

## **Entry of the Household (Ahlul Bayt) into Syria and the blessed head in Damascus**

Shaikh Kaf'ami, Shaikh Bahai and Muhaddis Kashani narrate, that on the first day of the month of Safar, the head of Imam Husayn (a.s.) was brought into Damascus. The day was considered a day of rejoicing for the Bani Umayyah, and is a day for mourning (for the believers). It was considered a day of mourning by the Iraqis, while the Bani Umayyah in Syria celebrated during it.

It is related in Asarul Baqiyah of Abu Rayhan (al Biruni), that on the first day of the month of Safar, the head of Imam Husayn (a.s.) was brought to Damascus. Yazid placed it in front of him and poked at his teeth with the staff of his hand while saying, "I wish those of my clan who were killed at Badr, and those who had seen the Khazraj clan wailing (in the battle of Uhad) on account of lancet wounds, were here. They would have hailed me with loud cries and said, 'O Yazid! May your hands never stupefy', for we have killed the chiefs of his (the Prophet's) clan. I did so as revenge for Badr, that has now been completed. The Bani Hashim only played a game with sovereignty. There has come no Message (Risalah, from Allah), nor was anything revealed (as Wahy). I would not belong to the Khandaq family, if I had not taken vengeance upon the descendants of Ahmad for their deeds'.

**It is related in Manaqib from Abi Makhnaf, that when the head of Imam Husayn (a.s.) was brought to Yazid, a pleasant aroma emanated from it that absorbed all other fragrances.**

Sayyid Ibn Tawoos relates, that when the head of Imam Husayn (a.s.) as well as the captives neared Damascus, Sayyidah Umme Kulsum (a.s.) told Shimr, **"I desire something from you". Shimr(LA) asked her as to what it was, and she replied, "Enter us into the town from a door which is less crowded, while also command the bearers of the heads to move away from amidst the Camels, so that a few men may have a glimpse of us in this state"**. The wicked man, in reply to her answer, commanded that the heads be kept amidst the Camels, and then he took them from the midst the people who had gathered for a spectacle. Then he took them in this state until they reached a gate of the Grand Mosque of Damascus where the prisoners were stationed.

It is related, that when one of the virtuous Tabe'een saw Imam Husayn (a.s.)'s head upon the lance, he secretly disappeared from the midst his companions for a month. When he was questioned regarding the reason for it, he replied, "Do you not see what agony has befallen us?". Then he recited the following elegy, "They have brought your head O grandson of Muhammad (S), which is drenched in blood, it is as if they have purposefully killed the Prophet in your stead during the light of the day, they killed you thirsty and did not honor the interpretation and revelation (of the Holy Qur'an) regarding you, they pronounce the Takbeer (Allaho Akbar) after having killed you, when in fact they have killed the Takbeer and Tahleel (La Ilaha Illallah).

It is related in Bihar, as also Manaqib, through chain of transmitters from Zayd, who relates from his fore-fathers, that Sahl bin Sa'ad said: I intended going to my house, when I entered the central territory of Syria, I reached a town in which streams were flowing and there were green trees. I saw that the town had been decorated and there was merry and rejoicing all around. While the women were beating the tambourine and drum and were busy in amusement. I said to myself that I was well aware of the celebrations of the Syrians, while that day was not a day for celebration. I saw a group of people speaking to one another. I went up to them and said, "You are celebrating in Syria of which I am unaware". They said, "As if you are from the desert?" I replied, "I am Sahl bin Sa'ad, one of the companions of Muhammad (S)". They replied, "O Sahl! It is strange that the heavens do not rain blood nor does the earth swallow its inhabitants". I asked as to why they said this and they replied, "How strange! The head of Husayn has been brought from Iraq as a present, while these people rejoice". I said, "How strange! The head of Husayn is being brought in and they rejoice?" I asked, "From which gate are they being entered in?" They pointed towards a door named Baab as Sa'at.

Suddenly I saw standards one after the other, and one horseman held a long pointless lance on which was mounted a head that resembled most to the Prophet of Allah (S) with regards to his cheeks than anyone else. Following the head were the women mounted upon saddle less camels. I went towards them and asked one of them, **'Whose daughter are you?' She replied, 'I am Sakinah, the daughter of Husayn'. I asked, 'Do you have any desire ? I am Sahl bin Sa'ad, one of the companions of your Grandfather, the Prophet of Allah (S)'. She replied, 'Tell the bearer of this head to take it further away from our midst, so that the people may be busy in looking at it while the family of the Prophet of Allah (S) may be relieved from their sight'.**

I went to the bearer of the head and said, 'Do you desire obtaining four hundred Ashrafi and in lieu of this fulfill my desire?' He asked as to what was it, and I replied, 'Take this head further away from the midst of these women. He agreed and took the Ashrafi. They then put the head in a trunk and took it to the presence of Yazid while I too accompanied them.

