I was afraid that if he recognizes me, he will slander me to the king." So Shabath bin Rabi' came to him and said, "I have never heard a worse speech than yours, and I have never seen a worse position than yours. Has your matter reached such a point that you frighten women?" I bear

¹ - الارشاد، ص ۲۳۸

witness that Shimer felt ashamed and wanted to go back, but Zuhair bin Qain, with ten of his companions, attacked Shimer and his companions, drove them out of the tents, and killed Abu 'Izzah al-Dhababi, who was Shimer's companion. When Umar Sa'd's army saw this, they crowded around them. Since the army of Imam Hussain (as) was small in number, if even one of them had been killed, it would have been evident, and if even a hundred of Umar Sa'd's army had been killed, it would not have been impactful due to the excess of numbers. In any case, the battle was fierce, and many people were killed and wounded¹. Until the time of Zawa'l (meridian) arrived.

Abu Thumamah's mention of prayer in the service of Imam Hussain (as) and the martyrdom of Habib bin Mazahir

When Abu Thumamah Al-Sidawi, whose honorable name is Amro bin Abdullah, saw that the time of meridian (zawal) had reached, he came to the Imam (as) and said: O Abu Abdullah (as)! May my life be sacrificed for you, I see that this army has come close to fighting you, but you will not be martyred until I am killed and bathed in my blood. However, I want to pray this Zuhr prayer after you and then go to the Court of God. He (as) raised his head towards the sky and said: You have remembered the prayer. May God make you one of those who pray and remember. Indeed, this is the first time for prayer. Then he (as) said: Ask these people to stop fighting so that we can pray. When Haseen bin Tamim heard this, he shouted and said: Your prayer is not acceptable to God. Habib bin Mazahir said: You donkey, traitor! The prayer of the son of the Messenger of Allah (saww) is not accepted, and your prayer will be accepted? Haseen attacked Habib, and Habib attacked him like a lion and struck him with his sword, which hit his horse's mouth, and Haseen fell from his saddle to the

¹ - تاريخ الطبري، ج ٤، ص ٣٣٣

ground. So his companions hurried and rescued him from Habib's clutches. Habib recited this Rajaz (incantation) and said:

I swear that if we were your number or half of your number, you would have turned your backs. O wicked people in terms of lineage and family background. And he also used to say:

I am Habib and my father was Muzahir. I am a warrior when war breaks out. You are more in number and preparation, but we are more loyal and more patient. We are the first and most evident in terms of Divine evidence. The truth is that we are more pious and more appreciative.

However, he fought a fierce battle, to the point that, according to one tradition, he killed sixty-two people. Then a man from Banu Tamim, named Badil bin Surim, attacked him and put his sword on his blessed head. And another man from Banu Tamim struck him with a spear and knocked him to the ground. He was about to get up when Haseen bin Tamim struck his head with his sword and killed him¹. So, the Tamimi man got off his horse and severed his head from his body. Haseen said: I am a partner with you in killing him, so give me his head so that I can hang it on the neck of my horse and parade it among the army so that the people will know that I was a partner in killing him. Then take it to Ubaidullah and receive a reward. So, this accursed man took Habib's head and hung it on the neck of his horse and paraded it among the army and then returned it. When the army returned to Kufa, the Tamimi man was carrying Habib's head around the neck of his horse to Qasr al-Ammara (Palace) of Ibne Ziyad. When Qasim bin Habib, who was still a boy at that time, saw his father's head, he followed the rider and would not leave him. When the man entered the palace of al-Amara and came out, he would follow him. The rider became suspicious and said: "O boy! What is the matter with you that you follow me and do not leave me?" He said: "Nothing." The man said: "This cannot be without a reason, tell me." The boy said: "This is my father's head that you have. Will you let me bury it?" He said: "The Emir does not agree to it being buried, and I also want to receive a good

¹ - تاريخ الطبري، ج ٤، ص ٣٣٣

reward for killing him." The boy said: "But God will give you the worst reward for it. By God, you have killed a man who is much better than you." Saying this, he began to cry. He always remained worried about revenge until he killed his father's killer during the time of Mus'ab bin Zubair¹.

