

The Journey of Tears: From Karbala to Kufa and the Echoes of Karbala

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The Jaza of this Bay'an is dedicated to my beloved mother, Zarina bint Mamuji, wife of Ghulam Abbas Borhany. She instilled in me a deep devotion to the Ahl al-Bayt (as). May Allah shower His infinite Rahmah upon her noble soul, and may the Shafaah of Al-Khamsah al-Athar (as), Sayyidah Zaynab (as), and Sayyidi Abal Faql al-Abbas (as) forever remain with her. Aameen.

Abstract: *The tragedy of Karbala in 680 CE stands as one of the most defining events in Muslim history, marked not only by the Shahadah of Al Imam al-Husayn ibn Ali (as) and his loyal Ash'ab 'but also by the painful aftermath endured by the surviving members of Nabawi family. The journey from Karbala to Kufa, undertaken by the captives of Muhammad's (S) household, represents a profound chapter of suffering, resilience, and spiritual endurance. This journey, often referred to as the "Journey of Tears," was not merely a forced relocation of prisoners but a deliberate attempt by the Umayyad regime to humiliate the survivors and suppress the message of Husayn (as). However, through their patience, eloquence, and unwavering faith, figures such as Sayyidah Zaynab (as) and Al Imam Ali ibn Husayn Zayn al-Abidin (as) transformed captivity into a platform of resistance. Their powerful sermons in Kufa exposed the tyranny of Maloon Yazid's forces and shifted public sentiment, laying the foundation for generations of remembrance and resistance against injustice. The physical hardships of the journey, marked by chains, deprivation, and public humiliation, were accompanied by emotional anguish, as the survivors were paraded with the heads of their loved ones. Yet, this ordeal became a vehicle for preserving the message of Karbala and ensuring its transmission across time and space. The narrative of the journey from Karbala to Kufa thus holds enduring significance, reminding humanity of the eternal struggle between truth and falsehood, oppression and justice, grief and hope. It symbolizes not only the tears of suffering but also the resilience of faith that continues to inspire mourning rituals, ethical values, and spiritual reflection within Muslim communities worldwide. This paper explores the historical, spiritual, and emotional dimensions of this journey, highlighting its role in shaping collective memory and its timeless relevance for contemporary struggles for justice.*

Keywords: *Karbala, Kufa, Al Imam al-Husayn (as), Sayyidah Zaynab (as), Journey of Tears, Aashurah, Captivity, Islamic history, Resistance, Shahadah.*

1). Zaynab (as), Sharikat'il Husayn (as):

It is beyond human imagination to comprehend the intensity of pain which Ahl al-Bait (as) endured at Karbala. One cannot visualize the Karb (anguish) Sayyidah Zaynab (as) suffered when she witnessed the dagger of the accursed Shimar striking the blessed neck of Moula al-Husayn (as) twelve times, the very spot where Rasulullah (S) used to place his kisses. Like his noble father, the 52nd Shi'i Faṭīmi Ismaili al-Da'i al-Muṭṭlaq, Dr. Sayyiduna Mohammed Burhanuddin (ra), composed a profound Marthiyah on this tragedy. The Marthiyah consists of 52 stanzas, each with seven Misra', and closes with the Maqta': "Moulaya Moulayal Husayn." The 52nd Da'i recited it at the sacred grave of Moula al-Husayn (as) in Karbala. He vividly described the harrowing scene of Shahādah and conveyed to the Mumineen the unbearable Gham borne by Sayyidah Zaynab (as):

Kaiyfa R'at hu Zaynabo?
 Wa Huwa Yara hā Tarqubo
 Be-dammehi Mukhazzabo
 War-Raso Minhu Yushtabo
 Abkika Moulayal Husayn
 Afdika Moulayal Husayn
 Moulaya Moulayal Husayn

How did Zaynab behold?
 And he (Husayn) was watching her,
 Covered in his blood,
 As his head was being severed.
 My Moula Husayn! Eternally upon you, I shed tears.
 O my Moula Husayn! Eternally upon you, I sacrifice.
 O my Moula! O my Moula Husayn!

How did Sayyidah Zaynab (as) endure the tragic sight from the Tillah, when Raas al-Husayn was mercilessly separated from his body while he lay in Sajdah, the strike delivered from the back of his neck? Āahhīn, Summa Aahhīn! Wa Musibata! Wa Ghurbata! How did she witness the mutilated and headless body of her brother alongside the other Shuhadā'? My pen trembles as I attempt to write these Masa'ib, but I take the Wasilah of Sayyidah Zaynab (as) to grant me strength for Zikr al-Husayn (as). Indeed, the true test of Sayyidah Zaynab (as) began after the Shahādah of Moula al-Husayn (as). She is Sharikat al-Husayn, the partner of Husayn in his divine mission, and the interpreter of the philosophy of Shahādah. Expressing his Nuha wal-'Aweel (wailing and lamentation) upon this unparalleled tragedy, Dr. Sayyiduna Taher Saifuddin (ra) conveyed his grief in the celebrated Marthiyah: "Ya Sayyid al-Shuhada'i", a masterpiece of Arabic literature. In one stanza, using only three words, the Da'i encapsulated the image of Sayyidah Zaynab (as) shedding tears of blood. He paints an agonizing picture of the moment:

*Yā Lahfatahu li-Zaynab
Tabki Akhaha wa Tandūb
Min Damihi sh'ara Takhḍib
Waddam'u kal-Ghaythi Yaskub
Wahya bi-Ghayri Rida'i
Wa Lahfata Yā Husayna
Yā Sayyidash Shuhada'i*

*O Zaynab! I grieve at your sorrow,
As you weep and lament your brother Husayn.
You smeared your hair with his blood,
Embracing the body of your brother.
Your tears fall like rain, mixed with blood,
And you stand without your Rida'.
O Husayn, Sayyid al-Shuhada',
Our grief for you knows no bounds.*

2. Zuljanah: The horse of Nabi (S) and Moula al-Husayn (as)

*Zuljanah was a legendary and beautiful white horse of Rasulullah (S), whose sweet neigh distinguished him from every other horse. As a child, Moula al-Husayn ibn Ali (as) would often visit the stable of Zuljanah and gaze at him as though engaged in a deep, silent conversation. Rasulullah (S) once witnessed this scene and asked his beloved grandson if he wished to ride the horse. Husayn (as) readily agreed. Rasulullah (S) then instructed his Ash'ab to saddle Zuljanah. That day, everyone smiled, except Rasulullah (S), who began to weep. When asked the reason for his tears, he replied that he foresaw what others could not. As young Husayn (as) was preparing to ride, Zuljanah lowered himself upon his four legs. Rasulullah (S) remarked:
"There will come a day when my Husayn will be so wounded by swords, arrows, lances, and countless weapons on the battlefield of Karbala that he will not be able to dismount on his own. Zuljanah will then kneel down, just as he has done now, so that my Husayn can slide from his back."*

Arabs trained their horses for battle, steeds who not only fought but also conveyed the fate of their riders. On the Day of Aashurah, when Moula al-Husayn (as) fell upon the burning sands, Zuljanah remained to defend his master. He fulfilled the Khidmah of his rider even after Husayn's Shahadah. What an exalted steed Zuljanah was. Sayyiduna Mohammed Burhanuddin (ra) describes this sacred scene in his Marthiyah, presenting the lofty rank of the Imam in brief:

*Min Ziljanah'i Qad Nazal
Najm us-Sama'i bil Mahal
Ala Maqamih'il Ajal
Aal'afu Kaukabin Tadul
Abkika Moulayal Husayn
Afdika Moulayal Husayn
Moulaya Moulayal Husayn*

*He (Husayn) descended from Zuljanah
The shining star of the skies coming down,
Whose unmatched station is attested by the multitude of stars.
My Moula Husayn! Upon you, I shall weep eternally.
My Moula Husayn! Upon you, I shall sacrifice eternally.
O my Moula! O my Moula Husayn!*

Zuljanah, the devoted horse of Husayn (as), fought with unmatched loyalty. He trampled the enemies beneath his hooves, attacked the oppressors, and cast their riders from their mounts. Circling around the wounded body of Moula al-Husayn (as), he defended him fiercely, until he had slain forty Malaen. Then, smeared with the sacred blood of his rider upon his mane and forehead, Zuljanah galloped towards the Khaimah. There he neighed with such grief, striking the earth with his hooves in a manner never before witnessed. Aahhin Summa Aahhin! When the daughters of Rasulullah (S) beheld Zuljanah returning without his rider, they realized that Moula al-Husayn (as) had been Shaheed. The cries of Wa Husaynah! Wa Muhammada! Filled the camp as women and children clung to the horse, mourning their slain protector.

In this Marthiyah, the 52nd al-Da'i al-Fatimi (ra) explains the exalted rank of Imam al-Mustaqqar, who illuminates countless souls and elevates them to the celestial constellations. The Imam is that Haykal Noorani (illuminating cosmic structure) who lifts billions of spirits towards the stars, a process that shall continue until Qiyamah. In the ever-expanding 'Aalam al-Ruhani, this elevation of souls mirrors the elevation of galaxies themselves. The act of Buka for Husayn (as) increases spiritual radiance, granting the mourner an opportunity to rise towards the stars. Perhaps Zuljanah, the horse of Husayn (as) and Rasulullah (S), understood these divine mysteries. At the moment of the Imam's Shahadah, Jibra'il (as) proclaimed:

"Beware! Husayn (as) has been Shaheed in Karbala."

Hearing this proclamation, Sayyidah Zaynab (as) rushed to Al Imam Ali Zain al-'Abideen (as). She greeted him with the Salaam reserved for the Imam al-Zaman (as):

As-Salaamu 'Alayka Yabna Rasulillah!

Salaam be upon you, O son of Rasulullah!

This was the confirmation of the Nass of Husayn (as) upon Al Imam al-Sajjad (as). The young Imam (as) cried out:

"My father has been slaughtered, and with him, the spring of generosity and honour has come to an end. Inform the women, and ask them to conduct themselves with Sabr and forbearance. Let them prepare for captivity."

The twenty-three-year-old Al Imam Ali ibn al-Husayn (as), embodiment of Sabr, listened in silence to Zaynab (as), his tears flowing freely. Together, they exchanged Ta'ziyyah in that moment of Qiyamah. The silence of grief was broken only by the drums of the enemies, rejoicing in their cruelty.

3). Nuha wal-Aweel of the Sayyid'at:

Forces of the Malaeen advanced towards the Khaimahgah (tents) of the 'Itrat Tahirah of Rasulullah (S), with the intention to plunder and torch them, to snatch away the Ridaa of the Sayyid'at, and finally to set fire to the tents of Rasulullah's (S) children. At this moment of unimaginable horror, Sayyidah Zaynab (as) was overwhelmed with grief and distress. Those who had once failed in their attempt to burn the house of Sayyidah Fatimah (as) in Madinah had now, through their children, fulfilled that sinister wish upon the Khaimahgah of Karbala. In this critical hour, Sayyidah Zaynab (as) set an eternal precedent for generations of Muslims to follow. Through her actions and her steadfastness, she taught the essence of Fiqh and the absolute Taat of the Hadi. When the tents caught fire, she sought permission from the Imam of the time, Ali Zain al-'Abideen (as), whether it was better to step out of the burning Khaimahgah without Hij'ab, or to remain inside and embrace death by fire. The Imam (as) granted her Izn (permission) to leave at once. In accepting this command without hesitation, she gave a shining Sabaq of complete Taat to the Imam of the time.

Dr. Sayyiduna Mohammed Burhanuddin (ra) movingly described this heartbreaking episode in his Marthiyah:

Ya'hulunee H'al ul-Haram
Zulmun Ahata Wazzulam
Behim Bilal Husayn'i Hum
Wa'ohriqat Lahum Khiy'am
Abkika Moulayal Husayn
Afdika Moulayal Husayn
Moulaya Moulayal Husayn

The horrifying state of the Haram forced me to utter Hawqala.
On one end the trial continues as the night darkens,
On the other, they are left without Husayn,
And their tents are burning.
My Moula Husayn! Eternally upon you I will shed tears.
O my Moula Husayn! Eternally upon you I will sacrifice.
O my Moula! O my Moula Husayn!

4). Zalimeen looted from the body of Husayn:

The writer of the Maqatal records that after the Shahādah of Moula Abi 'Abdillah al-Imam al-Husayn (as), the shameless enemies desecrated his sacred body and plundered his belongings. Āhhin Wa Musibata! What a calamity upon Islam, what a disgrace upon humanity!

i). His shirt was seized by Ishāq b. Haywah Hazrami. When this wretch wore it, he was immediately afflicted with leprosy, and his hair fell off. The shirt itself bore the marks of countless arrows, lances, and strokes of swords. Abi 'Abdillah al-Imam Ja'far al-Sādiq (as) narrates that the blessed body of Moula al-Husayn (as) bore thirty-three wounds from lances and thirty-four deep cuts from swords.

ii). His trousers were taken by Bahr b. Ka'ab Tamimi, and it is related that soon after, he became bedridden, his legs struck with paralysis.

iii). His Emamah (turban) was snatched away by Akhnas b. Mursid Hazrami, and when he placed it upon his head, he was struck with blindness.

iv). His sandals were taken by Aswad b. Khalid, adding to the chain of vile desecration.

v) Bajdul b. Salim Kalbi severed the noble finger of Moula al-Husayn (as) in order to steal his ring. When Mukhtār later arrested Bajdul, he ordered his hands and legs to be cut off. Bajdul writhed in his own blood until he perished in misery.

Moreover, Al Imam al-Husayn (as) had possessed a gown of fur, which was looted by Qays b. al-Ash'as.

vi) His armour was stolen by 'Umar b. Sa'ad. After his death, Mukhtār took this armour and presented it to the man who killed 'Umar.

vii) His sword was carried away by Jamee b. Khalq 'Awdee. Some say it was taken by the Tamimite soldier Aswad b. Hanzalah, or perhaps by Falafis Munshali. This sword, however, was not the sacred Dhūlfiqār, for that belonged among the Amānāt of Nubuwwah and Imāmah, along with the unique signet ring, both of which remained in the safe custody of the Ahl al-Bayt.

It is narrated that Muhammad b. Muslim once asked Al Imam Ja'far al-Sadiq (as) about the whereabouts of the ring of Moula al-Husayn (as). The Imam (as) replied:

"It is not as the people claim. Al-Imam al-Husayn (as) entrusted it to his son, Moula Ali Zain al-'Abideen (as), handing over to him also his Signet and the 'Amr of Imāmah. These were the very trusts that Rasulullah (S) gave to Amir al-Mu'minin Ali (as), who in turn handed them to Al-Imam al-Hasan (as), who then entrusted them to Al-Imam al-Husayn (as). From him, they came into the possession of my father, Al-Imam Muhammad al-Baqir (as), and then to me. I wear this blessed ring only on the day of Jumu'ah, when I offer Salaat."

Upon reflecting on this heart-rending tragedy, Al-Da'i al-Mutlaq Dr. Sayyiduna Taher Saifuddin (ra) wept tears of blood, lamenting in moving words:

Wa'lahfata Ya Husayna
Wa-ghurbata Ya Husayna
Wa-kurbata Yā Husayna
Wa-day'ata Yā Husayna
Yā Mawlayal Atqiya'i
Wa'lahfata Ya Husayna
Yā Sayyidash Shuhada'i

*Alas, O Husayn! Our grief upon you!
O stranger far from home, O Husayn!
O torment and anguish, O Husayn!
O loss upon loss, O Husayn!
O protector of the pious, our grief upon you, O Husayn!
O leader of the Shuhada'h, O Husayn!*

In his Munajat of 1428 AH, Sayyiduna Mohammed Burhanuddin (ra) also poured out his tears in remembrance of this Musibah:

*Tūbā li-mar'in dhākirin li-musibihi;
Bakin 'Alayhi li-dami'in tahtanu
Glad tidings of Jannah are for the one who remembers the Musibah of Husayn,
And weeps for him with flowing tears whenever he recalls his Zikr.*

*Bi-dumu'ina tajri 'alayhi tafuhu 'an;
Fusuna bi-tibil misk wa'l-azhanu
Through the shedding of our tears upon Husayn,
Our souls and minds are perfumed with the eternal fragrance of Mushk.*

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

The wretched 'Umar ibn Sa'd received a heinous order from the accursed 'Ubaidullah ibn Ziyad. The tyrant Governor of Kūfa instructed him that mere satisfaction with the death of Abi 'Abdillah al-Imam al-Husayn (as) was not enough; his sacred body must be subjected to the ultimate insult, being trampled under the hooves of horses. This was the command for the beloved grandson of Rasulullāh (S)! 'Umar ibn Sa'd then turned to his officers and asked aloud: "Who will volunteer to desecrate the body of the son of 'Alī?"

Those accursed ones who stepped forward for this crime of crimes were:

- i) (L) Ishaq bin Haywah Hazrami*
- ii) (L) Akhnas bin Marsad Hazrami*
- iii) (L) Hakim bin Tufayl Sumbosi*
- iv) (L) 'Amru bin Sabih Saydawi*
- v) (L) Raja bin Manqaz Abadi*
- vi) (L) Salim bin Khaysamah Ju'fi*
- vii) (L) Wahid bin Na'em*
- viii) (L) Salih bin Wahab Ju'fi*
- ix) (L) Hani bin Sabeet Hazrami*
- x) (L) Usayd bin Malik*

The narrations further state that the horses used for trampling the body of Moula al-Husayn (as) and the noble ones of the Ahl al-Bayt (as) were not ordinary stallions. They were the notorious Aawajiyya, infamous for their brutal strength and distinctive features. A researcher, after long study, came across a work by a German expert on horses titled "The World's Strongest Stallions". In it, he found these words:

"There are stallions known as Aawajiyya, and their speciality is that each stomp of every hoof weighs sixty-five kilograms, designed to crush and grind whatever lies beneath it."

The narrator of the Maqṭal relates: the vile horsemen returned to Laeen 'Ubaidullah ibn Ziyad with pride. Among them, Usayd bin Mālik boasted:

"We trampled the chest and the back of Husayn with the hooves of our powerful horses."

Another rider confessed:

"I heard the ribs of Husayn crack and snap as we crushed him beneath us."

People ask:

Why do we weep so bitterly for the son of Fātimah al-Zahra' (as)?

Think carefully: Ten horses trampled the body of M'oula al-Husayn (as).

Each stomp = 65 kilograms.

Each horse = 4 hooves.

10 horses = 40 stomps.

40 stomps x 65 kilograms = 2600 kilograms.

2600 kilograms crushed the chest of the son of Fatimah al-Zahra' (as), the beloved grandson of Rasulullah (S), and one of the two masters of the youth of Jannah. Al-Imam 'Ali Zayn al-'Abideen (as) himself bore witness to this tragedy:

"My father's chest was completely crushed."

When the Imam (as) came to perform the burial of his father, he found it nearly impossible to carry the blessed body, for all the bones had been shattered.

The damned Ibn Ziyad rewarded those riders with gifts. Yet the historian Abū 'Amr al-Zahid declared:

"Investigation proves that every one of those riders was of illegitimate birth, Awlad al-Zina."

In lamenting this unfathomable desecration, Sayyiduna Tahir Saifuddin (ra) expressed his grief in words that flow like tears of blood:

*Yā bi'abi Shabha Nuri
Qad kāna Lubb ad-Duhuri
Wa Bayta Rabbiz Zuhuri
Khuyulu Qawmin Burī
Wa Tīnahu bi-'tīdā'i
Wa Lahfata Ya Husaynā
Yā Sayyidash Shuhada'i*

*May my parents and I be sacrificed for the Shabha of Nur,
Who was the very Lubb ad-Duhur (essence of all creation),
Who was the true Bayt of Rabbiz Zuhur.
The horses of the accursed trampled him,
Crushing his sacred body under their filthy hooves.
O Husayn! Our grief for you is without end.
O Leader of the Shuhadā'!*

In calling al-Imām al-Husayn (as) “Lubb ad-Duhūr” in this stanza, Sayyiduna Tahir Saifuddin (ra) reminded the Mumineen of the famous Salaam of Sayyidunā Jabir bin ‘Abdillāh al-Ansari (ra), the noble Sahābī and one of the foremost among the Ashab. In his Salaam, Sayyiduna Jabir proclaimed the divine status and exalted rank of Moula Abi ‘Abdillāh Al-Imam al-Husayn (as), declaring him the sole heir of all the Anbiyā’ and Aimmah from Ādam (as) to his own time.

On the 20th of Safar, Sayyiduna Jabir (ra) journeyed from Madinah to Karbala al-Muqaddasah solely to perform the Ziyarah of Moula al-Husayn (as). He bathed, wore clean garments, perfumed himself, and approached the grave barefoot, weeping bitterly. Overcome with grief, he fainted. His servant sprinkled water on his face, when he regained consciousness, he cried aloud and recited this Salām once more, presenting before the Muslims the exalted position of Husayn (as):

*“As-Salamu ‘Alaykum Ya Alallahi wa Sifwatahu, wa Khairatahu min Khalqih,
As-Salāmu ‘Alaykum Ya Sadatu, wa Luyusa Ghaibatin, wa Sufunan Najatin,
As-Salāmu ‘Alaykum Ya Aba ‘Abdillāh wa Rahmatullāhi wa Barakatuh,
As-Salamu ‘Alayka Ya Waritha ‘ilm al-Anbiya’,
As-Salamu ‘Alayka Ya Waritha Adama Safwatillah,
Wa Nūhin Najiyillāh,
Wa Ibrahīma Khalīlillah,
Wa Mūsa Kalīmillah,
Wa ‘Īsā Ruhullah,
Wa Muhammadin Rasulullah,
As-Salāmu ‘Alayka Yabna Khadijat al-Kubrā,
As-Salāmu ‘Alayka Yabna ‘Aliy al-Murtada,
As-Salāmu ‘Alayka Yabna Fatimah al-Zahra,
As-Salāmu ‘Alayka Ya Shahid ibn ash-Shahīd.*

I bear witness that you fulfilled the duty of Amr bil-Ma’ruf and forbade from Munkar. You upheld Salāt and gave Zakat. I testify that you hear my Salam and also reply to it. I am your servant, Jābir bin ‘Abdillāh al-Ansari. I have come to your grave seeking Shafa’at. O my Moula al-Husayn (as), do Shafaat for me with your grandfather Rasulullah (S), your father Amir al-Mu’minīn, Sayyid al-Wasiyyin ‘Alī (as), and your mother Fātimah (as).”

6). The Night of Qiyamah:

Dr. Sayyiduna Mohammed Burhanuddin (ra), in his moving Marthiyah, describes the miserable condition of the children of the Ahl al-Bayt (as) on that dark and tragic night of ‘Ashura’h:

*Ya Yawma ‘Ashur al-Mubin
Atfalu Baytin Mustabīn
Fī Waqti ‘Asril Hazīn
Qad Asbahu Bila Mu’īn
Abkīka Mawlayal Husayn
Afdīka Mawlayal Husayn
Mawlāya Mawlāyal Husayn*

*O the Day of 'Ashurah!
The children of the Ahl al-Bayt were abandoned and orphaned,
At the grievous hour of 'Asr,
They were rendered utterly helpless.
My Mawla Husayn! Eternally upon you I will shed tears.
O my Mawlā Husayn! Eternally upon you I will sacrifice.
O my Mawalā! O my Mawla Husayn!*

As the evening of 'Ashurah fell and darkness spread across the battlefield of Karbala, a scene resembling Qiyamah unfolded. Sayyidah Sakinah (as) wandered amidst the ruin, calling out in desperation for her beloved father. Sayyiduna Tahir Saifuddīn (ra) painted this heart-rending picture in his Marthiyah, giving voice to her cry:

*Abī Abī Ayna Anta?
Yā Abata Limā Binta?
Nasīta Hādhihil Binta?
Khudnī Ma'an Haythu Kunta?
Falā a'īshu fit-Tanā'ī
Wa Lahfata Yā Husaynā
Yā Sayyidash Shuhadā'ī*

*My father, my father, where are you?
O beloved father, why have you left me?
Have you forgotten this daughter of yours?
Take me with you, wherever you are,
For I cannot live in separation.
Alas, O Husayn! Our grief upon you,
O Leader of the Shuhadā!*

When Sakinah (as) reached the headless body of her father, the soldiers of Yazīd's army pushed her away with cruelty. She later recalled:

*"As I embraced the body of Husayn (as) and fell unconscious, I heard his voice:
'O my Shī'ah! Remember me whenever you drink water,
And lament for me whenever you hear of a traveler or a Shaheed."
Āhhiin, summa Āhhiin! Can anyone fathom the grief of Sakinah (as) after the burial of her father,
the grandson of Rasūlullāh (S)? Āhhiin Wa Lahfata! She cried out:
"How could your hearts permit you to kill the son of Rasūlullāh (S)?
How could you crush his chest, which was the very Khazānah of Wahy?"*

Sāhib al-Maqtal narrates from Ḥamīd bin Muslim:

"I approached the tent of 'Alī ibn al-Husayn (as), who lay bedridden with severe illness. Maloon Shimr bin Dhiljawshan, accompanied by other gangsters, rushed toward him with the intention of killing him. Though 'Umar ibn Sa'd tried to restrain Shimr, he arrogantly

retorted: We have a direct order from the Commander of Yazīd's forces, 'Ubaidullah, to kill every son of Husayn."

At that critical moment, the courageous Sharīkat al-Husayn, Sayyidah Zaynab (as), stepped forward and cried out with divine resolve:

"Wallāh! You shall not kill him until you kill me first!"

The 19th Al-Da'ī al-Muṭṭlaq, Sayyiduna Idrīs 'Imāduddīn (ra), commemorates this moment in his Marthiyah:

Lawlā Ḥimāhullāhu Minhum Mahtamū;
Ayna Yurīdūhu 'ilā Wurūdi Ḥasādī

Had Zaynab not shielded him by Allah's will,
The enemies would have slaughtered him without hesitation.

Thus Sayyidah Zaynab (as) earned the eternal title Sharīkat al-Husayn, the defender of the Imam, his representative, and the foremost proclaimer of the philosophy of Shahādah. She became the cardinal architect of the Divine Revolution of Husayn (as), the one who ensured that the Kalimah al-Shahādah would live forever. The 'Aẓīm Shahādah of Moula Abī 'Abdillāh al-Husayn ibn 'Alī (as) tore away the masks of the Banū Umayyah. Their cruel and cursed faces, long hidden behind the guise of Islam, were exposed to the Ummah in a way that had not been revealed during the times of Amīr al-Mu'minīn 'Alī (as) or al-Imām al-Hasan (as). Al-Imām al-Sajjād (as) himself later narrated the heartbreaking scene:

"Wallāh! When I look at my aunts and sisters, I hold back my tears. For on the Day of al-Ṭaff, they were forced to flee the burning Khaimahgāh, when Shimr had ordered the tents to be set on fire."

When the flames subsided, part of the Khaimahgāh still remained. The Ḥaram al-Nabī (S), the noble widows of the Shuhadā and the innocent children took refuge there. Yet the calamities were far from over.

That night was the first night without Mawlā al-Husayn (as). It was also the first night of the Imāmah of Al-Imām 'Alī Zayn al-'Ābideen (as), who now, despite illness and grief, bore the immense burden of leading the Muslims as their Hādī, guiding them through the darkest night in the history of Islam

7). The Journey of Tears begins:

After the massacre of Karbalā, the wretched 'Umar ibn Sa'd gathered the dead bodies of the Yazīdī soldiers, performed Ṣalāt al-Janāzah over them, and buried them with cloth and cover. Yet he abandoned the sacred body of Moula Abī 'Abdillāh Al-Imām al-Ḥusain (as), along with the bodies of his Ahl al-Bayt (as) and his loyal Aṣḥāb, upon the scorching sands of al-Ṭaff, without Kafan, exposed to the burning desert winds. The grandson of Rasūlullāh (S), the beloved son of Fāṭimah al-Zahrā (as), was left unburied, while the adulterers and enemies of Allah were laid to rest with rites. Should not a Mu'min cry upon such Ḍulm? Āhhīn Wa Muṣībatā!

The famous Shī'ī Fāṭimī Ismā'īlī Dā'ī, Sayyidunā 'Alī bin Ḥammād (ra), who served as Ḥujjah Jazīrah of Ray (present-day Tehran) and was the predecessor of the great philosopher and Dā'ī, Sayyidunā Abī Ya'qūb al-Sijistānī (ra), expressed his grief in timeless verses of Marthiyah. Even today, in the Muḥarram Wa'z of the Shī'ī Fāṭimī Ismaili Ṭayyibī Da'wah, his words are recited in a mournful tune. The Matla' (opening verse) declares:

Khayr ul-Anāme Muḥammadun wa Waṣiyyuhū;
Wal Barratuz-Zahrā wal-Ḥasan'āni

Muḥammad (S) and his Waṣī 'Alī (as) are the most excellent of creation;
And the virtuous ones are Zahrā (as), Ḥasan (as), and Ḥusain (as). He continues, lamenting the plight of Karbalā:

Wa Labkiyanna 'Alal Qatīli bi-Karbalā;
'Uryāna Maṭrūḥan Bilā Akfānī

I weep for the Shuhada of Karbalā;
Whose bodies lay naked and abandoned, without Kafan.

What a night was the 11th of Muḥarram! The brave daughter of 'Alī ibn Abī Ṭālib (as), Sayyidah Zaynab (as), rose as the guardian of the institution of Imāmah, her head uncovered, her heart shattered. Some of the noble Sayyidāt were engaged in Bukā and Matam, while others wailed: "Yā Ḥusainā! Yā Gharībā!"

The dawn of 11th Muḥarram brought fresh trials. Āhhīn Wa Muṣibatā! The accursed Ibn Sa'd dispatched a detachment of ruffians to arrest the Ahl al-Bayt (as) and place them in chains, as though they were hardened criminals. The swine-faced Shimr came forward with iron shackles and devices of captivity. Upon the neck of Al-Imām 'Alī Zayn al-'Ābidīn (as) he fixed a heavy iron collar, a mark of Yazīd's enslavement. His blessed hands were bound with iron manacles. Chains were clamped onto his ankles, so heavy that they hindered his steps and inflicted torment with every movement. Āhhīn, summa Āhhīn! They even stripped the shoes from the feet of the Imām and his noble family. Was this the treatment of those about whom the Qur'ān declares:

"Qul Lā As'alukum 'Alayhi Ajran illal-Mawaddata Fil-Qurbā"

Say (O Muhammad): I ask of you no reward except Muwaddah (Fard Muhabbah) love for my Qurba (Ali, Fatimah, Hasan, Husayn, Ahl al-Bayt) near ones (Surah al-Shūrā, 42:23).

And yet this was how the Banū Umayyah rewarded the Nabi (S) by chaining his progeny and humiliating them before the world.

The night of the 11th of Muḥarram passed in misery, only to be followed by the dawn of the 12th. None can fathom the pain of Imām al-Zamān, Mawlā 'Alī Zayn al-'Ābidīn (as). Moula Abī 'Abdillāh Al-Imām Ja'far al-Ṣādiq (as) relates from his father Al-Imām Muḥammad al-Bāqir (as) the horrors of that day:

"On the morning of 12th Muḥarram, the enemies arrested the Ahl al-Bayt (as). Unsaddled camels were brought, and the noble Sayyidāt and children were forced to mount them. I (Al Imam al-Baqir) was placed upon a frail camel without a saddle. The severed head of Moula al-

Ḥusain (as) was raised upon a lance, while the soldiers surrounded us, abusing us and striking us."

Sayyidnā 'Alī bin Ḥammād (ra) captured this grief in his Marthiyah:

*Wa Labkiyanna 'alā Banāti Muḥammadin;
Musbiyyatan bil-Ẓulmi wal-'Udwānī*

*I weep for the daughters of Muḥammad (S);
Dragged in captivity under oppression and aggression.*

The Imām continues:

"If we shed a tear, the soldiers would strike our heads with their lances. The daughters of Rasūlullāh (S) were treated like slave-girls, like prisoners of war. I, the son of al-Ḥusain, was too weak to mount the camel. Shimr struck me with a whip until I was forced to ascend. Fizzah (ra) came forward to assist me. Yet even then, my legs were so feeble that they tied both to the belly of the camel, so I would not fall."

8). Sayyid'at in the Qatalgah:

The Sayyidāt were bare-headed and bare-footed. They were chanting:

"Take us to the Qatalgāh of Ḥusain (as)."

Wa Ḥasratā! When the Sayyidāt visited the Qatalgāh and beheld the mutilated bodies of the Shuhadā', they broke into weeping. Sayyidah Zaynab (as) submitted her grief to her grandfather Rasūlullāh (S) in these lamenting words:

*O grandfather! O Rasūlullāh (S)! Come and see this tyranny.
The body of your Ḥusain (as) lies smeared in blood upon the barren field.
His sacred body has been torn into pieces.
The daughters of your house have been fastened with ropes.
Your prestige has been trampled and thrown upon the burning sands.
O grandfather! These are your descendants who are being paraded.
Behold Ḥusain (as)! His blessed head has been severed.
His 'Amāmah and Ridā have been snatched away.*

The great Fāṭimī Ismā'īlī Dā'ī, Sayyidunā 'Alī bin Ḥammād (ra), captures this grief in his Marthiyah:

*Wa Labkiyanna 'alal-Ḥusaini wa Ṣaḥbihi;
Bi-Dammin wa Damin Dā'imit Taḥtanī*

*I wept and I wept upon Ḥusain (as) and his companions;
With tears of blood that flowed without cease.*

How can we forget Sayyidah Zaynab (as), who wept upon her brother Ḥusain (as) and addressed him in ḥuzn, crying out:

*O Muḥammad (S)! Salām of the Malā'ik upon you!
This is Ḥusain (as), fallen upon the earth, his body smeared in blood,
While your daughters are taken captive.
I complain to Allah! And also to 'Alī al-Murtaḍā (as)!
And to Fāṭimah al-Zahrā (as)! And to Ḥamzah, Sayyid al-Shuhadā'!
O Muḥammad (S)! This is your Ḥusain, slain in the desert,
As the winds gasp upon his lifeless body,
Killed at the hands of the illegitimate ones.
Today, my grandfather Rasūlullāh (S) has departed from this world!
O Aṣḥāb of Muḥammad (S)! Come and behold the 'Itrat of Muṣṭafā (S)
Dragged and paraded like slaves.*

*Sayyidah Umm'e Kulthūm (as) also cried out:
O Muḥammad (S)! O grandfather! O Rasūlullāh (S)! O Abū'l-Qāsim!
O 'Alī (as)! O Ja'far (as)! O Ḥamzah (as)! O Ḥasan (as)!
This is Ḥusain (as), fallen in the desert, his head severed from the back of the neck.
His turban and his Abā have been looted.*

*Saying this, she collapsed in unconsciousness. Āhhīn Wa Lahfatā! Hearing this Nawḥ and such
'Awīl, how can a Mu'min remain unmoved? Syednā Tāher Saifuddīn (ra), employing the rules of
versification with mastery, rendered these sentiments in Marthiyah, the noble genre of Arabic
poetry:*

*Wa Umm'u Kulthūmmin Lam;
Tazal Turā fī Mā'tam
'Alā Akhīhā al-Akram
Tajrī Dumū'an Min Dam
Ma'a Nafasis-Su'adā'ī
Wa Lahfatā Yā Ḥusaina
Yā Sayyidash-Shuhadā'ī*

*And Umm'e Kulthūm continues mourning,
Over her most noble brother.
Weeping tears of blood,
With deep, heavy sighs.
Alas, O Ḥusain, our grief upon you
O Leader of the Shuhadā'.*

9). Huzun of the Imam upon seeing the headless body of his father:

The caravan passed through the Qatalgah, where the bodies of the Shuhadā' lay without Kafan, mingled with dust and blood. It was in this heart-wrenching place that Sayyidah Zaynab (as) grew even more anxious about the health of Imām al-Zamān (as). She consoled her nephew, saying:

"Be patient, O Mawlā! What I am witnessing is not hidden from you, for you are the Imām of the time."

Al Imām ‘Alī Zayn al-‘Ābidīn (as) narrated:

“What we saw in the Qatalgah was that none of them had been buried; this caused me immense grief. Due to Karb, Ḥuzn, and Muṣībah, my condition worsened. My aunt Zaynab (as), the daughter of ‘Alī (as), understood my condition and said: O reminiscence of my grandfather, father, and brothers! Why are you putting your life at risk?”

The Imām (as) replied:

“Why should I not become restless when I see my Mawlā, my brothers, uncles, cousins, and my family fallen down upon the burning earth, covered in dust and blood, and left unclothed in the desert? They are neither wrapped in Kafan nor buried, and there is no one beside them.”

Listened to this, Sayyidah Zaynab (as) replied:

“Do not be distressed by what you see. Wallāh! Your father and grandfather have received commendation from Rasūlullāh (S), so hold fast to Ṣabr upon this Muṣībah. And indeed Allah has taken an ‘Ahd from a group of this Ummah, those whom the Pharaohs of this world do not recognise, yet they are renowned among the dwellers of Jannah. They shall gather the fragments of these blessed bodies and bury them. They shall establish a symbol upon the head of the grave of your father upon the land of Karbalā’, which shall remain eternally and never be erased. And even if hostile rulers and the supporters of falsehood attempt to efface it, its sign will only increase abundantly, and its matter shall grow greater day after day.”

Sayyidnā ‘Alī bin Ḥammād (ra) recalled these Masā’ib in his famous Marthiyah:

*Walaqad Waqaftu bi-Karbalā’ Fajaddadat;
Kurbi Wa-‘āzakat Fil-Ḥashā Aḥzānī*

*When I stood in Karbalā’, my grief mounted;
My sorrows intensified deep within my heart.*

The Marthiyah of Abū Hārūn al-Makfūf likewise captures the eternal sentiments of every devotee:

*Umrur ‘Alā Jadasil Ḥusayn Faqul li-‘Azumihi Zakiyyah
Ā ‘Azuman Lā Zilta Min Watfīn Sākibatin Rawiyyah
Wa Iza Mararta bi-Qabrihi Fa’til Bihi Waquf al-Muṭiyyah
Wa Abkil Muṭahhara lil-Muṭahharīn Naqiyyah
Ka-Bukā’i Mu‘āwilatin Atat Yawman li-Waḥidiha al-Maniyyah*

O breeze of the morning! When you pass through Karbalā’, convey the Salām of the devotees. Convey to the sacred bones of Ḥusain (as) that you will always be quenched by the drops of the mourners’ tears.

The devotees will continuously weep upon you, quenching your thirst, for once water was denied and Ḥusayn was slain thirsty, but now their tears will forever shower upon you.

O gentle wind! When you pass by the grave of Ḥusayn, not only deliver these sentiments but stay there for some time and weep in remembrance of his afflictions.

These tears are not like the cry of any ordinary person, but like the wailing of a mother grieving the lifeless body of her only son.

Yes, weep like a mother over her only departed son.

Meanwhile, the Umayyad soldiers pushed the saddle-less camels carrying the Sayyidāt and the children of Ahl al-Bayt (as), causing them immense pain and torture. Many children perished, falling repeatedly from the camels, bruised by the roughness of the camel hides, and torn by the tight ropes binding their tiny legs. The children of the Īmānī Daw'ah shall forever cry and weep for the children of Ahl al-Bayt (as) until the Day of Qiyāmah. Syednā Ṭāhir Saifuddīn (ra) shed tears over the plight of these children and composed:

*Lahfī 'Alā Atfāli
Yabkūna bil-Awāli
Qad Uthiqu bil-Ḥibāli
Laysa Lahum Min Ḍimāli
Li-Ghaybati al-Ābā'i
Wa Lahfatan Yā Ḥusayna
Yā Sayyidash Shuhadā'i*

*They weep while curled in pain,
Shackled with ropes,
With none to protect them,
For their fathers are absent.
Alas, O Ḥusayn, grief upon you!
O Leader of the Shuhadā'!*

As for Al-Imām 'Alī Zayn al-Ābidīn (as), he was chained, handcuffed, collared around the neck, and forced to walk barefoot upon the burning sands of Arabia from Karbalā' to Kūfah. His wrists and ankles bled, bruised from the iron shackles. Āhhīn! Syednā Ṭāhir Saifuddīn expressed this painful condition of Al-Imām al-Maẓlūm and painted a scene of how Sayyidah Zaynab (as) would have submitted her grief to Mawlā al-Ḥusain (as):

*Ākhī 'Aliyyun Mudhnif
Mukabbalun Mustad'af
Yamshī ilash Shāmi Min Ṭaff
Bilā Ḥidhā'in Wa-lā Khuff
Āhhīn 'alā al-Ramḍā'i
Wa Lahfatan Yā Ḥusayna
Yā Sayyidash Shuhadā'i*

*Brother (Ḥusain), 'Alī is gravely ill.
He is enchained, collared, and weak.
He walks towards Shām (Dimashq) from Ṭaff (Karbala),
Without shoes or socks, upon the scorching sands.
Alas, O Ḥusain, grief upon you!
O Leader of the Shuhadā'!*

10). Hal Muminun Yatasalla?

Right before the eyes of the Sayyidāt, the murderers severed the heads of the Shuhadā'. Each killer picked the head he had cut and raised it upon his lance. Shimar did not raise Rās al-Imām al-Ḥusain (as) immediately, but tied it with a long rope to the back of his horse so that it would be dragged along the ground. Wa Kurbatā! Wa Ḥasratā! Wa Muṣibatā! The Rās al-Ḥusain (as) sometimes struck against the horse's legs and sometimes clashed with the stones of the road. Once, during the journey, when the Rās al-Ḥusain (as) struck against a rock, a voice was heard rising from the blessed head of the Imām (as), witnessed by the entire retinue:

"O Shimar! May Allah remove your head from your body as you have removed mine."

Shimar halted his horse, placed the Rās al-Imām al-Ḥusain (as) upon a nearby rock, and uttered: "Take back your words, or I will so disfigure your head that you will forget the marks of my dagger upon your neck."

He then drew a whip from his saddle and advanced toward the Rās al-Imām al-Ḥusain (as) to strike it. Wa Ḥusainā! At once, Zaynab (as) leapt down from her camel and fell so heavily that her hands, already bound with ropes, were torn and wounded. Āhhīn! Thumma Āhhīn! She cried out in anguish:

"Do not beat my brother!"

The Rās al-Imām al-Ḥusain (as), along with the heads of the other Shuhadā', was eventually lifted upon lances when the enemies resolved to parade them before the people as trophies and warnings. In the history of Islam, it was the first head to be raised upon a lance. Syednā Ṭāhir Saifuddīn (ra) recalled this tragic episode in verse:

Ayā Bay Abī Rā'san Mullā 'Alā al-Qanā;
Wa Shabḥan Zakīyyan Fi-l-Rimāli Mujaddalā

My father may be sacrificed upon the sacred head upon the lance,
And the pure body lying upon the sands.

The 51st Al-Dā'ī al-Fāṭimī described this Ḍulm in his renowned Marthiyah, addressing the Mu'minīn in poignant lament:

Hal Mu'minun Yatasallā?
Āhal Ka-hādhā Jullā?
Rās al-Ḥusain Mu'allā
'Alā Sinān Tajallā
La-Lāhu Ka-Zukā'ī
Wa Lahfatan Yā Ḥusaynā
Yā Sayyidash Shuhadā'ī

Can a Mu'min ever rest in ease?

Is there any tragedy greater than this Muṣibah?

The head of Ḥusain (as) raised aloft upon a lance

It shone like the radiant sun, and the sun itself drew light from its Nūr.

O Ḥusain, our grief upon you knows no bounds!

O Leader of the Shuhadā'!

An instruction was issued that the caravan of captives should be driven along the longest possible route, passing through the remotest villages and towns, so that people across the land would witness the heads of the Shuhadā' and be told of Yazīd's supposed "victory." It was an orchestrated spectacle of terror. In the major towns and cities, Yazīdī soldiers convened large gatherings in the central Masājīd. State-appointed spokesmen denounced and cursed Mawlā Amīr al-Mu'minīn 'Alī (as), Al-Imām al-Ḥasan ('as), and Al-Imām al-Ḥusain (as), branding them as traitors and enemies of Islam. This was part of a vicious propaganda campaign designed to distort the truth. The Emperor of Sham and Iraq, (for over twenty years), had already planted false narratives and spread the poison of Nāṣibiyyah, hatred and enmity toward Ahl al-Bayt (as). Thus, many of the people were convinced that Yazīd was the true representative of Rasūlullāh (S) and Islam, while Moula Abī 'Abdillāh Al-Imām al-Ḥusain (as) and his noble Aṣḥāb (ra) were cast as rebels and enemies.

However, the reality was safeguarded. The guardian of Islam, Mawlā 'Alī Zayn al-Ābidīn (as), remained under the vigilant protection of his aunt, Sayyidah Zaynab (as), the eternal protector of the philosophy of Shahādah. The intensity of their pain was written upon their faces, yet they remained the very embodiment of Ṣabr. And this was a Ṣabr most excruciating. This Mazlūm caravan, children of Muṣṭafā (S) now reduced to prisoners of war, passed through countless towns, cities, and villages on the way to Kūfah. The son of Marjānah, Ibn Ziyād (La'natullāh 'Alayh), had declared that the head of Ḥusain (as) and those of his Ashab would soon arrive, and that the people should prepare for a festival of joy. Along every stop of the caravan of Ahl al-Bayt (as), propaganda raged. Crowds were assembled to mock, abuse, and pelt the prisoners with stones, while the blessed heads of the Shuhadā' hung from lances and horses. Only a rare few among the masses realised that those being humiliated before them were none other than the 'Itrat of Rasūlullāh (S). Some who discovered the truth could only sympathize in silence, fearing the wrath of Yazīd and his oppressive officials.

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

When Raas Al-Imam al-Husayn (as) was brought to Kufa, someone asked the soldiers whose sacred head it was. They replied that it was the head of the "rebellious leader," Husayn ibn 'Ali (as). Those who had awaited the arrival of the captives and the severed heads suddenly saw nearly forty camels, without saddles, upon which the children of Sayyidah Fāṭimah (as) were forced to ride. Sayyidah Umm'e Kulthūm (as) cried out to those assembled who were watching:

"O people of Kufa! Do you not have any shame? Do you find pleasure in gazing upon the daughters of Rasūlullāh (S)?"

A Kufan woman, moved by their heart-rending condition, approached them. Upon asking who they were, she was told:

"We captives are the Itrat (children) of Rasūlullāh (S)."

The people of Kufa began distributing dates, bread, and walnuts to the children. However, Sayyidah Umm'e Kulthūm (as) snatched the food away and declared:

"O Kufans! Ṣadaqah is Harām upon the Ahl al-Bayt (as)."

She removed the food from their hands and mouths and cast it to the ground. The sight made people weep bitterly at the grievous injustice. Then she said:

"Silence, O Kufans! Your men shed our blood while your women weep over us? By Allah! On the Day of Qiyamah, He will be the Judge between you and us."

At this, the wailing grew louder, and the severed heads were brought forward. The caravan was halted at Bāb Khuzaimah, with Raas al-Imam al-Husayn (as) carried in the forefront. It shone like the moon, bearing the greatest resemblance to Rasūlullāh (S). His beard showed traces of dye, and his luminous face, glowing like a disc of the moon, swayed gently in the wind as it was lifted high.

Sahl, the transmitter of this narration, relates:

"The sacred head of Al-Imam al-Husayn (as) was reciting Surah al-Kahf. I addressed him and said: 'What a miraculous head you are, O son of Rasūlullāh (S)!'"

52nd Al Dā'ī al-Mutlaq Sayyiduna Mohammed Burhanuddin (ra) captures this moment in stanza 43 of his Marthīyah:

*Lil'lāhi Raasun Qad 'Alā
Bi-Raasi Rumḥin Qad 'Alā
Sūrata Kahfīn Qad Talā
Wa Kulla Sirrin Qad Jalā
Abkīka Mawlāya al-Ḥusain
Ufdīka Mawlāya al-Ḥusain
Mawlāya Mawlāya al-Ḥusain*

*The head of Husayn is exalted,
It was raised upon the tip of a spear.
It recited Surah al-Kahf,
And unveiled every secret.
My Mawlā Husayn! Forever upon you shall I shed tears.
O my Mawlā Husayn! Forever upon you shall I sacrifice.
O my Mawlā! O my Mawlā Husayn!*

Sayyidah Zaynab (as) lifted her gaze and beheld the radiant face of her brother. In her anguish, she struck her head against the wooden pillar of the Maḥmal (camel-litter), and blood flowed beneath her veil. Looking at the Raas Al-Imam al-Husayn (as), she raised her hand and recited a heart-wrenching Nawḥa:

*O crescent of the fourteenth night! You were flawless in beauty,
But you have now faced eclipse, and set like the waning moon.
O part of my heart! Never did I imagine
That I would live to see such a day.
O brother! Speak to your youngest daughter
Her heart burns and breaks in this calamity.*

*You were ever merciful, showering us with affection.
Now where shall I find your love and care?
O brother! If you could see your son 'Ali in chains,
You would see your orphan in such grief that he cannot even speak.*

The order was then given to parade the captives through the Bāzār and main streets of Kufa, which during the Khilāfah of Amīr al-Mu'minīn 'Ali (as) had been established as the capital. At that time, as today, it was a large city.

According to most reports, Umm'e Ḥabībah, and according to some, Umm'e Ayman had, during the era of Amīr al-Mu'minīn (as), befriended Sayyidah Zaynab (as) and Sayyidah Umm'e Kulthūm (as) and become close to their household. Twenty years later, Umm'e Ḥabībah watched the sorrowful procession from her balcony. She was told that these were "prisoners of war" and that the heads of some "rebels" who had opposed the Islamic Sharī'ah were being brought to Kufa. The elderly Umm'e Ḥabībah, who had been nurtured by Sayyidah Zaynab (as), was among the spectators. She loved and revered the Ahl al-Bayt (as), but she did not realize that the captives before her were those very noble ones. Among them, she noticed a small child, restless, thirsty, and pleading for water under the burning sun. Moved by compassion, Umm'e Ḥabībah brought her water and said:

"I once heard Amīr al-Mu'minīn 'Ali (as) say that Allah accepts the Du'ā' of the Maẓlūm. You appear so distressed, my child. Make Du'ā' for me, that Allah fulfills my three desires:

That my children remain safe and are not orphaned in childhood, like you."

To this, Sayyidah Sakinah (as) replied: "Āmīn."

"That my Mawlā al-Ḥusain (as) reaches Kufa safely."

"That I may meet my lady Zaynab (as) once again."

Sakinah (as) then asked her:

"Lady, if you were to see Zaynab, would you recognize her?"

At these words, Sayyidah Zaynab (as) wept and said:

"O Umm'e Ḥabībah! I am Zaynab. This is Umm'e Kulthūm, and this child is Sakinah, the daughter of al-Ḥusain. Our Mawlā al-Ḥusain and his noble Aṣḥāb were Shaheed in Karbalā'."

She pointed toward the lances carrying the heads of Al Imam al-Ḥusain (as), al-'Abbās (as), 'Ali al-Akbar (as), and others.

Overcome, Umm'e Ḥabībah fell at the feet of Sayyidah Zaynab (as). She cursed those who spread lies, calling the captives "enemies of Islam." Witnessing this moving scene, the Yazidian officers grew fearful that the truth would spread. They whipped Umm'e Ḥabībah and drove the caravan forward with their lances. It was in such moments that Sayyidah Zaynab (as) later delivered her fiery sermon in the court of Yazid (La'natullāh 'Alayh), exposing the corruption and tyranny of the Umayyads. Sayyidah Umm'e Kulthūm (as) and Mawlā 'Ali Zayn al-'Ābidīn (as) too delivered their own historical sermons, immortalized as testimonies of truth against oppression.

12). Ahl al-Bayt (as) in the court of ibn Marjanah (L):

The accursed son of Marjanah (Ubaydullāh ibn Ziyad La'natullāh 'Alayh), ordered that the severed Raas al-Imām al-Ḥusain (as) be brought before him. Khouli (La'natullāh 'Alayh) placed the blessed head in a gold tray and set it before the tyrannical governor of Kufa. Behind him stood the lances bearing the heads of the Shuhadā' of Karbalā', and behind them the noble captives of the Ahl al-Bayt (as). Ibn Ziyād, seated arrogantly in his Qasr, looked at the radiant face of the grandson of Rasūlullāh (S) and, smiling, struck the Imam's teeth with his cane, saying mockingly:

"What beautiful teeth you possess, O Ḥusain!"

Those present witnessed him desecrating the blessed face of Husayn (as). Sa'īd ibn Ma'ādh and 'Umar ibn Sahl were present when the accursed tyrant struck the Imam's teeth, eyes, and noble features. At this, Zayd ibn Arqam, one of the Aṣḥ'āb, unable to remain silent, protested:

"Lift your cane off these sacred teeth! By Allah, I have seen Rasūlullāh (S) kiss the lips of al-Ḥusain."

Ibn Ziyād retorted:

"Old man, you have gone mad! I could order your head struck off."

Zayd stood and left. When he emerged from the "Qasr al-Shayṭān", he heard people whispering:

"By Allah! Zayd ibn Arqam spoke words that invite death."

When asked what he had said, they replied:

"He used a proverb: A slave considers everyone else a slave like himself."

Then Zayd addressed the Kufans:

"O Arabs! From today you have become slaves. You have slain the son of Fāṭimah (as) and made the son of Marjānah your master. He slays the righteous among you and treats you as slaves. Woe to you! You have humiliated yourselves, and humiliation leads only to death."

Turning to Ibn Ziyād, he said:

"I shall remind you of a Hadīth you will find bitter to hear. I myself witnessed Rasūlullāh (S) seat al-Ḥasan (as) upon his right thigh and al-Ḥusain (as) upon his left. He placed his hands on their heads and said:

O Lord! I entrust them, along with the virtuous believers, to Your protection.

O son of Ziyād! What have you done with the Amānah of Rasūlullāh (S)?"

During this time, Sayyidah Zaynab (as) entered the court as a stranger and sat quietly among the other noble women. Ibn Ziyād inquired who she was, but no one answered. He repeated the question, and still there was silence. At the third inquiry, someone informed him that she was Zaynab bint Fāṭimah (as), the granddaughter of Rasūlullāh (S). The accursed tyrant attempted to humiliate her, but the daughter of Asadullāh al-Ghālib 'Ali ibn Abī Ṭālib (as) silenced him with a sermon so powerful that the very pillars of Yazīd's authority trembled. Ibn Ziyād then announced:

"If anyone wishes to take revenge upon Husayn ibn 'Ali (as), he may do so upon his head."

A man stood and said:

"On the 9th of Muḥarram, when Husayn (as) delivered his sermon, I tried to silence him. He struck me lightly with his whip to dismiss me."

Hearing this, Sayyidah Zaynab (as) cried out:

"They slaughtered my brother with daggers, and now they seek to strike his severed head with a whip?"

Mawlā 'Ali Zayn al-'Ābidīn (as) consoled her:

"Do not grieve, Aunt. Just as I quenched their thirst for revenge against my grandfather Amīr al-Mu'minīn (as) in the Bazār of Kufa, I will do the same for my father Husayn (as) in this court."

The Imam ('alayhis-salām) then commanded the man to approach and bare his back. His hands bound with rope, the Imam had his shirt removed. The man gazed upon the back of Zayn al-'Ābidīn (as) and stood silent. Ibn Ziyād demanded:

"Why do you not strike him?"

The man replied:

"Where shall I apply the whip? Not a single inch of his back is free of wounds."

Aahhīn! Summa Aahhīn! Who can count how many lashes the zālimīn struck upon the blessed back of Mawlā from Karbalā' to Kufa?

Āhhīn wa-lahfata yā Ḥusainā! Āhhīn wa-kurbata yā Ḥusainā!

Hishām ibn Muḥammad al-Kalbī narrates: when Raas al-Imām al-Ḥusain (as) was brought before Ibn Ziyād, his astrologer whispered:

"Rise and place your feet upon the mouth of your enemy."

As Ibn Ziyād approached to examine the Imam's face and hair, his hand trembled. He placed the head upon his thigh. Suddenly, a drop of blood fell upon it, burning into his flesh and creating a wound that festered with stench. No physician could cure it. From then on, Ibn Ziyād bound his thigh with thick cloths soaked in musk to conceal the foul odor. When Ibn Ziyād ordered the execution of Mawlā 'Ali ibn al-Ḥusain Zayn al-'Ābidīn (as) in his court, Sayyidah Zaynab (as) cried out:

"You have slain all of us; if you intend to kill him, then kill me alongside him."

But the Imam (as) said:

"Dear Aunt, be patient. Allow me to speak."

Turning to the tyrant, he declared:

"Do you think to frighten me with Qatal? Do you not know that Shahādah is our heritage, and in it lies our honor?"

The Ahl al-Bayt (as) were paraded through the streets of Kufa, where men and women wept bitterly. Ibn Ziyād imprisoned them near the Jāme' Masjid of Kufa, chaining Al Imām Zayn al-'Ābidīn (as) and confining the noble Sayyidāt. Sayyidah Zaynab (as) declared:

"The women of Arabia have no right to visit us. Only those maids and bondwomen who have tasted captivity, as we have, may visit us."

Ibn Ziyād then commanded that the captives, along with Raas Al-Imām al-Ḥusain (as), be sent to Yazīd ibn Mu'āwiyah (La'natullāh 'alayh) in Sham. He dispatched letters to Yazīd and to 'Amr ibn Sa'd ibn 'Āṣ, governor of Madinah, boasting of the Shahādah of Abī 'Abdillāh al-Ḥusain (as) and the condition of his family. He appointed Makhfar ibn Sa'labah and Shimr ibn Dhī al-Jawshan (La'natullāh 'Alayhimā) to lead the caravan.

After the Shahādah of al-Ḥusain (‘alayhis-salām), the noble Sayyidāt wore mourning garments and neither complained of heat nor cold. They wept until their tears dried. They noticed a maid of one of the wives of Imām al-Ḥusain (‘alayhis-salām) still weeping. They asked her:

“What do you do that your tears never cease?”

She replied:

“When I grow weary, I take Sawīq, a paste of wheat or barley with sugar and dates.”

She then ordered food and Sawīq to be prepared, consumed it, and gave it to the others, saying:

“Let us take this so that our tears for Ḥusain (as) may continue to flow.”

Al Imām Ja‘far al-Šādiq (as) said:

“None of the women of Bani Hāshim applied Kohl to their eyes or dyed their hair, nor did smoke rise from their houses (for cooking), for five years, until Ibn Ziyād was killed.”

This Maqṭal concludes with stanza 49 of the Marthīyah of Dr. Sayyiduna Mohammed Burhānuddīn (ra):

Innī bi-bābaka wāqifu
‘Umri li-ghammika wāqifu
Wa bi-l-yaqīn ‘ārifu
Min kawtharin lā gharifu
Abkīka Mawlāya al-Ḥusain
Ufdīka Mawlāya al-Ḥusain
Mawlāya Mawlāya al-Ḥusain

I am standing at your door, O Husayn.

I have devoted my life to mourning you.

With certainty I know,

From Kawthar my cup shall be filled.

My Mawlā al-Ḥusain, eternally upon you will I shed tears.

O my Mawlā al-Ḥusain, eternally upon you will I sacrifice.

O my Mawlā! O my Mawlā al-Ḥusain!

Humble Request:

Dear Mumineen!

When you read this heartbreaking account of Ahl al-Bait (as) and your eyes tear up, take the Wasilah of Moula al-Husayn ibn Ali (as) and make Dua for whatever you wish for. However, kindly do not forget this Haqeer in your Dua and ask Allah that the Naimat of Aza and Buka of Husayn ibn Ali (as) be continued forever in my generation, which is the foundation of each Sadaat, Barak’at, Hasan’at and finally Naj’at. A’ameen.

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