Yazid was seated upon a throne wearing a crown studded with pearls and rubies, while a group of the Qurayshite notables were seated near him. The bearer of the head entered therein and said, Fill my stirrup with gold and silver, for I have killed the Master of the guarded ones, I have killed the best one with regards to father and mother, whose ancestry is the best one when the ancestry is discussed.

Hearing this Yazid said, If you knew that he was the best among men, why did you kill him? He replied, 'In greed for a gift from you'. Yazid ordered him to be beheaded and it was complied. Then he placed the head of Imam Husayn (a.s) in front of him and said, 'How do you see this, O Husayn?'

The author of Kamile Bahai relates the narration of Sahl bin Sa'ad briefly and says that he said, that I saw the heads mounted upon the lances while the head of Abbas bin Ali (a.s.) was in the forefront. The head of Imam Husayn (a.s.) followed them while the women of the Prophet's family were behind the head. The head displayed magnificent awe while light emanated from it. A round beard, which had a few white hair in it and was dyed with Wasmah, seemed very much attractive. His eyes were large and dark, and eyebrows were joined together. His forehead was wide, nose long, while his lips were smiling raised towards the heavens, and his eyes were gazed towards the horizon. The wind was whirling his beard towards the right and left and it was as if he was the Commander of the faithful (Ali).

It is stated in the same book, that the Prophet's family was halted behind the door of Syria for three days, while the town was being decorated in a manner as was never seen before. Five hundred thousand Syrian men and women, accompanied by tambourines, cymbals and drums wore new dresses and prepared themselves and went towards them. It was Thursday, the sixteenth day of Rabi'ul Ula, while inside the town (the crowd of people) were similar to the day of resurrection and the people therein were rejoicing. When the day advanced further, the heads were entered into the city.

At the end of the day, with great difficulty, could they reach the gate of the palace of Yazid bin Mu'awiyah due to the large crowd of men. A throne, studded with jewels, was laid for Yazid and his house was decorated, while golden and silver chairs were kept surrounding his throne. The courtiers of Yazid ordered the bearers of the heads to enter therein and they complied. They said, "By the honor of the commander! We killed the Progeny of Abu Turab (Imam Ali) and severed their origins". Then they narrated the entire episode and laid the heads in front of him. The Ahlul Bayt (a.s.) were imprisoned for a prolonged time, for sixty-six days, and during this period, there was none who could salute them. On that day an old Syrian man went to Imam Ali bin Husayn (a.s.) and said, "Praise be to Allah that he has killed and destroyed you, and put off the fire of revolt".

Shaikh Mufeed says, that when they reached the gate of the palace of Yazid, Makhfar bin Sa'labah called out, "I am Makhfar bin Sa'labah! I have brought these vile profligates (Allah's refuge) to Yazid". Hearing this Imam Ali bin Husayn (a.s.) said,

**The son of Makhfar's mother is the worst and the most degraded.**

While some say that Yazid himself replied to him thus.

Shaikh Saduq in his Amali relates a report from a chamberlain of (Ubaydullah) Ibn Ziyad, which we have already quoted in the section of the episode in the palace of Ibn Ziyad. It is said, that then he dispatched his messengers to all the districts with the news of the death of Imam Husayn (a.s.). Then he ordered to dispatch the captives and heads to Syria.

A group of men accompanying them told me, that we heard the sound of lamenting and mourning of the Genies for Imam Husayn (a.s.) from the night until the morning. When we reached Damascus, we entered the women and the captives into the town during the light of the day. The oppressive Syrians said, "We have never ever seen such beautiful captives. Who are you?" Sayyidah Sakinah (a.s.), the daughter of Imam Husayn (a.s.), replied, "**We are the captives of the family of Muhammad (S)**". They were detained at the stairway of the mosque along with Imam Ali bin Husayn (Zainul Abedeen) (a.s.), who was in his youth. An old man from among the Syrians approached them and said, "Praise be to Allah that He has killed and destroyed you and put off the fire of revolt". Then he said whatever he desired, and when he became silent, Imam Zainul Abedeen (a.s.) told him, '**Have you read the Qur'an of Allah?**

And he replied in the affirmative.

He said, **Have you read this verse: 'Say (O Our Messenger): I demand not of you any recompense for (the toils of the Prophethood) save the love of (my) relatives.'**? (Surah as-Shura, 42:23).

He said, Yes, I have.

Imam (a.s.) said, '**We are from that very family. Then have you not read this verse: 'And give to the near of kin his due.'**' (Surah al-Israa', 17:26).

He replied that he had read it, and Imam Sajjad (a.s.) said, **We are one of those.**

Then he retorted, '**Haven't you read this verse: 'Verily Allah intends but to keep off from you (every kind of) uncleanness O you the People of the House, and purify you (with) a thorough purification'**? (Surah al-Ahzaab, 33:33)

He said, Why not, and Imam said, '**We are the ones referred to herein**'.

Hearing this, the Syrian man lifted up his hands towards the heavens and said, 'O Lord! I disassociate myself in Your presence from the enemies and the murderers of the progeny of Muhammad (S). I frequently read the Qur'an but never ever pondered upon this until today'.

Shaikh Al-Tusi relates from Imam Ja'far as Sadiq (a.s.), that when Imam Ali bin Husayn Zainul Abedeen (a.s.) returned back after the martyrdom of his father (a.s.), Ibraheem bin Talha bin Abdullah (or Ubaydullah) came to receive him and said, 'O Ali bin Husayn! Who was victorious?' Imam, who was in the midst of the litters (of Camels), and had covered his head, said, '**O you who desires to know who was victorious, recite the Azaan and Iqamah at the time of the Prayers**'.[\[72\]](#)

It is related in Akhbarud Dawl of Daynoori, that (Ubaydullah) Ibn Ziyad prepared Imam Zainul Abedeen (a.s.) and the ladies and dispatched them to Yazid along with Zahr bin Qays, Makhfar bin Sa'labah and Shimr bin Ziljawshan. They proceeded until they reached Syria, and entered Damascus along with the head of Imam Husayn (a.s.) and presented it to Yazid. Then Shimr started his speech and said, 'O Commander of the faithful (Allah's refuge)! This man, along with eighteen men of his family and sixty from among his adherents, revolted against us. Thus we faced them and offered them to submit to the order of commander Ubaydullah bin Ziyad, or else fight us, and they preferred battle upon submission. We pounced upon them as soon as the sun arose' (until the end)' But the renowned

historians relate, that these words were uttered by Zahr bin Qays, while we have already quoted it in the Section 11 of this book under the heading “Dispatching the blessed head from Kufa to Syria”.

Then the captives were brought to Yazid, and the women from his family, his daughters and relatives lamented and wept. The head of Imam Husayn (a.s.) was placed near Yazid, Sayyidah Sakinah (a.s.) said, **“I have not seen a more harsh man than Yazid. Nor is any infidel and polytheist worst and more tyrant than him”**. He looked at the head and said, “I wish those of my elders killed at Badr see, the bemoaning of the Khazraj upon the deed of the sword”. Then he ordered that the head of Imam Husayn (a.s.) be hung upon the gate of the Mosque of Damascus.

Sibt Ibn Jawzee in his Tazkirah says, that the reports are quite renowned that when the head of Imam Husayn (a.s.) was brought to Yazid, he called for all the inhabitants of Syria. He hit the head with his bamboo stick and recited the above couplets of Ibn Zab'ari. He also says, that Zuhri said, that when the head of Imam Husayn (a.s.) was brought, Yazid was standing at Jeeroon to have a glimpse of the spectacle and was muttering the following couplets to himself: “When the litters became apparent and the sun casts its shadow upon the mound of Jeeroon, then the crow announced death, and I said whether you announce or no, I have taken the due from my debtor”.

Ibn Abud Dunya relates, that when he (Yazid) dug his stick into the rear teeth of Imam Husayn (a.s.), he recited the couplets of Haseen bin Hamam Murri: “We forbore, while forbearance is our hobby, we split open the heads of our friends with our swords, that severe the head and wrists, for they were more disobedient and more oppressive”. Mujahid says, that by Allah! There was none who did not abuse or rebuke Yazid or distance them selves from him. Ibn Abud Dunya says, that Abu Barzah Aslami was seated with Yazid, and he said, “O Yazid! Lift your stick off this head. By Allah! In the days of the Prophet of Allah (S), I saw him kissing his (Imam Husayn's) rear teeth.”

(Sibt) Ibn Jawzee in his Radd bar Muta'assib Aneed says, that one is not amazed by the deeds of Umar bin Sa'ad and Ubaydullah bin Ziyad, but one wonders at the wretchedness of Yazid that he hit with his stick the lips and teeth of Imam Husayn (a.s.), and also his pillage of Madinah, then is it permissible to treat rebels in this manner? Is it not related in the Islamic laws that the rebels in Islam should be buried? Then his (Yazid's) utterance that, “I have the right to imprison them”, is not agreeable to the ones convinced of cursing him. I wish that when the head of Imam Husayn (a.s.) was brought to him he had honored it and recited the Prayers upon it. And he had not kept it in a tray nor had he struck at it with his stick, when he had achieved what he had desired through his death. But the rancor of the days of ignorance was ignited within himself and the proof is the couplets (as stated above) that he recited.[\[73\]](#)

Ibn Abd Rabbah Andalusi in his Iqdul Fareed, relates from Rayashi who relates through his chain of narrators from (Imam) Muhammad bin Ali bin Husayn (al Baqir) (a.s.), that he said, that after the martyrdom of Imam Husayn (a.s.), we were total twelve children who were brought to Yazid, while the eldest among us was (Imam) Ali bin Husayn (Zainul Abedeen) (a.s.). All of us were bound in collars and chains from head to feet. He (Yazid) told us, “The slaves of Iraq besieged you while I was unaware of the revolt of Abu Abdullah (Imam Husayn) and his martyrdom”.

Shaikh Ibn Nima says, that (Imam) Ali bin Husayn (a.s.) said, that we were twelve children who were taken to the presence of Yazid bound in collars and chains. When we stood facing him, I said,

**I say to you in the name of Allah, O Yazid! In your opinion if the Prophet of Allah (S) would have seen us in this state, what would have been the state of his mind?”**

Hearing this he turned towards the Syrians and said, “What do you opine regarding them?” One of the accursed uttered such harsh words, that I do not wish to repeat. Then No'man bin Basheer said, “Treat them as the Prophet would have treated them if he saw them in this distressed state”.

Fatemah bint Husayn (a.s.) said, **O Yazid! These are the daughters of the Prophet who have been captivated.** Hearing this, the men started weeping, while the family of Yazid lamented. Imam Ali Zainul Abedeen (a.s.) says, that I was bound in chains and said, **Do you permit me to say something?**

Yazid replied, You may do so, but do not speak rudely. I said, **I am in a state in which I would not speak rudely, while the essence of my speech is that in your opinion what would the Prophet of Allah (S) feel and what would he do if he would see me bound in chains?"**

Hearing this he turned towards those close to him and said, Release him.

It is quoted in Isbatul Wasiyyah of Mas'oodi, that when Imam Husayn (a.s.) was martyred, Imam Zainul Abedeen (a.s.) was brought to the presence of Yazid along with the family, while his son Abu Ja'far (Imam Muhammad Baqir), who was two years and some months old, was also along with him. When Yazid looked at him, he said, "O Ali! What did you behold?" Imam (a.s.) replied,

**"That what had been decreed by Allah, the Mighty, the Sublime, before the creation of the heavens and the earth".**

Then Yazid asked for the opinion of those who were present with him, while all of them consented upon his murder and uttered such futile words that I do not wish to quote. Then Imam Muhammad al Baqir (a.s.) started his speech. He praised and glorified Allah and said,

**"They have opined to you as opposed to the opinion of the courtiers of Pharaoh. When he (Pharaoh) asked their opinions regarding Prophet Moosa (a.s.) and Prophet Haroon (a.s.), they said: Give respite to him and his brother. While these people opine that you should kill us, whilst there is a reason for this".**

Yazid asked, What reason?

Imam (a.s.) replied, **They were sons of sober women while these men are the sons of unchaste women. For none other than the illegitimate sons would kill the Prophets and their progeny.**

Hearing this Yazid bowed down his head (in shame).

It is quoted in Tazkirah of Sibt Ibn Jawzee, that Imam Zainul Abedeen (a.s.) and the women of the family were bound in ropes, while he was calling out, **"O Yazid! In your opinion, if the Prophet would have seen us in this captivated state and mounted upon the bare Camels without litters, what would have been the state of his mind?"** There was none who did not weep.

Shaikh Mufeed and Ibn Shahr Ashob say, that when the heads of the Martyrs, along with that of Imam Husayn (a.s.), was placed before Yazid, he hit the teeth with his stick and said, "This day is in lieu (revenge) of the day of Badr. We split open the skulls of the honorable men, for they had turned obstinate and oppressive". Yahya bin Hakam, the brother of Marwan, who was seated near Yazid said, "The one killed at Taff (Karbala) is more near (in relation) than the son of Ziyad, the debased, of unknown descent; the progeny of Umayyah is scattered like the particles of sand, while the progeny of the daughter of Prophet is scarce". