Companions of Imam Husain (A.S.) and Their Martyrdom

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Hasan Sa'eed bin Hibatullah, renowned as Qutubuddin Rawandi, relates through his chain of authorities from Imam Mohammad al Baqir (A.S.), that before his martyrdom, Imam Husain (A.S.) told his companions that his grandfather the Holy Prophet (S.A.W.) had told him, "O my dear son! You shall be killed at Iraq, and it is a place where the Prophets, their successors and Apostles have met one another and it is called Amoora. You shall be martyred at that place alongwith a group of your companions. Your battle is frigid and serene." Thus have glad tidings that by Allah if they kill us, we shall go to the presence of our Prophet (S.A.W.).

Abu Hamza Sumali, relates from Imam Ali Zainul Abedeen (A.S.) that he said:

On the night preceding his Martyrdom, my father gathered his family and companions and said, "O people of my family and my Shi'ah! Consider this night, which has come to you as a mounting Camel and save yourselves, for these people do not desire anyone else except me. Then if they kill me, they shall not pursue you. May Allah have mercy upon you! Save yourselves. Verily I lift the responsibility of the allegiance and pledge which you have taken at my hands."

Hearing this his brothers, relatives and companions unanimously said, "By Allah O our Master! O Aba Abdillah! We shall never betray you, so that people may say that we had abandoned our Imam, our Chief and Master, until he was martyred. Then we would seek excuses between ourselves and Allah. And we shall not leave you until we ransom ourselves upon you." Imam said,

"Verily I shall be killed tomorrow and everyone from among yourselves too shall be killed with me, and none among you shall be spared." To which they replied, "Praise be to Allah, that He has bestowed grace upon us to assist you, and has offered distinction to us to get martyred along with you. Then do we not endear that we should be along with you in your elevated station (in Paradise) O son of the Prophet of Allah"? Imam replied,

"May Allah reward you favourably"

Then he prayed for them. When it dawned, all of them were martyred.

Shaikh Sadooq relates from Salim bin Abu Ja'dah, who says that I heard Ka'ab al Ehbar say that, "It is stated in our books that a man from among the sons of Prophet Mohammad (S.A.W.) would be killed, and they (the martyrs) would enter Paradise even before the sweat of the horses of his companions dry, while the Hoories will fondle them." Thus when Imam Hasan

(A.S.) passed by us, we asked him as to was he the one referred to (regarding it in their books), and he replied in the negative, and then when Imam Husain (A.S.) passed by us, we asked him the same question and he replied in the affirmative.

It is related that it was inquired from Imam Ja'far as Sadiq (A.S.) that, "Please relate to us the state and the self sacrifice of the companions of Imam Husain (A.S.)." Imam replied, "The veil had been lifted off their eyes and they saw their places in Paradise. Hence they excelled one another in sacrificing their lives, so as to hasten to meet the Hoories and be fondled by them and reach their places in Paradise."

This has been referred to in Ziyarate Nahiyah. After quoting the names of the Martyrs, it is said, "I bear witness that Allah lifted the veils off your eyes and presented you with spread beds and enormous gifts."

It is related through successive chain of narrators in Ma'aniyal Akhbar from Imam Mohammad at Taqi (A.S.), who relates from his Blessed Ancestors (A.S.) reaching Imam Ali Zainul Abedeen (A.S.), who says that: When the matter of Imam Husain (A.S.) turned severe, his fellow-travelers saw him in a different state, unlike others. For as much as the severity increased, the colour of their faces became pale and they would shiver, while their hearts would be frightful. But Imam Husain (A.S.), and some of his distinguished companions were cheerful, at peace and tranquilled. They were telling one another, "Do you not see, they do not fear death the least."

Imam Husain (A.S.) said,

"Forebear, O sons of noblemen! Death is nothing but a bridge, which would take you from the place of hardship and severity to the spacious Paradise and eternal bliss. Then who among you is such that does not desire to be free from the prison and hasten towards the palaces? While death for your enemies is such, that they shall be transferred from the palace to the prison and fall prey to the wrath of Allah. I have heard my father Imam Ali (A.S.), who relates from the Holy Prophet (S.A.W.) that he said, that this world is a prison for the believers and Paradise for the disbelievers, while death is a bridge for them (believers) to enter Paradise and for them (disbelievers) to enter hell. I have not lied nor have I been told a lie."

Regarding the pagans of Quraysh and their mutiny in astray and perdition, Allah says, "And indeed has come unto them some of the tidings wherein is restraint (from evil), Consummate wisdom, but (they) availed not (of) the warnings."[1]

Similar was the case with the army of Umar bin Sa'ad. Then the repeated speeches of our Master Imam Husain (A.S.) and his companions, counseling them, completing their proofs (to councel them) and eliminating their error, but they were not benefited. Hurr bin Yazid joins

Imam Husain (A.S.)

When Hurr saw that the people have resolved to kill Imam Husain (A.S.), and when he heard Imam calling out:

"Is there none who would hasten to assist us in the name of Allah? Is there none who would defend the Household of the Prophet"?

Then Hurr told Umar bin Sa'ad, "O Umar! Then will you really fight this man"? He replied, "Yes, by Allah! The battle, which if goes smoothly, will result in the rolling of heads and cutting off the hands." Hurr said, "Then is his proposal unacceptable to you"? Umar replied, "If the situation would have been in my hands, I would certainly have yielded to his request, but your commander will not accept it." Hurr then left him and stood alone far away from others, while his fellow-traveler, named Qurrah bin Qays, was along with him. Hurr said, "O Qurrah! Have you fed your horse today"? He replied in the negative.

Hurr said, "Then do you not desire quenching it's thirst"? Qurrah says that I doubted that perhaps he wanted to skip away from the battle and did not like that I should see him going away, hence I said, "I shall now be doing so." Hearing this Hurr moved away from there. Qurrah says that, "By Allah! If only Hurr had revealed to me what he intended, I too would have accompanied him to the presence of Imam Husain (A.S.)." Then slowly Hurr started moving closer to Imam Husain (A.S.).

Muhajir bin Aws told him, "O son of Yazid! What do you intend? Do you intend to lay siege"? Hurr did not answer him but was shivering. Muhajir said, "Verily your state seems dubious. I have never ever seen you in any battle in a similar state in which you are now. If I would have been questioned as to who is the most valorous among the Kufans, I would not hesitate to take your name.

What is this state I presently see you in"? Hurr replied, "I find myself between Paradise and hell. And by Allah! I shall not exalt anything else over Paradise, even if I be cut into pieces or burnt."

Then Hurr struck his horse (Malhoof) and turned to go towards Imam Husain (A.S.)

Hurr had kept his hands on his head (like a prisoner) and was saying, "O Allah! I am returning towards You, thus You accept me, for I have put fear into the hearts of Your friends and the children of the Prophet's grandson."

(Irshad, Kamil) Tabari says that when he neared Imam Husain (A.S.) and his companions, he overturned his shield and saluted them. Then he went to Imam Husain (A.S.) and said, "May I be your ransom O son of the Prophet of Allah! I am the one who had stopped you from returning back and had accompanied you all along and had forced you to alight here. But I had not known that these people would directly refuse your proposal and bring you to this present

state. By Allah! If I had known that they would do to you such, I would not have undertaken that what I have done. Hence now I apologize to Allah regarding that what I have done, and then do you think that my repentance would be accepted"? Imam Husain (A.S.) replied, "May Allah accept your repentance! Thus alight from your horse."

Hurr replied, "It is better for me to be mounted and serve you and fight with them, thus ultimately I will have to alight from my horse (when I am wounded)." Then Imam replied, "May your Lord have mercy upon you, do as you desire."

Then he stood in front of Imam Husain (A.S.) and said, "O Kufans! May your mothers be deprived of you! You invited the righteous slave of Allah, and then when he came to you, you handed him over to the enemy, when you had intended to defend him with your lives? Then now you have begun to fight him so as to kill him. You have taken hold of him and seized his collar, and have surrounded him from all sides so that he may not be able to escape to the vast towns of Allah. He is now left as a prisoner amongst you, then he cannot benefit himself nor can he ward off the evil from it.

Then you have stopped him, along with his women-folk, his children and family, from the waters of Euphratus, which is open for the Jews, Christians and Sabians, and the pigs and dogs of Iraq roll therein, while they would perish because of thirst? How badly have you behaved with the Progeny of Mohammad (S.A.W.) after his death? May Allah not quench your thirst on the day of extreme thirst (Qiyamah)!" Hearing this some of the soldiers attacked him and started shooting arrows at him, then Hurr came and stood in front of Imam Husain (A.S.)

It is quoted in Tazkirah of Sibt ibne Jawzi, that Imam Husain (A.S.) then called out to Shabas bin Rab'ee, Hajjar bin Abjar, Qays bin Ash'as and Yazeed bin Hars and said, "Did you not write letters to me"?

They replied, "We do not know what you say." Hurr bin Yazeed, who was their leader, said, "Yes by Allah! We had written to you and we are the ones who have brought you here. Thus may Allah keep away vain and the vain-doers. By Allah! I shall not prefer this world over the Hereafter", saying this he turned his horse and entered the ranks of Imam Husain (A.S.). Imam said, "Welcome! You are at liberty in this world as well as the Hereafter."

(Ibne Nima) It is related that Hurr told Imam Husain (A.S.) that, "When Ubaydullah commanded me to come towards you and I came out from the palace, I heard a voice calling out at me from behind saying: Have glad tidings of goodness O Hurr! I turned around to see but there was none visible. Then I wondered that by Allah, what glad tidings is this, for I am proceeding to a combat with Imam Husain (A.S.), and I had not yet intended assisting you." Imam replied, "But now you have (ultimately) reached goodness."

Then Umar bin Sa'ad called out, "O Durayd! Bring the standard closer." When he brought it closer, Umar fixed an arrow in his bow and shot it saying, "Be a witness that I am the one to shoot the first arrow." Then others followed suit and challenged for combat. Mohammad bin Abu Talib says that there was none among the companions of Imam Husain (A.S.), who was not wounded by it. It is said that after the rain of arrows, only a few companions of Imam (A.S.) survived, while fifty companions attained martyrdom.

(Tabari) Azdi says that Abu Janab, from the clan of Bani Kalb, related to me that in our tribe there was a man named Abdullah bin Umayr, from the clan of Bani Aleem. He had started living in Kufa and owned a house on the head of the well of Bani Ja'ad, from the tribe of Hamadan. His wife, who was from the clan of Umro bin Qasit, was named Umme Wahab, the daughter of Abd. He saw an army parading in Nukhaylah preparing for the battle against Imam Husain (A.S.), the grandson of the Prophet of Allah (S.A.W.).

Abdullah says that, "By Allah! I had an intense desire to fight against the polytheists. But now I desire fighting those who have decided to fight the grandson of the Prophet. While my reward with Allah would not be less than that for fighting against the polytheists." Then he went to his wife and related to her what he had heard and also informed her his desire. She replied, "Verily whatever you have decided is right. May your Allah guide you towards righteousness in all your matters, go and take me too alongwith you." He then withdrew and reached Imam Husain (A.S.) and remained with him until Umar bin Sa'ad shot the arrows towards them and his army followed suit.

Then Yasar, the retainer of Ziyad, and Salim, the retainer of Ubaydullah bin Ziyad, stepped into the battlefield and called out for combat. Hearing this Habib bin Mazahir and Burayr (bin Khuzayr) stood up to reply, but Imam Husain (A.S.) signaled them to sit down. Then Abdullah bin Umayr Kalbi stood up and asked permission to fight them. Imam saw him to be a tawny man with a tall stature, sturdy arms and broad shoulders, he said, "In my opinion he is a fatal match, then you may leave if you desire meeting his challenge."

When Abdullah went towards them, they asked, "Who are you"? Abdullah related to them his lineage and they said, "We do not recognise you. Zuhayr bin Qayn, Habib bin Mazahir or Buzayr bin Khuzayr should have come." Yasar was standing with a naked sword near Salim. Abdullah said, "O illegitimate son! Do you disdain fighting one man? Whoever shall come to fight you shall surely be better than you", saying this he attacked Yasar instantly and striking him with his sword killed him. When he was engaged in striking at him, Salim attacked him. Someone called out to him saying, "This slave is lingering behind you." Abdullah was heedless until Salim galloped upon him and he struck at him with his sword. Abdullah stretched his left hand

forward, the fingers of which got cut. Then Abdullah attacked him and killed him. Then Abdullah recited the Rajaz, having killed both of them: "If you do not know me, I am from the Bani Kalb, it is sufficient for me that my family is from Bani Ulaym, I am a warrior and a man with a strong nerve, and am not the one who shrieks at the time of anxiety, O Umme Wahab! I am answerable to you in respect of the sword and spear of a man who believes in Allah."

His wife Umme Wahab picked up a peg of a tent in her hand and advanced towards her husband calling out: "May my parents be your ransom! Fight in the way of the pure progeny of Prophet Mohammad (S.A.W.)." Abdullah advanced towards her to send her back to the tents, but she caught hold of his shirt and said, "I shall not leave you until I am killed along with you." Imam Husain (A.S.) called out to her, "May you be rewarded fairly on account of the Household of the Prophet, return back. May Allah's mercy be upon you! Come to the ladies for Jihad is not obligatory upon women." Hearing this she returned back.

(Irshad, Tabari, Kamil) Then Umro bin Hajjaj, with his army, attacked the right wing of the companions of Imam Husain (A.S.). When they came near, Imam's companions knelt down pointing their spears towards them. Their horses were afraid to advance towards the spears and retreated back. Then Imam's companions shot arrows towards them killing some of them while wounding others.

(Tabari, Kamil) A person from among the (clan of) Bani Tameem, named Abdullah bin Hawzah, advanced further until he came face to face with Imam Husain (A.S.) and called out to him. Imam replied, "What do you desire"?

The accursed replied, "May you get the good news of the (hell) fire." (Allah's refuge) Imam replied,

"No, it is not as you say. I am proceeding to the presence of the Merciful Lord and the intercessor, who is obeyed."

Then he inquired as to who he was, and was told that he was the son of Hawzah. Imam said, "O Allah! Send him to the fire (of hell)."

Suddenly his horse was aroused and threw him down. (Irshad). But his left foot got entangled in the stirrup while his right foot was raised in the air. Then Muslim bin Awsaja attacked and cut his right foot. The horse started running with him with his head hitting against the stones and trees of the desert until he died. Thus his spirit hastened towards (the fire of) hell.

(Tabari) Azdi relates from Ata'a bin Saeb, who relates from Abdul Jabbar bin Wael, from his brother Masrooq bin Wael that I was along with the army, who had advanced towards Imam Husain (A.S.). I requested to be in the forefront so as to get the head of Imam and thus earn

honour in the presence of Ubaydullah bin Ziyad. When we reached him, a person from amongst us named Ibne Hawzah advanced further and said, "Is Husain amongst you"? But Imam did not answer him. When he repeated it thrice, Imam said, "Yes, here is Husain, what do you desire"? He said, "O Husain! Take glad tidings of (hell) fire" (Allah's refuge). Imam said, "Verily you speak a lie, I am proceeding towards the forgiving Lord and an intercessor, who is obeyed. Who are you"? He replied that he was the son of Hawzah. The narrator says that then Imam lifted his hands towards the heavens such high, that we could see the whiteness of his underarms from below his clothes, and said,

"O Lord! Hasten him towards the fire (of hell)."

Hearing this Ibne Hawzah was enraged and desired to gallop his horse towards Imam, but there was a moat in between them. Suddenly his foot got entangled in the stirrup and the horse dragged him until he fell off. Then his leg, peduncle and thigh separated, while the other half of his body lay suspended on the stirrup. Seeing this Masrooq returned and hid behind the horsemen. The narrator further says that I questioned him (Masrooq) regarding his return and he replied that, "I have seen such (wonders) from this family that I shall never ever fight them".

Martyrdom of Burayr bin Khuzayr

(Tabari) Thus the battle started. Azdi says that Yusuf bin Yazeed related to me from Afeef bin Zuhayr bin Abi Akhnas, who was present at Karbala. He says that Yazeed bin Ma'qal, who was from the tribe of Bani Umayrah bin Rabi'ah, which is a branch of Bani Salimah of Abdal Qays, came forward. He told Burayr, "O Burayr bin Khuzayr! Do you see as to what Allah has done to you." Burayr replied, "By Allah! Allah has dealt fairly with me and has brought forth evil for you." Yazeed said, "You speak a lie, and you never lied before.

Do you remember once when I was walking along with you in Bani Lawzan, you told me that Usman bin Affan had killed himself, while Mu'awiyah bin Abu Sufyan was a misguided man and the one who leads others astray, while the true and Righteous Imam and guide is Ali bin Abi Talib"? Burayr replied, "I bear witness that this is (still) my belief." Yazeed bin Ma'qal said, "I bear witness that you are among the astray." Then Burayr said, "Then do you desire that we imprecate one another, while invoking the curse of Allah upon the one who lies. Then the one on the right path should kill the one who is upon the wrong, and then I shall come out to fight with you."

The narrator says that both of them came out into the battlefield and lifting their hands invoked the curse of Allah upon the liar and that the righteous one should kill the evil. Then they started fighting one another. There were exchanges of swords between them, when Yazeed bin Ma'qal

dealt a light and ineffective blow on Burayr. Then Burayr dealt a blow upon his head, which cut his head and reached his brain. He rolled down upon the ground like a ball, while the sword of Burayr was stuck in his head, and he was lifting it up and down to pull it out.

Then Razee bin Manqaz Abadi attacked Burayr and grappled him. Both of them struggled until Burayr threw him down and sat on his chest. Then Razee called out, "Where are my defenders"? Hearing this Ka'ab bin Jabir bin Umro Azdi advanced to assist him, when I said, "This is Burayr bin Khuzayr, the recitor of the Qur'an, who taught us the Qur'an in the Mosque." He attacked Burayr with his spear. When Burayr felt the point of the spear, he threw himself upon him and bit his nose. But Ka'ab sunk his spear into him and drew it till his heart, while the entire point of the spear entered his back. Then he hit him on the head and started attacking him with his sword until he killed him (May Allah's Mercy and Blessings be upon him). Afeef bin Zuhayr bin Abi Akhnas says, that it is as if I see Razee, who was scattered on the ground, arising while brushing off the dust from his cloak and telling Ka'ab that, "O brother (from the clan) of Azd! You have favoured me and I shall never forget it."

Yusuf bin Yazeed says, that I asked Afeef whether he had really witnessed it with his own eyes, to which he replied that, "I have seen it with my own eyes and heard it with my own ears."

When Ka'ab bin Jabir returned back, his wife, and his sister, Nawar binte Jabir told him, "You have sided with the opponents of the son of Fatemah (A.S.), and have killed the chief of the Qur'an Recitors? By Allah! I shall never ever speak to you from now on." And Ka'ab bin Jabir recited the following couplets: "You ask regarding me and shall be informed regarding the morning of Imam Husain (A.S.), when the spears were being thrust, that did not I commit the act which you despise? When it could not be imagined that day as to what I would do, I had with me my spear, which did not falter and a white shining sword, which was sharp-edged and fierce, then I unsheathed it and attacked a group, whose Religion was not the same as mine, which was the obedience to the son of Harb, when I had not witnessed anyone similar to them in their age before them, who had fought fiercely in the battle, they are those who safeguard their honour, then they bore patiently against the spears and swords and stepped into the battlefield, I wish this had profited them, then when you meet Ubaydullah, give him this message that I am obedient to the Caliph and compliant of his words, then it is I who killed Burayr and favoured the son of Manqaz, when he called for assistance".

Martyrdom of Umro bin Qartah Ansari

Then Umro bin Qartah advanced and attacked, while defending Imam Husain (A.S.), and he was saying: "The batallion of Ansar knows that I am a protector of the territory of promise, I

strike with a sharp-edged sword similar to a youth, my self and household is lowly in front of Husain." Here Imam Husain (A.S.) is considered more than one's household, thus vilifying Umar bin Sa'ad, who while talking to Imam had said that, "My house shall be destroyed ..... etc." (as related in Section 15 of this book).

Sayyed ibne Tawoos relates, that after the martyrdom of Muslim bin Awsaja, Umro bin Qartah Ansari came forward and pleaded with Imam to permit him to go to the battlefield. When Imam permitted him, he attacked with such force, which was similar to that of the one who yearns for Paradise. Thus he strived to serve the Master of Heavens,

until he killed a group of people from the army of Ubaydullah bin Ziyad. There was no arrow, which would advance towards Imam, except that he stopped it with his hands, and there was no sword which would come towards Imam, except that he took it upon himself. Then Imam did not receive any wounds until Umro was alive. When he was totally wounded, he turned towards Imam and said, "O son of the Prophet of Allah! Have I fulfilled my (duty of) obedience"? Imam replied,

"Verily yes, you shall be the one to go to Paradise before me. Then offer my salutations to the Prophet of Allah (S.A.W.) and tell him that I am on my way following you."

Then Umro fought bravely until he attained martyrdom (May Allah's Mercy and Blessings be upon him).

(Tabari, Kamil) It is related that Umro's brother, Ali bin Qartah, was in the army of Umar bin Sa'ad. When he saw his brother fall, he called out, "O Husain! O liar and the son of a liar"! (Allah's refuge) "You have misguided my brother and deceived him until you killed him." Imam replied, "Allah did not mislead your brother, in fact he was bestowed with guidance, while it is you who are misguided." The accursed said, "May Allah kill me if I do not kill you or die while struggling against you." Saying this he attacked Imam and Nafe' bin Hilal Muradi came and stood facing him. Then he attacked him with a spear and threw him upon the ground, his companions came to his rescue and took him away. Then he treated his wounds and was cured.

(Tabari) Azdi says that Nazr bin Saleh Abu Zuhayr Abasi says that when Hurr bin Yazeed went and united with Imam Husain (A.S.), a man from Bani Tameem, named Yazeed bin Sufyan said, "By Allah! If my sight falls upon Hurr, I shall kill him with my spear." When the two armies were attacking and killing one another, Hurr was attacking in the forefront, while reciting the words of Antara: "With my charger's neck and breast I will launch myself at them again and again, until (the beast is) clothed in blood." And he was reciting the following Rajaz: "I am Hurr, a host to the guest, I strike your necks with a swift sword, in defense of the one, who has

alighted at the ground of Kheef (in Mina), while I do not regret over it."

The narrator says that the tail and brows of his horse were wounded by swords, and blood was flowing through it. Haseen bin Tameem, the head of the police force of Ibne Ziyad, who had despatched him to assist Umar bin Sa'ad and made him the commander of the police under the command of Yazeed bin Sufyan, told Yazeed bin Sufyan, "This is Hurr bin Yazeed, whom you desire." He then advanced towards Hurr and said, "O Hurr bin Yazeed! Do you desire combat"? Hurr replied in the affirmative and he came towards him. Haseen said that, "By Allah! It is as if his life was in the hands of Hurr, who instantly killed him."

Hisham bin Mohammad relates from Abu Makhnaf, who says that Yahya bin Hani bin Urwah told me, that on the tenth (of Moharram), Hilal bin Nafe' was attacking, while reciting the following couplets: "I am the son of Hilal! My Religion is the Religion of Ali"! A man named Mazahim bin Hurays came towards him and said, "I am upon the Creed of Usman." Nafe' replied, "However, you are upon the creed of the shaitan", saying this he attacked him and ultimately killed him.

Then Umro bin Hajjaj turned towards the army and called out, "O foolish men! Do you know whom you have been fighting with? You are fighting the valorous Kufans, who are ready to sacrifice their lives. Thus no one should go to fight single-handedly with them, for they are only a few left and a short time remains. By Allah! Even if you attack them with mere stones, they shall perish." Then Umar bin Sa'ad said, "Verily whatever you have said is true and his opinion is accepted." Then he declared that no one should go for a single combat with them.

It is narrated that Umro bin Hajjaj advanced towards the companions of Imam Husain (A.S.) and said, "O Kufans! Hold steadfastly to those who listen to you and your community, and do not hesitate to kill the man who has turned out of the Religion and has disobeyed the Imam." Imam Husain (A.S.) said,

"O Umro bin Hajjaj! Do you incite people against me? Have we turned away from the Religion, while you are steadfast upon it? By Allah! When you die with these (evils) deeds of yours, you shall then know as to who has turned away from the Religion, and who is worthy of (the fire of) hell."

Martyrdom of Muslim bin Awsaja

Then Umro bin Hajjaj attacked the right wing of the companions of Imam Husain (A.S.), along with the right wing of the army of Umar bin Sa'ad, from the side of the Euphrates and they fought for sometime. Muslim bin Awsaja Asadi was the first one among the companions of Imam Husain (A.S.) to attain martyrdom. Then Umro bin Hajjaj and his companions returned

back.

(Manaqib) It should be noted that Muslim bin Awsaja was the agent of Muslim bin Aqeel (A.S.) in Kufa. He was given the charge to collect the funds, buy ammunitions and accept allegiance (on behalf of Imam Husain).

Muslim fought valiantly in the battle of Karbala, while reciting the following Rajaz: "If you inquire about me, (know that) I am a male Lion, (I am) from the chiefs and notables of the branch of Bani Asad, thus the one who oppresses us has deviated from the Right Path and from the Religion of the Self Sufficient, Omnipotent (Lord)."

He fought abundantly with the enemies and forbore upon the fight of the army until he fell down.

The narrator says that when the clouds of sand sank, Muslim was seen smeared in blood. Imam Husain (A.S.) went to his head, when he was yet alive. Imam said, "May your Lord have mercy upon you, O Muslim bin Awsaja! Of the believers are the men who are true to what they covenanted with Allah, of them is he who fulfilled his vow and of them is he who awaits (its fulfillment), and they have changed not in the least"[2]

Then Habib bin Mazahir came to him and said, "It is very unpleasant for me to see you smeared in mud and blood O Muslim! May you receive the glad tidings of Paradise." Then Muslim replied in a soft voice, "May your Allah give you glad tidings of fairness too." Habib said, "If I had not known that I too would have to follow your path (of Martyrdom) and reach you, it would have been my pleasure to ask you to will to me regarding your heart's desire, until I fulfill the rights of your relatives and your co-religionists." Muslim replied, "I recommend this Master for you", he said pointing towards Imam Husain (A.S.), "then you should ransom your life over him." Habib replied, "By the Lord of Ka'bah! I shall surely do that." It was not late when he died in their hands. (May Allah's Mercy and Blessings be upon him). And one of his slave girls was heard calling out, "O son of Awsaja! O master!"

The companions of Umro bin Hajjaj applauded, "We have killed Muslim bin Awsaja." Then Shabas turned towards his associates and said, "May your mothers mourn over you! You kill yourselves with your own hands and are seperating from your ownselves for the sake of others.

Then you are rejoicing because you have killed Muslim bin Awsaja? By Him in whom I believe! I have seen him (Muslim) in the battlefield with honour for the Muslims. I have seen him in the battle in the plain of Azarbayjan at the time when no Muslim had moved from the places, he had already killed six polytheists. And when such a man dies, you rejoice over it"? The murderors of Muslim bin Awsaja were Muslim bin Abdullah Zababi and Abdul Rahman bin Abi Khashkar Bajali.

Then Shimr attacked the left wing of the Imam's army. They stood in front of him and his army and pushed them back with their lances. Then Imam and his companions were attacked from all sides and Abdullah bin Umayr Kalbi, who had previously killed two men, was martyred. Hani bin Sabat Hazrami and Bukayr bin Hayy Tamimi killed him (May Allah's Mercy and Blessings be upon him) and he was the second Martyr among the companions of Imam. Then the companions of Imam fought valiantly with the Kufan army. Their horsemen, being thirty-two, attacked the Kufan army from all sides and split all of them.

It is as if Abu Tufayl says regarding them: "What an army is this, similar to the waves, similar to the powerful beasts like Leopards and Lions, there are the old, the youth and the chiefs, who are mounted upon the Horses, escaping from whose midst is very hard, when the rays of the sun sets below their standard, it's powers dims the eyes, their slogan is similar to that of the Prophet, while their standards by which Allah, the Beneficent avenges the schemers."

It is as if it is said regarding them: "Astonishment that the clear-cut swords and spears see months in the hands of this group, and they are men, and astonishment that the fire burns upon their palms even though their hands are oceans."

(Tabari) When Urwa bin Qays, who was the commander of the horsemen, saw this situation that his horses were split from all sides, he sent Abdul Rahman bin Haseen to Umar bin Sa'ad with the message that, "Do you not see that since today morning my horsemen have been dragging alongwith these little group of men? Dispatch the foot-soldiers and the archers towards them." Then Umar bin Sa'ad turned towards Shabas bin Raba'ee and said, "Will you attack Husain"? Shabas replied, "Glory be to Allah! Do you intend sending the chief of the towns and the master of the Kufans with the archers?

Do you not find anyone else who could do this job"? Shabas disliked fighting Imam Husain (A.S.). Abu Zuhayr Abasi says that during the period of the caliphate of Mus'ab bin Zubayr, I heard him (Shabas) say that, "Allah will never bestow goodness upon the people of Kufa and will not reach them towards felicity. It is not surprising that we fought in the ranks of Ali bin Abi Talib (A.S.) and after him with his son (Imam Hasan) against the children of Abu Sufyan for five years. Then we pounced upon his son Husain, who was the best from among the dwellers of the earth, and we fought against him in the ranks of the children of Mu'awiyah and the son of Sumayyah, the adulteress. Disgrace, and what a disgrace"!

Then Umar bin Sa'ad called for Haseen bin Tameem and dispatched him with the foot soldiers and five hundred archers. They proceeded further until they reached Imam Husain (A.S.) and his companions. Then they shot their arrows towards them and impoverished their horses and all of them came on foot.

Azdi says that Nameer bin Wahlah relates from Ayyub bin Mashrah Haywanee, that he always said that, "By Allah! I was the one who impoverished the horse of Hurr bin Yazid. I shot an arrow which pierced it's belly, it gave a cry and rolled up itself (on the ground). Suddenly Hurr charged like a Lion and leapt upon them with his sword in hand saying: "Even though you have cut off the legs of my horse, I am more valorous than a male lion." By Allah! I have not seen anyone like him, who inflicted the ranks.

" The chiefs of his clan asked him, "Have you killed Hurr"? He replied, "No, by Allah! I have not killed him. Rather another person had killed him and I did not desire killing him." Abu Wadak asked him the reason, to which he replied, "For he was included among the devout men. By Allah! If this deed of mine be a sin, then if I have to go to the presence of Allah with the responsibility of injury and presence in the army it is easy, than that I go to his presence with the sin of their murder upon my neck.

" Abu Wadak said, "You too shall go to the presence of Allah with the sin of their murder. Then tell me, that if you pursued one of their horses and shot an arrow towards another, then you stood facing them and repeated this act of yours numerous times, and you encouraged your fellow army-men. Then if you were attacked and you had to flee away while some of your companions followed your example, resulting in the collaboration of you all with them in their murder, then all of you are equal partners in their blood." Nameer said, "O Abu Wadak! You are disheartening us from the mercy of Allah. Then on the day of Qiyamah if you had been in charge of our accounts, may Allah not forgive you if you do not forgive us."

It is better that we relate regarding them: "Does this nation desire the intercession of the Grandfather (of Husain) on the day of Qiyamah after having murdered Husain, no never, by Allah! They will find no intercessor and they will be engulfed in the wrath in Qiyamah." (Tabari) They fought with them valiantly until the noon. The Kufan army could not attack from any other side accept one, because their tents were joint together. When Umar bin Sa'ad saw this, he ordered his men to attack the tents from the left and right sides, to dig them up and surround them. Three four persons from among the companions of Imam Husain (A.S.) stood up to guard the tents. Then they would attack the invaders from in between the tents and whoever would come to dig the tent or plunder it, would be killed or they would shoot an arrow and injure him. Then Umar bin Sa'ad ordered, "Do not go near the tents, nor dig or plunder them, rather burn them." Then they burnt the tents and held back their hands from digging or plundering them. Imam Husain (A.S.) said,

"Let them burn the tents, for if they do so, the fire will act as a prevention against them."

It happened as said, and a group of them fought with them from one side. (Tabari) The wife of

(Abdullah bin) Umayr Kalbi ran out into the battlefield and sat at the head of her husband (who was already martyred, as has been related earlier) cleaning the dust from him, and said, "May Paradise be pleasant for you." When Shimr saw her, he commanded his retainer named Rustam, "Hit her upon the head." He dealt a blow upon her head which split open, and she attained martyrdom at that very spot. (May Allah's Mercy and Blessings be upon her). Then Shimr bin Ziljawshan attacked until he reached a particular tent of Imam Husain (A.S.) and striking it with his lance said, "Bring me fire, so that I may burn it along with what it contains." Hearing this womenfolk started shrieking and came out of the tents in panic. Then Imam Husain (A.S.) called out in a loud voice saying,

"O son of Ziljawshan! Do you ask for fire to be brought so as to burn the tent along with my family? May Allah burn you in the fire (of hell)." Azdi says that Sulayman bin Abi Rashid relates from Hameed bin Muslim that he said, that I told Shimr bin Ziljawshan, "Glory be to Allah! This does not suit you. Do you desire tasting the wrath of Allah by killing the children and ladies? By Allah! The commander will be pleased with you only with the killing of the men." Then Shimr asked me as to who I was. And I said, "I shall not disclose who I am. " I said this, for by Allah, I feared lest he would malign me in the presence of the sovereign. Then a man came to him, whose orders he obeyed more than of Shabas bin Rabee', and said, "I have not heard a more evil speech from you before, nor have I seen a more degraded situation that you have placed yourself in. Then have you now started frightening the women"? I saw that hearing this Shimr was ashamed of himself and retreated back. Then Zuhayr bin Qayn attacked him and his companions with a group of his ten companions until they had pushed them away from the tents and they went far away, and they killed Abu Uzrah Zababi, one of the companions of Shimr, seeing this the entire army attacked them putting them to loss. Many of the companions of Imam started falling down, and if one or two of them fell it (their loss) would be easily visible, while those of the enemies would not, because of their large numbers.

Reminding for Prayers by Abu Samamah Saedi and the Martyrdom of Habib bin Mazahir

(Tabari) When Abu Samamah Umro bin Abdullah Saedi saw his companions being killed one after the other, he turned towards Imam Husain (A.S.) and said, "O Aba Abdillah! May I be your ransom! I see that this army has advanced closer to you. But Allah willing, they shall not be able to kill you until they have killed us. And I desire that I go to the presence of Almighty Allah having recited the Prayers (in your lead), whose time has already approached." Then Imam lifted up his head and said,

"You have reminded the (time of) Prayers, may Allah join you with the worshippers and the

recitors, and verily this is the prime time for Prayers." Then he said, "Tell them to lift their hands off us until we have finished reciting the Prayers." Hearing this Haseen bin Tameem said, "Your Prayers are not accepted." Habib bin Mazahir replied, "You think that the Prayers of the Progeny of the Prophet of Allah is not accepted, while the Prayers of you, a wine-bibber, is accepted"?

Then Haseen bin Tameem attacked him and Habib bin Mazahir came to meet his challenge. Habib dealt a blow on the front of his head, which sank in and Habib threw him down (from his horse). Then his companions came to his rescue and took him away. Habib bin Mazahir then said, "I swear that if we would have been similar to you in quantity or even half of that, you would have turned your back from us, O men of ill origin and impotents"! That day Habib was saying: "I am Habib and my father is Mazahir, who is a horseman of the battlefield when it is fierce, you are well-equipped and large in quantity, but we are more obedient, forbearing (than you), our proofs are exalted while truth apparent, and (we are) more pious and penitent than you."

Habib bin Mazahir attacked severely (Malhoof) until he had killed sixty-two men. (Tabari) Then a man from the clan of Tameem attacked him and dealt a blow with his sword on his head and killed him (May Allah's Mercy and Blessings be upon him). The name of his murderor was Budayl bin Sareem, who was from Bani Aqafan. Then another man from the clan of Tameem attacked him with a lance and threw him on the ground.

When he tried to stand up, Haseen bin Tameem struck him on the head with his sword and he (again) fell down, then the person from Bani Tameem alighted from his horse and cut off his head. Seeing this Haseen said, "I too am a partner in his murder alongwith you", to which he said, "By Allah! No one except me has killed him." Haseen said, "Then give me his head so that I may hang it in the neck of my horse so that people may see and understand that I too have participated in his murder. Then you may take it back and carry it to the presence of Ubaydullah bin Ziyad, for I am not desirous of the reward (which he will offer you in lieu of the murder of Habib)." The man refused to do so until his people made him agree.

Then he gave the head of Habib to Haseen, who hung it in the neck of his horse and started taking the rounds in the ranks, and then returned it back.

The Tamimi man placed the head of Habib on his horse and carried it to the palace of Ubaydullah bin Ziyad. The son of Habib named Qasim, who was nearing adolescence, saw the head of his father and recognized it, he followed him and went inside the palace and came out with him until his sight fell on him. He said, "O dear son! Why are you following me"? The child replied that there was nothing. The person told him, "What is the matter, tell me"? To which the

child said, "This head which is with you is that of my father. Give it to me so that I may bury it". The man said, "O dear son! The commander would not be pleased to it's burial and I desire that the commander reward me amply for this." The child replied, "But Allah will give you a bad punishment for what you did. For by Allah, you have killed such a man who was better than you", saying this the child started weeping. Days passed by and the boy grew up. He had no other grief except to remain in pursuit of the murderor of his father so as to get him unawares and revenge the death of his father. At the time of Mus'ab bin Zubayr, in the battle of Bajmira', this boy entered his army. He saw his father's killer in a tent and followed him and waited in ambush for him. He entered his tent, when he was taking a nap in the afternoon, and striking him with his sword killed him.

Azdi says that when Habib bin Mazahir was killed, Imam Husain (A.S.) was bent. Then he said, "I surrender myself and my faithful companions to Allah's accountability."

It is stated in some books of Martyrdom (Maqatil) that the Imam said, "Your achievement is due to Allah O Habib! You were a man of distinction, that you completed reciting the entire ".Qur'an in one (single) night

Martyrdom of Hurr bin Yazid

The narrator says that Hurr started reciting the following Rajaz: "I have sworn not to be killed until I do not kill, and I shall not be wounded except by advancing further, I will attack them with a sharp-edged sword, I shall not retreat back nor will I flee (from the battlefield)." Furthermore he recited the following couplets: "I am Hurr, a host to the guest, I strike your necks with a swift sword, in defense of the one who has alighted at the ground of Kheef (in Mina), while I do not regret over it."

He held such a sword in his hand whose edge was raining death. It is as if Ibne Mu'taz says about him, "I possess a sword which radiates death, then it is not unsheathed, except that it starts spilling the blood." Hurr, alongwith his companion Zuhayr bin Qayn, attacked obviously. If while fighting, one of them would get surrounded by the enemies, the other would come to his defense and rescue him. They continued doing so until the foot soldiers attacked Hurr from all sides and killed him. (May Allah's Mercy and Blessings be upon him)

Ubaydullah bin Umro Badi, who was from the clan of Bani Kinda, says that, "Do not forget Sa'eed bin Abdullah nor Hurr, who alongwith Zuhayr aided at the need of the hour."

Fattal Naishapuri, in his Rawzatul Wa'ezeen, while quoting the Martyrdom of Hurr bin Yazeed says, that when Imam Husain (A.S.) came to the head of Hurr, blood was flowing from him. He said,

"Well done O Hurr! You are at liberty in this world as well as the hereafter, as your mother has named you." Then he recited the following couplets: "What a best Hurr is the Hurr of Bani Riyah, and the best Hurr during the exchange of spears, the best Hurr who was generous with regard to his life when Husain called out in the morning." Shaikh Sadooq too relates similarly from Imam Ja'far as Sadiq (A.S.).

Shaikh Abu Ali in Muntahal Maqal says that Hurr bin Yazid bin Najiyah bin Sa'eed is from (the clan of) Bani Yarboo'.

Sayyed Ne'matullah Jazaeri Tustari writes in his Anware No'maniyyah, that a group of trustworthy men narrated to me that when Shah Isma'il Safawi gained control over Baghdad, he came to visit the Shrine of Imam Husain (A.S.) in Karbala. He heard some people vilifying Hurr and hence came to the head of his grave and ordered it to be exhumed. People witnessed that Hurr was sleeping in his grave freshly drenched in his blood, and a kerchief was tied on his forehead. Shah Isma'il tried to unfasten the kerchief from his forehead, which according to the historical reports was tied by Imam Husain (A.S.). When the kerchief was untied, fresh blood started pouring out until the grave was filled with it.

Then when the kerchief was tied at it's place, the blood stopped. Then again they tried to untie that kerchief, but blood started pouring out. They tried to stop the blood by other means, but could not do so until they ultimately tied the same kerchief. Thus the fine status of Hurr was confirmed to them, and Shah ordered a mausoleum to be erected on his grave and appointed a servant to look after it. The Honourable Traditionist Shaikh Mohammad bin Hasan Hurr Ameli, the author of Wasaelush Shi'ah, was from the progeny of Hurr bin Yazeed ar Riyahi, as has been quoted by Shaikh Ahmed in his Durrul Mulook.

(Tabari) Abu Samamah Saedi killed his cousin, who bore enmity with him, and then recited the Zuhr Prayers in the method of Salatul Khawf [3] in Imam Husain (A.S.)'s lead.

(Malhoof) It is stated in another narration that Imam told Zuhayr bin Qayn and Sa'eed bin Abdullah to stand in front of him so that he may lead the Zuhr Prayers. They did so while Imam lead the Prayers with half of his companions.

It is related that Sa'eed bin Abdullah Hanafi stood in front of the Imam and thus became the target of their arrows. Wherever Imam would turn, Sa'eed would stand in front of him until he was totally wounded and then fell down. He said, "O Allah! Send your curse upon them similar to the tribes of Ad and Thamood. O Allah! Deliver my greetings to Your Prophet, and make him aware about the pain and wounds that I have borne, for I crave Your reward while defending the progeny of Your Prophet." Saying this he breathed his last (May Allah's Mercy and Blessings be upon him). Thirteen wounds of arrows were upon his body, apart from the

wounds of lances and swords.

Ibne Nima says that some say that Imam Husain (A.S.) and his companions recited the Prayers individually with signs.

Tabari, Ibne Aseer and others state that after finishing the Zuhr Prayers, they attacked fiercely and neared Imam Husain (A.S.). Then Sa'eed stood armoring the Imam and defended him from all sides thus becoming a target of the enemies. Arrows started coming from all sides until he fell down. It is written in the related salutations of the Martyrs: Peace be upon Sa'eed bin Abdullah Hanafi, who, when Imam gave them permission to leave him, said, "No, by Allah! We shall not leave you alone." Then you faced your death and defended your Imam, and you witnessed the grace of Allah in the place of residence. May Allah gather us along with you in the ranks of the martyrs. And may Allah provide us your friendship in the exalted position of the magnificent ones.

We say: Reflect upon these words which prove the exalted status possessed by this Felicitous Martyr, and other martyrs of Karbala, which is beyond the imagination of the intelligent ones. While this is enough (proof) of their grace.

Ibne Nima too has related the martyrdom of the above referred Sa'eed in the words of Tabari and Ibne Aseer. Then he says that then Umar bin Sa'ad sent Umro bin Hajjaj with the archers. They shot arrows towards the remaining companions of Imam Husain (A.S.) and killed their horses. The situation reached such that Imam had no horsemen left with him, and he said, "Will the young horses be under the banner of others besides us, when we are the chiefs of their masters? Then when a calamity desires entering our town, we posses the power to turn it away, no one walks in the width of the porch with a shining sword, and none from among our group guards him." (Tabari) Zuhayr bin Qayn fought valiantly and he was saying, "I am Zuhayr and am the son of Qayn, I will bar you from Husain with my sword, for he is one of the two grandsons of the Prophet who is a virtuous and chaste Progeny, there is no lie in that he is the Prophet, I shall kill you and shall not regret over it, and I wish my self could be divided into two (so that I may fight with you twofold)."

(Tabari) Then Zuhayr placed his hand upon the shoulder of Imam Husain (A.S.) and said, "Proceed further, for you are a guided one and are a guide. Today you shall meet your grandfather the Prophet and (Imam) Hasan and Murtaza Ali (A.S.), and a well-equipped young man with two wings, Ja'far your uncle, and Hamza the alive martyred Lion of Allah."

(Maqtal of Mohammad bin Abi Talib) Then he attacked until he killed one hundred and twenty men. (Tasleeyatul Majalis, Tabari, Kamil) Then Kaseer bin Abdullah Sha'abi and Muhajir bin Aws Tamimi attacked him and threw him upon the ground. (May Allah's Mercy and Blessing be

upon him). When Zuhayr fell from his horse, Imam Husain (A.S.) said, "O Zuhayr! May Allah not keep you away from Himself, and may Allah send his wrath upon your killers as He did to those who were turned into monkeys and pigs."

Martyrdom of Nafe' bin Hilal

Naf'e bin Hilal Jamali (or Bajali) had engraved his name on his arrows and dipped them in poison and shot them one after the other towards the enemies saying, "I shoot these arrows whose teeth contains signs, while it will not benefit those who fear, they are smeared in poison which keeps the enemies in motion, and it's striking fills the earth with blood."

He shot the arrows one after the other until they were exhausted and his quiver became empty. Then he placed his hand upon his sword and said, "I am a youth of the Yemeni tribe of Bajalah, I follow the Religion of Husain and Ali, I shall be martyred today and this being my heart's desire, and I shall meet my actions."

Tabari says that he killed twelve men from the companions of Umar bin Sa'ad, apart from those whom he wounded, until both his arms were severed. Then he was arrested by Shimr, who called his companions to drag him to Umar bin Sa'ad. Umar bin Sa'ad told him, "Woe be to you! What have you done to yourself"? Nafe' replied, "Verily my Allah knows my intentions." The narrator says that blood was flowing on his beard while he was saying, "By Allah! I have slain twelve men among you, excluding those whom I have wounded, while I do not reproach myself for this.

And if my hands would have been present, and my wrists would have been there, you would not have arrested me." Shimr told Umar bin Sa'ad, "May Allah straighten your affair, kill him." Umar replied, "You have brought him, then kill him if you desire." Hearing this Shimr unsheathed his sword and Nafe' said, "If you are a Muslim, you would have despised meeting Allah with our blood upon your neck. Praise be to Allah, who has destined our death at the hands of the most accursed of the creation." Then the accursed (Shimr) killed him. (May Allah's Mercy and Blessing be upon him). Then Shimr attacked the army of Imam while saying, "Leave him, O Lion of Allah, leave Shimr, so that he may strike at them with his sword and will not flee, and he is a bitter tree and a fatal poison for you."

Martyrdom of Abdullah and Abdul Rahman Ghifari

When the companions of Imam Husain (A.S.) perceived their loss and realized that they themselves were incapable of defending the Imam and his relatives, they hastened to lay their

lives in the presence of Imam Husain (A.S.). Then Abdullah and Abdul Rahman, the sons of Urwa Ghifari, came to the Imam and said, "Peace be upon you O Aba Abdillah! The enemy has reached us and have hastened towards you from all sides, hence we desire to be killed before you and sacrifice our lives for you." Imam replied,

"Welcome! Come closer to me."

They came closer to the Imam and started fighting with the enemies in his side. One of them said, "Verily the Bani Ghifar and Khandaf, as also Bani Nizar knows, that I fight the adulterous group with my clear-cut and swift sword, O nation! defend the sons of noble fathers against the enemies with Eastern swords and sharp spears."

(Tabari) The narrator says that two Jabirite men, named Sayf bin Haris and Malik bin Abd, who were cousins and foster brothers, came closer to Imam Husain (A.S.) while they were weeping. Imam asked them,

"O sons of my brother! Why do you weep? By Allah! I desire that your eyes would be glowing." They replied, "May Allah make us your ransom! We do not weep on account of ourselves, rather we weep for you. We see that you have been surrounded, while we are incapable of defending you." Imam replied,

"O sons of my brother! May Allah reward you fairly for this conscience and sympathy." (Manaqib) Then they advanced further saying, "Peace be upon you O son of the Prophet of Allah", and Imam too replied their salutations. Then they attacked and were ultimately martyred. (May Allah's Mercy and Blessings be upon them).

Martyrdom of Hanzalah bin As'ad Shabami

(Tabari, Kamil) Then Hanzalah bin As'ad Shabami came and stood in front of Imam Husain (A.S.) (Malhoof) and started defending him with his face and neck from arrows, lances and swords (Tabari, Kamil) while calling out,

"O my people! Verily I fear (that it may fall) on you the like of that (what befell) the parties, the like of (what befell) the people of Noah and Ad and Samood and those (who came) after them, and Allah intends not injustice unto (His) servants. And O my people! I fear for you the Day of Calling out (each other). The Day on which you shall be turned back retreating, (when) for you there shall be no saviour from (the wrath of) Allah. O people! Do not kill Husain, lest Allah may crush you with His wrath. While the one who lies is indeed disappointed." (Tabari, Kamil) Imam called out to him,

"O son of As'ad! May your Allah have mercy upon you! They have become worthy of the wrath from the time they have neglected your invitation towards right before the battle, and from the

time they stood up against you, and considered lawful shedding the blood of your companions. Then what escape do they have, after having killed your virtuous brothers"? Hanzalah said, "You have spoken the truth, may I be your ransom! It is now time to go to the other home and unite with the brothers." (Tabari, Malhoof) Imam replied, "Yes, go towards that which is better for you than the world and whatever it contains. Go towards the kingdom which will not wear out." Hearing this Hanzalah replied, "Peace be upon you O Aba Abdillah! May Allah's blessings be upon you and your family. May Allah acquaint us with you in Paradise." Imam replied, "So be it."

Then Hanzalah proceeded further (Malhoof) and fought valiantly and forebore the fear of battle, until he was martyred. (May Allah's Mercy and Blessings be upon him). (Tabari) Then the two Jabirite brothers advanced further saying, "Peace be upon you O son of the Prophet of Allah." Imam replied, "And Peace be upon you."

.(They fought until they were martyred. (May Allah's Mercy and Blessings be upon them

Martyrdom of Shawzib and Abis

The narrator says that Abis bin Abi Shabib Shakiri came to Shawzib, who was his relative, and said, "What is your heart's desire"? He replied, "What do I desire? I desire to fight alongside you, while defending the grandson of the Prophet of Allah (S.A.W.), until I am martyred." Abis replied, "I had desired the same regarding you. Then proceed further towards the Imam so that he may include you among his companions as the other preceding you have done, so that I too may consider you.

And at this moment, if there would have been with me someone else nearer to me than you, I would have sent him to the battlefield before me, so as to mourn his death and earn abundant reward. This is the day of our last actions, for after today there will be no actions but only accounting." Then Shawzib advanced further and saluted the Imam and fought, until he was martyred. (May Allah's Mercy and Blessings be upon him).

Shakir is a clan of Yemen and a branch of the clan of Hamadan, which reaches Shakir bin Rabi'ah bin Malik. Abis himself was from the above clan, while Shawzib was his retainer, meaning that Shawzib was staying along with him or was his confederate and not his servant or a freed retainer, as is assumed by some. On the contrary, our Shaikh, the Traditionist (Husain) Noori, the author of Mustadrakul Wasael, says that perhaps the status of Shawzib might be higher than that of Abis, for it is said regarding him, that he (Shawzib) was one of the foremost in Shia'hism.

(Tabari) Then Abis bin Abi Shabeeb told Imam Husain (A.S.) that, "O Aba Abdillah! There in

none upon the earth, among my relatives and others, who is more dear and beloved in my eyes than you. If I had the power to defend off oppression with anything more dear to me than my life, I would surely have done so. Peace be upon you O Aba Abdillah! I call upon Allah as my witness, that I am (steadfast) upon the path of your father and yourself." Saying this he unsheathed his sword with a wound which was there on his forehead, and attacked the enemy. Azdi says that Nameer bin Ramalah relates from Rabee' bin Tameem Hamadani, who was present in the battle, that I saw Abis proceeding towards the battlefield and recognised him. I had seen him in numerous battles. He was a valorous man, hence I said, "O people! Behold this is a lion among the lions! He is the son of Abu Shabeeb! Thus no one should confront him." Thus Abis started calling out, "Is there no man among you"? Hearing this Umar bin Sa'ad said, "Pound him with stones.

" Then people started hurling stones at him, and when Abis saw this, he removed his armor and helmet. Allah's praise upon the one who said, "He fearlessly meets his neck with the clear-cut spears, and he considers his head to be a helmet, when the spears advance, he wears no other armour except that of chastity."

And a Persian Poet has said, "He removed his armour saying that I am a moon and not a fish, and he removed his helmet saying that I am not a rooster, and he came out without any armour or helmet, to embrace death nakedly, similar to a bride."

Then he attacked the enemies, (the narrator says that) it is as if I see him pushing back a group of two hundred men. Then they advanced towards him from all sides and killed him (May Allah's Mercy and Blessings be upon him). I saw his head in the hands of a group of people who were quarreling among themselves that they had killed him. Then they came to Umar bin .Sa'ad, who said, "Do not quarrel, for he is not killed by any one man", and dispersed them back

Martyrdom of Abul Sha'sa Kindi

Azdi says that Fuzayl bin Khadeej Kindi narrated to me, that Abul Sha'sa Yazeed bin Ziyad (or Muhajir) Kindi, who was from the clan of Bani Bahdula, knealt down in front of Imam Husain (A.S.) and shot a hundred arrows towards the enemies, out of which only five arrows missed the target, while he was a master archer. Whenever he shot an arrow, he exclaimed, "I am the son of Bahdula! A horseman of Arjalah"! Imam Husain (A.S.) said regarding him, "O Allah! Make firm his archery and offer Paradise to him as his reward."

When he had exhausted all the arrows, he arose and said, "Only five of my arrows have gone waste, while it is known to me that I have killed five men." Abul Sha'sa Kindi was among the group to be martyred formerly. On that day he was reciting the following Rajaz: "I am Yazid and

my father is Muhajir, I am more valorous than a Lion of the thicket, and I strike the rebels expertly with the spear, O Lord! I am a helper of Husain, and am the one to disassociate and seperate from the son of Sa'ad, and my right hand possesses a clear-cut and destructive sword."

Yazid bin Muhajir was one of those who had come alongwith Umar bin Sa'ad from Kufa to fight against Imam Husain (A.S.), but when he saw that they refused to accept Imam's plea, he entered the fold of Imam and fought for him and attained martyrdom (May Allah's Mercy and Blessings be upon him). Martyrdom of a collective number of companions of Imam Husain (a.s)

As regards Umar bin Khalid Saydawi, Jabir bin Haris Salmani, Sa'ad the retainer of Umar bin Khalid, and Mujme' bin Abdullah Aezi, they came out with their swords in the beginning of the battle. They attacked the Kufan army and entered their ranks. The enemies too responded to their attack and surrounded them while separating them from their companions. Seeing this Abbas bin Ali (A.S.) hastened towards them and rescued them from their clutches. Then when again the enemies advanced further, they attacked them and fought, until they all attained martyrdom at one place. (May Allah's Mercy and Blessings be upon them).

Martyrdom of Suwayd bin Umro bin Abi Muta'

Azdi says that Zuhayr bin Abdul Rahman Khas'ami narrated to me that the last person (among the companions) to remain with Imam Husain (A.S.) was Suwayd bin Umro bin Abi Muta'. He fought with the enemies, until he was totally wounded and fell unconscious upon the ground among the martyrs. When he regained consciousness, he heard that Imam Husain (A.S.) was martyred and he arose in fright. They had taken away his sword, but he had a dagger with him and he lifted it up. He fought with them for sometime until he was martyred (May Allah's Mercy and Blessings be upon him). His murderers were Urwah bin Bata' Tughlabi and Zayd bin Raqqad, while he was the last martyr (in the battle of Karbala).

Sayyed ibne Tawoos, while praising him says, that he was a nobleman and recited Prayers abundantly. Then he fought like a ferocious lion and remained firm until he fell down (unconscious) among the martyrs.

I, (the author) say that there is difference of opinion in the narration of the Shi'ah and Sunni historians, traditionists and the authors of Maqtal, regarding the sequence of the martyrdom of the companions of Imam Husain (A.S.), their total number, and their Rajaz. Some of them have discussed the former ones in the end and the latter ones in the beginning. Some have mentioned their names and Rajaz only, while still others have mentioned regarding the

martyrdom of some and left some.

Till here I have relied upon the reports of the ancient reliable historians, thus a group of the martyrs have been left out, whose martyrdom have yet to be discussed. Henceforth I discuss their martyrdom on the sequence given by Shaikh Mohammad bin Ali bin Shahr Ashob, as quoted in his book Manaqib.

According to this sequence, first Hurr entered the battlefield followed by Burayr bin Khuzayr, while their martyrdoms have already been discussed. Then Wahab bin Abdullah bin Habbab Kalbi came out into the battlefield. His mother too was accompanying him on that day, who told him, "Arise O son! And defend the grandson of the Prophet of Allah (S.A.W.)." Wahab replied, "Verily I shall not act miserly." Thus he came out into the battlefield while saying: "If you do not know me, I am from Bani Kalb, very soon you will see me and my sword, and will behold my attack and influence in battle, I will seek my revenge after the revenge of my companions, and I will ward off grief and affliction before my grief, to fight me in the battlefield is not a joke." He attacked the Kufan army and killed a group among them one after the other. Then he returned back to his mother and wife and stood facing them and said, "O mother! Are you pleased now"? She replied, "I shall not be pleased until you attain martyrdom in the presence of Imam Husain (a.s)." Then his wife said, "I request you in the name of Allah not to bereave me." Hearing this his mother said, "O dear son! Do not accept what she says, go and fight in the way of the grandson of the Prophet, so that he may intercede for you on the day of Qiyamah." Wahab returned back saying: "I swear to you O Umme Wahab, to strike them with spears and sword, similar to the swordsmanship of a youth who believes in the Almighty, so as to give a taste of the bitter battle to this nation, I am valorous and a youth possessing a clear-cut sword, I am not fearful during battle, Allah, the Wise, is sufficient for me."

Then he lay siege until he had killed nineteen horsemen and twelve foot-soldiers. Both his hands were severed, seeing this his mother lifted a peg of the tent and ran towards him saying, "May my parents be your ransom! Strive in the way of the Household of the Prophet of Allah." Wahab proceeded further so as to return her back to the tents, when she caught hold of his shirt and said, "I shall not return back until I am killed along with you." When Imam Husain (A.S.) saw this he said,

"May Allah reward you favourably due to the right of my family! Return back to the ladies, may Allah have mercy upon you." Hearing this the woman returned back and Wahab fought until he was martyred (May Allah's Mercy and Blessings be upon him).

The wife of Wahab came and sat at his head and started wiping the blood from the face of her husband. When Shimr saw her, he commanded his retainer to strike her with his club. He did

so and she was the first woman to attain martyrdom in the ranks of Imam Husain (A.S.) (May Allah's Mercy and Blessings be upon her).

It is stated in Rawzatul Wa'ezeen and Amali of Shaikh Sadooq, that formerly Wahab bin Wahab and his mother were christians, and they had accepted Islam at the hands of Imam Husain (A.S.). They accompanied the Imam to Karbala, and on the day of Ashoorah Wahab mounted his horse, while a peg of the tent was in his hands. He fought until he had killed seven or eight men among the enemies. Then he was arrested and taken to Umar bin Sa'ad, who ordered him to be beheaded.

Allamah Majlisi says, that he saw in a narration that Wahab was formerly a Christian, then he alongwith his mother accepted Islam at the hands of Imam Husain (A.S.). When he entered the battlefield, he put to sword twenty-four footsoldiers and twelve horsemen. Then he was arrested and brought to Umar bin Sa'ad who told him, "What a marvelous valour you posess." Then he ordered him to be beheaded. He was beheaded and his head was thrown towards the tents of Imam Husain (A.S.). His mother lifted his head up and kissed it, then she threw it towards the army of Umar bin Sa'ad, which hit a man and killed him. Then she lifted up a peg of the tents and killed two others until Imam Husain (A.S.) saw her and said, "O mother of Wahab! Return back. You and your son will be along with the Prophet of Allah, while Jehad is lifted off from the women." Hearing this she returned back saying, "O Lord! Do not disappoint me." Imam told her, "May your Lord not disappoint you, O mother of Wahab"!

Then Umro bin Khalid Azdi Saydawi came out into the battlefield and told Imam Husain (A.S.), "O Aba Abdillah! I desire to be united with your companions, and I dislike to see you lonely and martyred." Imam replied, "Go forth, and very soon we too shall join you."

He advanced further saying: "O self! Proceed towards the Beneficent Lord, with glad tidings of spirituality and sweet basil, today you shall receive favour for the virtues which you had performed, which is written down upon the Tablet near the Rewarder Lord, do not fear nor be frightful, for every living thing will face destruction, while patience has a more part in your peace, O group of Azd from Bani Qahtan." Then he fought and was martyred (May Allah's Mercy and Blessings be upon him).

It is narrated in Manaqib that then his son Khalid followed him saying: "Have patience upon the death of Bani Qahtan, so as to acquire pleasure of the Beneficent Lord of Grandeur, Glory and Demonstration, and of Eminence, Longevity and Benevolence, O dear father! You have reached Paradise in the palace of the best of pearls." He advanced further and fought until he too was martyred (May Allah's Mercy and Blessings be upon him).

After him Sa'ad bin Hanzalah Tamimi, who was from the noblemen in the army of Imam

Husain (A.S.), stepped into the battlefield saying: "Have patience upon the swords and spears, have patience upon it to enter Paradise, and reach the Hoor al Ein of delicasy, (like) the one who wishes victory and success, and it is not only doubt or guess, O self! Strive for tranquility and try to acquire righteousness."

He lay siege and attacked severely and was ultimately martyred (May Allah's Mercy and Blessings be upon him).

Then Umayr bin Abdullah Mazhaji came out reciting the following Rajaz: "The Bani Sa'ad and Mazhaj know, that during battle I am a ferocious Lion, I strike my sword upon the head of a well-equipped man, and throw the warrior upon the ground, and make him a morsel for the Wolf and a lame Hyena." He continued fighting until Muslim Zababi and Abdullah Bajali killed him. (May Allah's Mercy and Blessings be upon him). Muslim bin Awsaja followed him, whose martyrdom has already been discussed.

Then Abdul Rahman Yaznee stepped into the battlefield saying: "I am the son of Abdullah from the progeny of Yazn, I am on the Religion of Husain and Hasan, I strike you with the sword of a Yemeni youth, through which I desire the Audience of the Giver of Refuge." And then attained martyrdom (May Allah's Mercy and Blessings be upon him).

After him Yahya bin Saleem Mazani came out reciting the following Rajaz: "I will strike the army with a decisive sword, a swift sword which hastens towards the enemies, I am neither inefficient nor frightful, and nor do I fear the approaching death." And he too met with the same fate (May Allah's Mercy and Blessings be upon him).

Qurrah bin Abi Qurrah Ghifari followed him reciting the following Rajaz: "The entire progeny of Ghifar rightly knows, as also the Bani Khandaf after the progeny of Nizar, that undoubtedly I am a Lion in the heat of the battle, and I pound and strike at the group of the adulterors with the sword, in defence of the Progeny of the Righteous." He put to sword sixty-eight men, and was killed (May Allah's Mercy and Blessings be upon him).

Then Malik bin Anas Kahili stepped into the battlefield saying, "The children of Ali are adherents of Allah, while the children of Umayyah are adherents of shaitan." Then he killed fourteen men, while some say that he killed eighteen and was martyred (May Allah's Mercy and Blessings be upon him).

I (the author) strongly perceive, that Malik bin Anas Kahili, referred to above, is none other than Anas bin Haris Kahili, the companion (of Prophet Mohammad [s.a.w.s.]). Ibne Aseer Jazari in Asadul Ghabah says that Anas bin Malik was one of the natives of Kufa. Ash'as bin Saleem relates from his father, who says that the Holy Prophet (S.A.W.) once said, "This son of mine (referring to Imam Husain) would be killed at a place in Iraq, then whoever remains at that

moment should assist him." Thus he was martyred alongwith Imam Husain (A.S.).

Shaikh Ibne Nima in his Museerul Ehzan says that then Anas bin Haris Kahili came into the battlefield saying: "Our clan of Kahil alongwith Dawdan knows, as also Khandaf and Qays Aylan, that my nation is in trouble, O nation! Turn into a ferocious Lion, and welcome the nation with a swift sword, the Progeny of Ali are the followers of the Beneficent (Lord), while the progeny of Harb, the followers of shaitan."

I (the author) say that he is referred to as Kahili because of his ancestor Kahil. In the related Ziyarate Nahiyah, it is stated thus: "Peace be upon Anas bin al Kahili as Asadi." Then Umro bin Muta' Jo'fi stepped out saying: "Today the striking of the sword is a pleasure for us, for the sake of Husain the violent attack, by this means we desire success and refuge against the fire of hell, when there will be no expectation of refuge." And he was killed (May Allah's Mercy and Blessings be upon him).

He was followed by Jaun bin Malik, the freed retainer of Abu Zarr Ghifari. (Malhoof) He (Jaun) was a black retainer. Imam Husain (A.S.) told him, "I give you permission to leave, for you were in our midst in our times of happiness, then do not imprison yourself in our way."

Jaun replied, "O son of the Prophet of Allah (S.A.W.)! I have been feeding at your place during the days of happiness (and security), then how can I desert you in hardship? By Allah! The smell of my sweat is dirty, my lineage low, while my colour is dark. Then permit me Paradise, so that my smell may turn into a pleasant fragrance, my lineage noble and my face may be illuminated. By Allah! No, I shall not desert you until this black blood of mine mixes with your pure blood." Then he came out into the battlefield saying: "How do the polytheists find the striking of a black sword, in defence of the children of Mohammad (S.A.W.)? I will defend them with my words and my hands, while I desire Paradise on the day of Qiyamah through this." Then he was martyred (May Allah's Mercy and Blessings be upon him).

(Malhoof) He (Jaun) killed twenty-five men and was martyred. Imam Husain (A.S.) came and stood near his head and said, "O Allah! Illuminate his face, fragrant his smell, include him among the devout ones and make him known near Your Mohammad (S.A.W.)." Imam Mohammad al Baqir (A.S.) relates that when people came to the plain of Karbala to bury the martyrs, they found the corpse of Jaun after ten days from which fragrance of Musk was emanating.

Then Anees bin Ma'qal Asbahi came out reciting: "I am Anees the son of Ma'qal, and my right hand possesses a clear-cut sword, which I raise upon the heads in the heat of the battle, in defence of Husain the honourable, endowed with distinction, the son of the Prophet of Allah, who is the best of all Prophets." He killed above twenty men and attained martyrdom (May

Allah's Mercy and Blessings be upon him).

He was followed by Yazeed bin Muhajir (Abul Sha'sa Kindi), whose martyrdom we have already discussed.

Then Hajjaj bin Masrooq Jo'fi, the Muezzin (Prayer caller) of Imam Husain (A.S.), stepped into the battlefield saying: "Proceed forward O Husain, who are a guide and a guided one! Today you shall meet your Grandfather the Prophet, and your Father Ali, the possessor of munificence, whom we recognise through the Revelation." He put to sword twenty-five men and was killed (May Allah's Mercy and Blessings be upon him).

Then Sa'eed bin Abdullah Hanafi, Habib bin Mazahir Asadi, Zuhayr bin Qayn Bajali and Nafe' bin Hilal Jamali attained martyrdom (May Allah's Mercy and Blessings be upon them). (Their martyrdom have already been discussed).

Janadah bin Haris Ansari followed them while reciting: "I am Janad and am the son of Haris, I am neither fearful nor impotent, until my heirs inherit from me, today my body will lay upon the earth." And then he was martyred (May Allah's Mercy and Blessings be upon him).

Then his son Umro bin Janadah came out saying: "Strangle the neck of the son of Hind, and throw towards them this year the horsemen of Muhajereen and Ansar, who had dyed their spears in the heat of the battle against the polytheists during the days of Prophet Mohammad (S.A.W.), and today they will be dyed with the blood of the adulterors, today they will be dyed with the blood of the base men, who have forsaken the Qur'an in defence of evil, they have come to avenge the blood of (the battle of) Badr, for which they have brought clear-cut swords and spears, I swear by my Lord, I will keep striking the mischievous people with my swift and clear-cut sword, it is rightly incumbent upon Azdi that daily he should meet the enemy, and throw him down and attack while proceeding further.

" Then he fought and was killed (May Allah's Mercy and Blessings be upon him).

Therafter a youth, whose father had already been killed, came out into the battlefield. His mother told him, "O dear son! Step out and fight in the presence of the grandson of the Prophet of Allah (S.A.W.)." When the youth stepped out, Imam saw him and said, "The father of this youth has been killed, perhaps his mother would not like him to come out into the battle." The youth replied, "Rather my mother has ordered me to do so." Then he stepped into the battlefield reciting the following: "My Master is Husain and what a Best Master, who is the delight of the heart of the conveyor of good deeds and a warner Prophet (S.A.W.), Ali (A.S.) is his father and Fatemah (A.S.) his mother, do you know anyone who is his co-equal? His countenance is like a shining star, and his forehead like a full moon bright."

When he was martyred (May Allah's Mercy and Blessings be upon him), his head was thrown

towards the tents of Imam Husain (A.S.). His mother lifted up his head and said, "Well done my dear son! O contentment of my heart! O coolness of my eyes"! Saying this she threw away his head towards a man who was killed by it. Then she lifted a peg of the tent and attacked them while saying: "I am a feeble and old maid of my master, whose (my) house is empty and who has turned frail and weak, but I will strike at you violently, in defence of the children of the Noble Fatemah (A.S.)." She killed two men by it, seeing this Imam called her back and prayed for her.

I (the author) strongly perceive that the youth was none other than the son of Muslim bin Awsaja Asadi. For the report as stated in Rawzatul Ehbab and Rawzatush Shohada, in context of the martyrdom of the son of Muslim bin Awsaja after the martyrdom of his father, is quite similar to this. (Allah knows best).

Then a Turkish retainer of Imam Husain (A.S.), who was a memorizer (Hafız) of the Qur'an, stepped out while reciting the following Rajaz: "The ocean will set on fire due to my striking with the sword and spear, and the atmosphere will become full of my shooting arrows, when the sword comes into my right hand, the heart of the envious bursts."

He killed numerous men, and some say that he killed seventy men and then fell down from his horse. Imam Husain (A.S.) came to him and wept and placed his cheek upon that of his retainer. He opened his eyes and saw the face of Imam (A.S.) and smiled and left for the heavenly abode (May Allah's Mercy and Blessings be upon him).

He was followed by Malik bin Dawdan, who came out saying: "This stroke towards you is from Malik who is a ferocious Lion, the stroke of the one who defends the liberal and honourable people, and who desires reward from Allah, the Possessor of favour." And then attained martyrdom (May Allah's Mercy and Blessings be upon him).

Then Abu Samamah Saedi followed him while saying: "Condolence for the Progeny of Mustafa (S.A.W.) and his daughters, due to the seige by the enemies of the son of Mohammad (S.A.W.), the best of humans, condolence for Zahra (A.S.), the daughter of the Prophet and for her husband, who is a treasure of knowledge after the Prophet, condolence for the dwellers of the East and the West, and wail for the army of Husain, the good doer, then who is there to reach my message to the Prophet and his daughter, that your son is fallen in trouble." Then he fell a martyr. (May Allah's Mercy and Blessings be upon him).

He was followed by Ibraheem bin Haseen Asadi, who was saying: "I will strike at your joints and calves with the sword, so that this nation spills my blood, and Abu Ishaq may attain martyrdom, by the nation I mean the mischievous sons of adulteress women." Then he was killed (May Allah's Mercy and Blessings be upon him).

Then Umro bin Qartah followed, whose martyrdom we have already mentioned. He was followed by Ahmed bin Mohammad Hashmi, who was reciting: "Today I shall test my ancestry and my Religion, through my clear-cut sword which is in my right hand, and I shall defend my Religion in battle with it." And was ultimately killed (May Allah's Mercy and Blessings be upon him). It is quoted in Manaqib, that the group of companions of Imam Husain (A.S.) who fell martyr in the first raid were:

(1) Na'eem bin Ajalan, (2) Imran bin Ka'ab bin Haris Ashja'ee, (3) Hanzalah bin Umro Shaybani, (4) Qasit bin Zuhayr, (5) Kinanah bin Ateeq, (6) Umro bin Mashee'ah, (7) Zarghamah bin Malik, (8) Amir bin Muslim, (9) Sayf bin Malik Namiri, (10) Abdul Rahman Arhabi, (11) Mujme' A'ezi, (12) Habbab bin Haris, (13) Umro Janda'ee, (14) Jallas bin Umro Rasebee, (15) Sawar bin Abi Umayr Fahmi, (16) Ammar bin Abi Salamah Walani, (17) Mas'ood bin Hajjaj, (18) Abdullah bin Urwa Ghifari, (19) Zuhayr bin Basheer Khas'ami, (20) Ammar bin Hissan, (21) Abdullah bin Umayr, (22) Muslim bin Kaseer, (23) Zuhayr bin Saleem, (24) & (25) Abdullah and Ubaydullah sons of Zayd Basari, (26) Umroh, the retainer of Imam Husain (A.S.), (27) & (28) two freed retainers of Imam Ali (A.S.), (29) Zahir Umro, the Retainer of Ibne Humaq. (May Allah's Mercy and Blessings be upon them).

In my (the author's) opinion, the name of the (above referred) last person is quoted wrongly, while the correct one is Zahir, the Retainer of Umro bin Humaq. Thus in the Ziyarate Nahiyah, referring to the martyrs, and the related Ziyarate Rajabiyah (as quoted in Misbahuz Zaer), it is quoted: "Peace be upon Zahir, the Retainer of Umro bin Humaq Khuza'i." Thus it is correct that the one referred to is the same.

The proficient Erudite Qazi Mo'man Misri says that Umro bin Humaq was among the Emigrant companions (Muhajereen) of the Holy Prophet (S.A.W.) and the Tabe'een for whom Paradise was proclaimed by the Prophet, and who remained (faithful) with Imam Ali (A.S.). Umro remained alive after the death of Imam Ali (A.S.). Once when Mu'awiyah pursued him, he fled away to an island, alongwith him was another companion of Imam Ali (A.S.) named Zahir. Both of them dismounted at a valley and a snake bit Umro at midnight. When it dawned, a tumor appeared and Umro told Zahir, "Move away from me, for I have heard my friend the Holy Prophet (S.A.W.) saying that the genies and men will be involved in my murder, and very soon I will be killed." They were talking when suddenly they saw the necks of horses, who were in pursuit of Umro.

Umro told Zahir, "O Zahir! Hide yourself, and then when they have killed me and taken away my head and left my body, you may bury me." Zahir said, "No I shall not do so, but I will fight them with my arrows and when they are exhausted, I too will be killed alongwith you." Umro replied,

"Do what I tell you to do. Allah will give you success in that." Thus Zahir hid himself and the people came and killed him. Then they beheaded Umro and took his head along with them, this being the first head in Islam, which was raised on a lance. When they returned back, Zahir came out of his hiding and buried Umro, after that he remained alive until he was martyred along with Imam Husain (A.S.) in Karbala.[5]

Thus it is proved through this narration that Zahir was from among the distinguished companions of Imam Ali (A.S.). He was equal in rank to Umro bin Humaq Khuza'i, the companion of the Prophet of Allah (S.A.W.) and the disciple of Imam Ali (A.S.). He was a virtuous slave (of Allah), whom excessive worship had made old, body feeble and his colour pale. He had the good fortune of burying Umro, his felicity was favoured until he made assisting Imam Husain (A.S.) his sustenance, and attained martyrdom.

And among the progeny of Zahir is Abu Ja'far Zahir bin Mohammad bin Sinan, who was from among the companions of Imam Moosa al Kazim (A.S.), Imam Ali ar Reza (A.S.) and Imam Mohammad al Jawad (A.S.).

Furthermore it should be noted that the historians have quoted the names of some persons, who were present on the tenth of Moharram to assist Imam Husain (A.S.), but they saved themselves and fled away. A retainer of Abdul Rahman bin Abd Rabbah Ansari. And as has been stated earlier that he said that, "When I saw the companions of Imam Husain (A.S.) falling down I fled away (in fright) leaving them behind.[6]

Marqa' bin Tamamah Asadi. Tabari and Ibne Aseer say that he had spread his quiver of arrows upon the ground while kneeling down, and was fighting until a group of people from his relatives came to him and offered him protection and told him to return back to them. He returned back with them, and Umar bin Sa'ad took him to the presence of Ubaydullah bin Ziyad and related to him regarding him. Ubaydullah banished him to Zarah. Firozabadi says that Zarah is a reed-bed and the name of an area in Misr and Tarabuloos, and is also a (name of the) mountain in Bahrayn, which has a water spring.

Uqbah bin Sam'an. Tabari and Ibne Aseer say that Umar bin Sa'ad arrested him and he was a servant of Rabab (A.S.), the wife of Imam Husain (A.S.) and daughter of Imru al Qays Kalbi and mother of Sakinah (A.S.). When Umar inquired from him as to what position he held, he replied that he was a retainer and did not have authority, thus Umar released him.

Zahhak bin Abdullah Mashriqi. We deem appropriate to relate about him. Loot bin Yahya Azdi says, that Abdullah bin Asim Hamadani has related to him that Zahhak bin Abdullah Mashriqi told him that: I alongwith Malik bin Nazr Arhabi came to the presence of Imam Husain (A.S.). We saluted him and sat near him. Imam replied our salutations, then after welcoming us

inquired as to why we came there.

We replied, "We have come here to offer salutations to you and pray regarding your well-being, besides renewing our sight of you. Besides we have come to inform you that the people of Kufa have united to fight you, thus you may take your decision." Imam replied, "Allah is sufficient and the best Judge for me." We related to him the vice of the people, then we made a farewell salute and prayed for his well-being, while asking his permission to leave. Imam said, "Why do you not assist me"? Malik bin Nazr replied that, "I am under debt and have children", while I said that, "I am indebted too even while having no children, then if you promise to excuse me at the time when my defending you would not be beneficial to you, I shall remain with you." Imam replied that,

"In that case you are free to do so",

Thus I remained behind with him.

Thus Zahhak bin Abdullah remained along with Imam Husain (A.S.) till the day of Ashoorah, and he has related reports from him regarding the day and night of Ashoorah. He further says that: When I saw that all the companions of the Imam have been martyred, while the enemies had laid their hands upon him and his family, and no one, except Suwayd bin Umro Khas'ami and Basheer bin Umro Hazramee was there. I came upto him and said, "O son of the Prophet of Allah! Do you remember what pact was made between us, and I had promised that until the fighters remain with you I shall fight alongwith them, if not I shall be free. And you had agreed to it." Imam replied,

"You have spoken the truth, but then how will you save yourself? Then if you can do so, you are at liberty."

At the time when the horses of the companions were being wounded, while arrows were being shot, I secretly hid my horse in one of the tents of the companions, and I defended on foot. Then I killed two persons in front of Imam and severed the hand of another. That day Imam told me several times, "Do not severe the hands of anyone, may Allah not amputate your hands! May Allah reward you due to the Progeny of your Prophet."

Then when he gave me the permission, I went and brought my horse from the tent and sat on it. Then I spurned it until it stood on its feet and I rushed from the midst of the army. They gave me the way until I galloped away, while fifteen horsemen started pursuing me, until I reached the village of Shafiyah near the bank of Euphratus. They came near me and when I turned around, Kaseer bin Abdullah Sha'abi, Ayyub bin Mushreh Haywani and Qays bin Abdullah Saedi recognised me. They said, "This is Zahhak bin Abdullah Mashriqi, our cousin. We request you in the name of Allah to lift your hands off him." Hearing this three men from among the Bani

Tameem sided with them and others too followed suit, thus Allah saved me.

Abdullah bin Abbas rightly said, while being reprimanded for not siding with Imam Husain (A.S.) (in Karbala), "Not a single person from among the companions (to be martyred in Karbala) could be deleted nor added. We knew them by their names even before meeting them."

Mohammad bin Hanafiyah said, "Their [the companions of Imam Husain (A.S.) (in Karbala)] names along with the names of their fathers was written with us. May my parents be their ransom, I wish I would have been alongwith them, I too would have reached the great achievement."

The noble and trustworthy Shaikh Mohammad bin Hasan Saffar Qummi, who died in Qum in the year 290 A.H., relates in his book Basaerud Darajat from Huzayfa Ghifari, that when Imam Hasan (A.S.) entered into a peace treaty with Mu'awiyah and returned back to Madina, I was along with him. A Camel laden with load was along with him every time and Imam never let it go away from his sight. One day I inquired of him, "May I be your ransom O Aba Muhammad! What is this load which is never separated from you"? Imam replied, "O Huzayfa! Do you not know what it contains"?

I replied in the negative. Imam Hasan (A.S.) replied,

"This is a register."

I asked him as to what register was it. He replied,

"It is a register containing the names of our Shi'ah."

I asked, "Please show me my name in it." Imam told me to come the next morning. I went in the morning accompanied by my nephew, who knew to read, while I did not know to do so. Imam asked me as to why I had come early in the morning? I replied that I had come to see that what he had promised me. Imam Hasan (A.S.) asked, "Who is this youth alongwith you"? I said that he was my nephew and knew how to read, while I did not know. He signaled us to sit down. Imam ordered that the centre register be brought. The register was brought and when my nephew opened it to see, the letters therein shone. Then while reading, he suddenly said, "O uncle! Here is my name." I said, "May your mother mourn you! Read my name." After scrutiny he showed me my name and we were overjoyed, and this youth was martyred along with Imam Husain (A.S.) in Karbala.

Receding to the account of the condition of the companions of Imam Husain (A.S.)

The books of martyrdom state, that the companions of Imam Husain (A.S.) started coming to him one after the other and saying, "Peace be upon you O son of the Prophet of Allah"! Imam

would reply to their salutations and would say, "Very soon we too shall follow you." Then he recited the following verse of the Qur'an;

"Of the believers are the men who are true to what they covenanted with Allah, of them is he who fulfilled his vow and of them is he who awaits (its fulfilment), and they have changed not in the least."[7]

"The cup of death rotates above them, and they have closed their eyes against the world, similar to an inebriate, their bodies have reached death upon the earth in his love, and they souls have ascended in the curtains upon the high heavens, then they have not occupied a place except near their friend, but they have not ascended due to anxiety."

Sayyed ibne Tawoos says that the companions of Imam Husain (A.S.) competed with one another to sacrifice themselves for him. They were such as has been said regarding them: "They are group who are called to defend at times of anxiety, and some of the soldiers are occupied in striking with the spears and some to gather the valorous, they have worn their hearts upon their armours, as if they preceded one another in sacrificing their lives."

Shaikh Ibne Nima says regarding their valour, self-sacrifice and their defence (of the son of the Prophet of Allah): "When they lift up their whitish coloured lances and resolve firmly, then the Lions of the thicket flee away in fright, to the name of the mill-stone of the ferocious battle are warrior weapons, when they lay siege their adversaries are in a loss, when they dig their legs in the battlefield, then their promised place is the day of Qiyamah."

Ibne Abil Hadeed in his Sharhe Nahjul Balagha says, that a person who was among the army of Umar bin Sa'ad in Karbala was asked, "Woe be to you! You have murdered the progeny of the Prophet of Allah"? To which he replied, "Put stones in between your teeth (keep quite)! If you had seen (that day) what we saw, you too would have done what we did. Valorous persons equipped with swords, who were similar to the male Lions, attacked us. They would fling the valourous on the left and right and would fall upon death. They would not accept protection, nor be allured by wealth. There was nothing for them except acquiring dominion or death. If we had held back our hands from them even for a short time, they would have annihilated our entire army. What would we have done at that moment"?

Shaikh Abu Umro Kashshi says that Habib was one of those seventy men, who had assisted Imam Husain (A.S.). They were forwarding their chests in front of the lances and their faces (in front) of the edge of the swords. They were offered protection and abundant wealth, but they refused to accept the same saying, "We do not have any excuse to offer the Holy Prophet (S.A.W.) that we remained alive while Imam Husain (A.S.) was killed, until we all are killed."

I (the Author) say that, "The companions of our Master Imam Husain (A.S.) hold a great right

upon all the Muslims. It is appropriate that here we quote a short couplet from their praises thus fulfilling an insignificant part of their rights, for they were similar to what has been said by their eulogisers. [Here the author quotes two couplets, which I forego] (Here ends the first volume of Nafasul Mahmoom to be followed InshAllah by the second one).

Notes

[1] Surah al Qamar: 4-5.

[2] Surah al Ahzab: 23

[3] Salatul Khawf - Daily Prayers of a person, which in war or similar circumstances, is offered in a special and shortened way.

[4] Surah al Mo'min: 30 - 33.

[5] The entire episode of the martyrdom of Umro bin Humaq has been discussed separately in Section 9 under Chapter 2 of this book.

[6] Refer to the entire episode in Section 18 of this book.

[7] Surah al Ahzab: 23

Source: Nafasul Mahmoom, by Sheikh Abbas Qummi