Abu Mukhnaf has narrated from Muhammad bin Qais that when Habib was martyred, his martyrdom caused a rupture in the oppressed Imam (as), that is, his heart was broken. At that time, he (as) said: I leave the account of my soul and the companions who supported me to Allah².

Some Maqatil has it that he said: O Habib! May God bless you. You were a person of grace who used to finish the Quran in a single night.

It should not be hidden that Habib was considered one of the scholars of the sciences of Ahl ul-Bayt (as) and the special companions of the Commander of the Faithful (as). It is narrated that when he once met Maytham Tammar and they talked for a long time, Habib said:

I see a bald sheikh (old man) who has a big belly and sells melons near Dar ul-Razzaq. They catch him and hang him on a cross because he loves the Ahl ul-Bayt of the Prophet (saww) and cut his stomach open on the cross. He meant, Hazrat Maitham. And that is what happened as Habib reported. At the end of this narration, it is said that Habib is among the seventy people who helped the oppressed Imam (as) and who stood in front of mountains of iron and protected with their chests against thousands of arrows and swords. Those infidels offered him safety and promised him a lot of wealth, but he would refuse and say that our eyes (our senses) are still working. If the oppressed Imam (as) was martyred, no excuse would be acceptable to us in the sight of Allah. Until they all sacrificed their lives for the Imam (as). All of them were martyred around him. May Allah have mercy on them and bless them all³.

¹ - تاريخ الطبري، ج ٢، ص ٣٣٥

² - مقتل ابي مخنف، ص ١٣٤

³ - اختيار معرفة الرجال، ج ١، ص ٢٩٢

Kumayt Asadi has pointed out the martyrdom of Habib in this speech:

سوى عصبة فيهم حبيب معفى قضى نحيبه والكاهلى مرمل

Except for the group among whom was Habib with a dusty face who fulfilled his promise and Kahili who was wallowing in dust and blood.

By Kahili he means Anas bin Harb Al-Asadi Kahili who is one of the greatest companions of the Holy Prophet (saww). The Sunnis have written in his narration that he heard the Messenger of God (saww) when the Chief of Martyrs (as) was with him, that he (saww) said: This son of mine will be martyred in the land of Iraq and whoever finds that time should help him. So Anas remained until he was martyred in Karbala while helping the Chief of Martyrs (as).

The author says that some have also considered Habib bin Mazahir, Muslim bin Awsejah, Hani bin Urwah and Abdullah bin Yaqtar as companions of the Messenger of God (saww). In the commentary of the ode (Qasidah) of Abu Firas, it is stated that on the day of Ashura, Jabir bin Urwah al-Ghifari, who was very old and had been present in the service of the Prophet (saww) in the battles of Badr and Hunain, tied his waist tightly with a turban and raised his eyebrows (which were hanging over his eyes due to old age) and tied them with a handkerchief. Hazrat Imam Hussain (as) was watching and said: O great old man! May Allah reward your effort and endeavor. Then he attacked and continued to fight until he killed sixty men and became a martyr. May Allah have mercy on him.

The Martyrdom of Saeed bin Abdullah Hanafi

It is narrated that Hazrat Sayed al-Shuhada (as) said to Zuhair bin Qain and Saeed bin Abdullah: Stand in front of me so that I may offer the noon prayer. These two noble men stood in front as per his order and made themselves targets for arrows and spears. So, he offered the fear prayer with half of his companions, while the other half fought with the enemy¹.

¹ - بحار الأنوار، ج ٤٥، ص ٢١

And it is narrated that Saeed bin Abdullah Hanafi stood in front of Hazrat (as) and made himself target for arrows. Wherever the Hazrat (as) was, he would also get in front of Imam (as). Until he fell on the ground and in this state said: O Allah! Curse this group of people like Aad and Thamud. O my Lord! Convey my greetings to Your Prophet (saww) and convey the pain and injury that I have suffered (to him). Because I intend to support and help the descendants of Your Prophet (saww) in this matter. Saying this, he died. He had thirteen arrows on his body, in addition to three swords and a spear¹.

While Sheikh Ibn Nama has said that the Imam (as) and his companions prayed individually and with gestures².

The author says: Saeed bin Abdullah was a brave man and a worshipper among the leading Shiites of Kufa. You have already known that this noble man and Hani bin Hani Suba'i were sent by the people of Kufa to Imam Hussain (as) with some letters to prepare the Imam (as) from Mecca and bring him to Kufa. These two people were the last ones that the people of Kufa sent to the Imam (as). The phrases they said on the night of the tenth, when Sayed al-Shuhada (as) had given permission to return, are recorded in the books of the Maqatil and are mentioned in this Ziyarat which contains the names of the martyrs.

The martyrdom of Zuhair bin Qain

The narrator says that Zuhair bin Qain fought fiercely and recited this verse:

أنا زهير وانا ابن القين أذودكم بالسيف عن حسين
ان حسيناً أحد السبطين أضر بكم ولا أرى من شين

I am Zuhair and I am Ibn Al-Qain. I will push you away from Hussain (peace be upon him) with the sword. Hussain (as) is one of the two grandsons of

¹ - بحار الانوار، ج ٣٥، ص ٢١

² - مشير الاحزان، ص ٦٥

the Messenger of Allah (saww). I will strike you with the sword and I see no fault in that.

Then he threw himself at those wicked people like a lightning that rains fire and killed many brave men. According to the narration of Muhammad bin Abu Talib, he sent one hundred and twenty people to Hell. At that time, Kathir bin Abdullah Al-Shab'i, along with the Muhajirin Aus Tamimi, attacked them and cut off Zuhair's feet. When Zuhair fell to the ground, the Imam (as) said:

لا يبعدك الله يا زهير لعن قاتلك لعن الذين مسخوا قرده وختا زير

May the Almighty God not take you away from His presence and curse those who killed you as He has cursed the misguided and disfigure them like the shape of a monkey and a pig¹.

The author says that the glory and honor of Zuhair bin Qain is beyond description. And it is sufficient at this point that Imam Hussain (as) entrusted the right hand side cavalry of his army to him on the day of Ashura. And while praying, he said to him along with Saeed bin Abdullah, "Stand before me and protect me." Zuhair's protest against the people has been described, and his bravery and valor have been described along with that of Hazrat Hurr (ra).

The martyrdom of Nafi bin Hilal bin Nafi bin Jamal

Nafi bin Hilal, who was a brave man in the army of Imam Hussain (as), had arrows filled with poison. He had his name written on the arrowheads. He would throw arrows at the enemy and say: I am shooting these arrows whose heads are marked. They are poisoned so that as soon as they hit, the enemy starts falling to the ground. Even the weakest of the arrows will fill their place and fear does not benefit the soul. He fought with these arrows one after another. Until they ran out, he took hold of his sword and started Jihad, while saying: I am a young man from the Yemeni Jamali tribe. I am on the religion of Hussain (as) bin Ali (as). If I am killed today,

¹ - بحار الانوار، ج ٤٥، ص ٢٥

it is my wish and desire. So this is my opinion. It is narrated that seventy people from the army of Ibne Saad were killed, in addition to those who were wounded.

Then the army attacked him and broke his arms and took him prisoner. The narrator says that Shimer ibn Dhi al-Jawshan the accursed had arrested him and his companions and they were taking Nafi to Umar Ibne Sa'd while blood was flowing from his face. When Umar Ibne Sa'd saw him, he said: Woe to you, O Nafi! What has incited you against yourself (Nafs) that you have not shown mercy to it and have put yourself in this state? Nafi said: God knows what my intention was and I do not blame myself for being negligent in fighting you. If my hands and arms had been sound, you would not have imprisoned me. Shimer said to Ibn Sa'd, may God correct you. Kill him. Ibn Sa'd said to Shimer, "You have brought him. Kill him if you wish." So Shimer drew his sword to kill him, but Nafi said: By God! If you were a Muslim, it would have been a bad thing for you to meet God by shedding our blood. So praise be to God who has placed our deaths in the hands of His worst creation. So the accursed Shimer martyred him¹.

It should be noted that in some books, Hilal bin Nafi is mentioned instead of him. I think that the word Nafi has been deleted from the beginning in these books and this is due to the repetition of Nafi. This noble man was very brave and insightful, noble and of high status. You have already learned that he had secretly left Kufa with Tarmah to help Sayed al-Shuhada (as) and met Hazrat (as) along with Mujme' bin Abdullah and some other people on the way. And he was leading Nafi's horse, whose name was Kamil, ahead of him.

Tabari has narrated that when the water supply for Sayed al-Shuhada (as) and his companions was cut off in Karbala and they were very thirsty, Sayed al-Shuhada (as) sent Abbas (as) with thirty horsemen and twenty foot soldiers with waterskins to bring water. Nafi' bin Hilal took the flag in his hand and went ahead. Amro bin Hajjaj, who was stationed at the pier,

¹ - تاريخ الطبري، ج ٤، ص ٣٣٦

called out, "Who is it?" He said, "I am Nafi bin Hilal." Amro said, "Welcome, brother! Why have you come?" He said, "We have come to drink this water from which you have prevented us." He said, "Drink, it is destined for you." Nafi said, "By God! I will not drink while this group of Hussain (as) and his companions are thirsty." Meanwhile, the rest of the companions also appeared, so Amro bin Hajjaj said, "It is not possible for these people to drink water because we have been appointed to stop the water at this place." Nafi said to his foot soldiers, "Fill the water bags without paying any attention to them." Amro bin Hajjaj and his companions attacked them. Abu al-Fadl al-Abbas (as) and Nafi bin Hilal dispersed them. He came to these foot soldiers and told them to take the water. They continued to support him until they took the water bags to Imam Hussain (as).¹

And this Nafi' bin Hilal is the same nobleman who, in his conversation, had said to Sayed al-Shuhada (as): "Indeed, based on our insight, we love and protect the one who is your (as) friend and guardian, and we have enmity towards the one who is your enemy."

The martyrdom of Abdullah and Abdur Rahman Ghifarian

The companions of Imam Hussain (as) saw that many of them had been killed and they did not have the strength to stop the enemy, so Abdullah and Abdur Rahman, the two sons of Urwah Ghifari, who were among the brave and noble men of Kufa, came to Imam Hussain (as) and said: O Abu Abdullah (as)! The enemy has overcome us and we have become so few that we cannot stop the enemy, and they have reached you before us. So we want to drive the enemy away from you and be killed in front of you. The Imam (as) said: Marhaba (Welcome), come closer. They came closer and fought close to you. Abdur Rahman said: Banu Nazar! You know that we kill the wicked people with a sharp sword. O people! Drive the enemy

¹ - تاريخ الطبري، ج ٣، ص ٣١٢

away from the children of the nobles with swords and spears. So they fought and were martyred.

The martyrdom of Saif bin Harith bin Saree and Malik bin Abd bin Saree

The narrator says that two Jabirians advanced: Saif bin Harith bin Saree and Malik bin Abdullah bin Saree. Both of them were maternal and paternal cousins. They came to him weeping. The Imam (as) said: O sons of my brother! Why are you weeping? By God, I hope that after a moment your eyes will be brightened. They said: May God sacrifice us for you. By God! We do not weep for our lives, but weep for your condition that the enemies have surrounded you and cannot be stopped. The Imam (as) said: May God reward you for the grief and sorrow that you are suffering due to our condition. May God reward you with the best reward for the loyalty and sympathy you have shown me. So, they bid farewell to the Imam (as) and came to the field and fought and were martyred¹.

Martyrdom of Hanzalah bin Asad Shibami

Hanzalah bin Asad Shibami, showing proof of his manhood, stepped forward and stood before the Imam (as) and made his life a shield against arrows, spears and swords under his protection and custody. He would bear the blows of the sword and spears that came towards the Imam (as). He would cry out: O people! I fear that you will be the cause of the punishment of the Ahzab army. I fear that you will be the ones who will be punished like the people of the past. The people of Noah, Aad and Thamud and those who followed the path of disbelief and atheism after worshipping idols. God does not wrong any people. O people, I fear for you the punishment of the Day of Judgment. When you face the field of judgment towards Hell, there will be no one to save you from the punishment of God. O people! Do not martyr Hussain (as), otherwise God

¹ - تاريخ الطبري، ج ٤، ص ٣٣٤

will destroy you with His punishment. And surely, he who fabricates a lie against God is helpless and hopeless¹.

And with these words he pointed to the advice that the believing people of Pharaoh had given to the people of Pharaoh. According to some books of Maqatil, the Imam (as) said: O Hanzalah bin Asad! May God have mercy on you. You should know that these people have deserved punishment, because they have turned away from what you called them to the truth and they went against you. They have spoken ill of you and your companions. What will happen to them now that they have killed your righteous and pious brothers? Hanzalah said: You have spoken the truth. I will be sacrificed for you. Should I not go to the court of my Lord and join my brothers? He (as) said: Why not? Hurry and go to the blessings that have been prepared for you. That world and what is in it are better than them. Go to the kingdom that will not grow old and which will not decay. So, this fortunate person bid farewell to the Imam (as).

And he said: Peace be upon you and your Ahlul Bayt (as), and may God introduce us and you in His Paradise. He (as) said: Ameen, Ameen.

So, this noble man took the lead in fighting the hypocrites and fought bravely and was patient in enduring hardships. Until he was attacked and was joined with his devoted brothers².

The author says that Hanzalah bin Asad is considered among the great Shiites and brave and eloquent people and he is called Shabami because he is related to a place called Shaba, which is a region of Syria. The Banu Shabami tribe is a branch of Hamadan.

The Martyrdom of Shodhab and Abis

When Abis bin Abi Shabib Shakari Hamadani intended to attain the beatitude of martyrdom, he looked at his companion Shodhab, who was

¹ - یہ کلمات سورہ مومن کی آیات ۳۰ سے ۳۳ سے اقتباس ہے اور آخری جملہ سورہ طہ، آیت ۶۱

² - تاریخ الطبری، ج ۴، ص ۳۳۸

Shakir's slave and a Hafiz of Hadith, a Hadith bearer and a holder of high status among the Shiites. It is narrated that he used to have a teaching gathering in which Shiites would come to his service and would learn Hadith from him. That elder (may Allah have mercy on him) was considered a great Shiite. In summary, Abis said to him: O Shodhab! What is your opinion today? Shodhab said: You want to know what I think? I intend to fight with you as a companion of the son of the Messenger of Allah (saww) and become a martyr. Abis said: This is what I thought about you. Now I am going to the Imam (as) to include you in the list of martyrs like the others. Believe me, no such day will come after today, because today is the day when a person can step from the bottom of the earth to the top of the star. This is a day of stress and hardship, and after that, the day of receiving rewards and going to heaven. So Shodhab came to the Imam (a.s.) and greeted him and said goodbye, and went to the field and was martyred. May Allah have mercy on him and grant him peace.

The narrator says: After that, Abis came to the Imam (as) and after greeting him, he said: O Abu Abdullah (as)! No one born, whether a close relative or a distant relative or a stranger, who has stepped on the face of the earth, is dearer and beloved to me than you. If I had the power to remove this injustice and killing from you by something that is dearer to me than my blood and soul, I would not be lazy and sluggish about it, and would do it. He greeted the Imam (as) again and said: Bear witness that I am on your religion and that of your father's (as). Then he came into the field like a lion brandishing a sword, while there was a mark of a blow on his forehead¹.

Rabi' bin Tamim, a man in the army of Umar Ibne Sa'd, says: When I saw Abis coming into the field, I recognized him. I knew him before. I had seen him in the battles of bravery and gallantry. I have not seen anyone brave than him. So, at that time I called out to the army and said:

O people! This is the lion of lions, Ibn Abi Shabib. No one should go against him, otherwise he will not be freed from his clutches. So Abis kept moving

¹ - تاريخ الطبري، ج ٤، ص ٣٣٨

around the field like a burning ember and kept calling out one after another, "Is there any man?" No one dared to confront him. This displeased Umar Ibne Sa'd. So, he called out: "Raise stones on Abis." The army started throwing stones from all sides. When Abis saw this, he threw off his armor and his war cap and attacked the army.

Rabi' says that wherever Abis attacked, more than two people would be seen running in front of him and falling on each other. He fought in this way. Until the army surrounded him from all sides and he was martyred due to the multiple wounds from the stone, sword and spear and he was beheaded. I saw a group of brave men, each of whom claimed that he had killed him. Umar Ibne Sa'd said: End this quarrel, no single person ended it alone, rather you all killed him together.

The author says: It is narrated that Abis was one of the Shia young men and the leader of the brave men, a preacher, a worshipper and a Tahajjud (mid-night prayers) performer. His conversation with Hazrat Muslim bin Aqeel (as) has already been mentioned. Tabari says that when the people of Kufa had pledged allegiance to Muslim (as), he wrote a letter. In it, he requested the Imam (as) to come to Kufa and this letter was taken by Abis to the service of Imam Hussain (as).¹

The martyrdom of Abu al-Sha'tha's Bahdali al-Kindi

The narrator says that Yazid bin Ziyad Bahdali, who was called Abu al-Sha'tha, was a brave man and an archer. He sat down in front of Imam Hussain (as) and shot a hundred arrows at the enemy, of which only five missed. Whenever he shot an arrow, he would say, "I am the son of Bahdali and the cavaliers." Sayed al-Shuhada (as) would say: "O Allah, may his arrow hit the target and grant him Paradise in return." His incantation (Rajaz) on that day was this:

أشجع من ليث بغيل خادر

انا يزيد و ابي مهاصر

¹ - تاريخ الطبري، ج ٣، ص ٢٨١

I am Yazid and my father is a conqueror. I am braver than a lion in the forest. O Lord, I am the supporter of Hussain (as) and the one who abandons Ibne Saad and keeps away from him.

So, he fought until he was martyred¹. Firuzabadi has said that Yazid bin Ziyad bin Mahasir is among the narrators of hadith.

The martyrdom of a group of the companions of Hussain (as)

It is narrated that Amro bin Khalid Al-Sidawi, Jabir bin Harith Sulaymani, Saad the slave of Amro bin Khalid and Mujamma bin Abdullah A'idi fought in the initial fight and attacked the army of Umar Ibne Saad with swords drawn. When they came into the middle of the enemy army, the army surrounded them and separated them from the army of Sayed Al-Shuhada (as). Hazrat Abu Al-Fadl Abbas bin Ameerul-Mu'minin (as) attacked the army and rescued them and brought them out of the field while they were wounded. When the army turned towards them again, they attacked and fought. Until they were all martyred in one place². May Allah have mercy on them.

It is narrated from Mehran Kabuli that he said: I saw a man in Karbala who was fighting without fear. He would assault and scatter the group he attacked. When he had finished the attack, he would come to Imam Hussain (as) and say: Good news, O son of Ahmad (as)! May you remain guided and have a high position in Paradise. I asked: Who is this man? The people said: This is Abu Umrah al-Hanzali. Amir bin Nahshal al-Tamimi martyred him and beheaded him³.

¹ - تاريخ الطبري، ج ٤، ص ٣٣٩

² - تاريخ الطبري، ج ٤، ص ٣٣٠

³ - بحار الانوار، ج ٤٥، ص ٣٠

The author says: The name of this Abu Umrah was Ziyad bin Gharib. And his father was one of the companions (Sahaba) and he himself was honored to visit the Messenger of Allah (saww). He was a brave man, a devotee and ascetic, famous for performing Tahajjud (midnight prayers) and frequent prayers. May Allah be pleased with him.

The Martyrdom of John

John (ra) was a slave of Abu Dhar Ghifari, who was in the army of Sayed al-Shuhada (as). He was a blissful black slave. He had the desire for martyrdom. He asked permission from the Imam (as). He (as) said: You have accompanied us to seek safety and comfort.

So do not put yourself in trouble on our path. You are permitted by me to seek your own safety. He said: O son of the Messenger of Allah (saww)! I used to carry your calyx in the days of ease and comfort, but when you are in a day of hardship and difficulty, should I abandon you? By God! My body smells. My lineage is low and my complexion is black. So do not deprive me of Paradise so that my smell may turn into fragrance and my body may become noble and my face may become bright. By God! I will not part with you until I mix my black blood with your pure blood. Saying this, he asked for permission and went towards the field. And he recited this incantation (Rajaz):

How does the blow of a black man appear to the infidels? Which is the blow of a sword in the protection of the children of Muhammad (saww). I keep the enemies away from them with my tongue and hand and I hope for Paradise on the Day of Judgment from him.

He was martyred after killing twenty-five Yazidis. In some narrations, it is said that the Imam (as) came and stood near his body and prayed:

اللهم بيض وجهه وطيب ريحه واحشمة مع الابرار، وعرف بينه وبين محمد وآل محمد

O Allah! Make the face of John bright and make his smell fragrant, and gather him with the righteous. Make acquaintance and friendship between him and Hazrat Muhammad (saww).¹

It is narrated that when people came to bury the martyrs, after ten days they found John's body in such a state that the fragrance of musk was rising from his body. May Allah be pleased with him².

Hajjaj bin Masruq

The muezzin (caller for prayer) of Imam Hussain (as) came to the battlefield and proceeded while reciting this Rajaz (incantation):

Hussain (as), who is the Hadi (guide) and the Mahdi (the guided), today will meet his great grandfather, the Prophet (saww). Then he (as) will meet his generous father, Ali (as), whom we know as the executor (Wasi).

Then he killed twenty-five people and was martyred³.

The Martyrdom of a Young Man Whose Father Had Been Martyred - Quds Surah

A young man was in the army of Imam Hussain (as) whose father had been killed by the Kufis in the battle. His mother was also with him. His mother said to him: My son, go and fight in front of the son of the Messenger of Allah (saww). So, the young man decided to go to the battlefield on the encouragement of his mother. When Sayed al-Shuhada (as) saw him, he (as) said: This boy's father has been martyred. Now perhaps his martyrdom will be unpleasant for his mother. The boy said: May my parents be sacrificed for you. My mother has ordered me to fight. So, he came to the field and recited this Rajaz (incantation).

¹ - بحار الأنوار، ج ٣٥، ص ٢٢

² - بحار الأنوار، ج ٣٥، ص ٢٢

³ - بحار الأنوار، ج ٣٥، ص ٢٥

سرور فؤاد البشير التذير

أميرى حسين ونعم الامير

فهل تعلمون له من نظير

علن وقاطبة والداه

له غرة مثل بدر منير

له طلعة مثل شمس الضحى

My Commander is Hussain (as) and the best of the leaders, Hussain (as), the beloved of the heart of the Messenger of Allah (saww). Ali and Fatima (sa) are his parents. Do you know his likeness? His face is like the sun of dawn and his forehead is like the moon of the fourteenth.

Finally, he left this mortal world after fighting. The Kufis beheaded him and threw it towards the camp of Imam Hussain (as). The mother picked up her son's head. She placed it on her chest and said: Very good, my son. O joy of my heart, O light of my eyes. Then, in full anger, she hit one of the enemy's soldiers. By which he was killed. After that, she took the pillar of the tent and attacked them, saying: I am an old and weak slave of my master. I am empty-handed, old and frail. I will strike you with a severe blow while supporting the children of Fatima (sa). She killed two of the enemy's men. Imam Hussain (as) ordered her to return from the battlefield and prayed for her¹.

Martyrdom of a Turkish Slave

It is said that Sayed al-Shuhada (as) had a Turkish slave who was very virtuous and a reciter of the Quran. On the day of Ashura, this loyal slave attacked the enemy army and recited this Rajaz (incantation):

My fighting with spear and sword ignites fire in the sea, and the sky is filled with my arrows. When my sword shines in my right hand, the heart of the envious and low-minded is torn apart.

He attacked and threw many into the hellfire. Some say that he killed seventy of the Yazidis and finally fell to the ground wounded by the sword of tyranny. Imam Hussain (as) came to his head and wept over him and

¹ - بحار الأنوار، ج ٤٥، ص ٢٧٤

placed his enlightened face on his face. This slave opened his eyes and looked at the Imam (as) and smiled, and his soul flew to heaven.

Martyrdom of Amro bin Qarza bin Ka'b Ansari Khazraj

Amro bin Qarza took the steps of a young-man and asked permission from Sayed al-Shuhada (as). He came to the battlefield and recited this Rajaz (incantation):

The army of Ansar knows that I support and protect my honor. My blow will be the blow of a young man who does not retreat and is going to fight. My life and family are sacrificed for Hussain (as).

He fought with all his heart and soul and sent a group of Ibn Ziyad's army to Hell. He took on himself any arrows and swords that came towards Imam Hussain (as). As long as he was alive, no pain could reach Imam Hussain (as). He even fainted due to the severity of his wounds. So, he looked at the Imam (as) and said: O son of the Messenger of Allah (saww)! Have I fulfilled my promise? He (as) said: Indeed, you will go to Paradise before me. Give my greetings to the Messenger of Allah (saww) and tell him that I am following you. So, he fought like lovers, against the enemies until he embraced martyrdom and departed for the eternal abode¹.

The author says: Qarzah Amro's father was a great companion (Sahabi) and one of the companions of Amir al-Mu'minin (as). He was very brave. In 24 AH, he conquered the region of Rayy with Abu Musa and in the Battle of Siffin, Amir al-Mu'minin (as) gave him the flag of the Ansar. He died in 51 AH. Apart from Amro, he had a son named Ali who was in Karbala in the army of Umar Ibne Sa'd. When his brother Amro was martyred, this accursed one called Imam Hussain (as) and said: O Hussain (as)! You have led my brother astray and killed him by deceit.

The Imam (as) said:

¹ - بحار الأنوار، ج ٣٥، ص ١٣١، لُحُوف، ص ١٠٤

إِنَّ اللَّهَ لَمْ يَضِلْ أَحَاكَ وَلَكِنَّهُ هَدَىٰ أَحَاكَ وَأَضَلَّكَ

God has not led your brother astray, but has guided him and kept you astray. This accursed one said: May God kill me if I do not kill you, unless I perish before reaching you. So this devil attacked Imam (as). Nafi bin Hilal stabbed him with a spear and knocked him to the ground. Umar Ibne Saad's companions attacked and saved him. Then he received treatment and recovered¹.

Amro bin Qarza is the noble person whom Imam Hussain (as) sent to Umar Ibne Saad. And had requested him (Umar) to come and meet him (as) at night. It is said that when they met, the Imam (as) invited him (Umar) to his help and support. Umar Ibne Saad made an excuse and said that he was afraid that his house would be destroyed. The Imam (as) said: I will build a house for you. Umar said: They will take my property. The Imam (as) said: I will give you a better estate in the Hijaz. Umar did not accept. On the tenth day, Amro bin Qarza taunted Umar Ibne Saad and said: For Hussain (as) is my soul and my life. The point was that Umar Ibne Saad, thinking that his house would not be destroyed, turned away from Hussain (as) and said that my house would be destroyed. But I say that my life and house be sacrificed for Hussain (as).

Martyrdom of Suwayd bin Amro bin Abi Muta' Khathami

Suwayd bin Amro intended to fight. He was a noble man, an ascetic and a prayerful man. He attacked like a lion in the forest. He was very patient with his wounds. He was so wounded that his organs and limbs became weak and he fell among the slain. He remained in this state until he heard the sound that Hussain (as) had been martyred. Now he was impatient. He had a knife. He took it out and fought for some time with great difficulty until he was martyred. His killers were Urwah bin Bakr Taghlib and Zaid bin Warqa. Suwayd was the last of the noble companions to be martyred.

¹ - مقتل أبي مخنف، ص ۱۳۱

Arbab (Narrators/writers) of Maqatil say that it was the custom of Imam Hussain's companions that whoever among them intended to fight on the battlefield would come to the Imam (as) and say: O son of the Messenger of Allah (saww)! The Imam (as) would answer them and say: We are following you and recite this blessed verse:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا (سوره احزاب ۲۳)

“Among the believers are men who have fulfilled their covenant which they took from Allah. So, some of them fulfilled their covenant (and went to Allah's court) while others are waiting. And they did not change anything¹.”

¹ - بحار الانوار، ج ۴۵، ص ۳۱



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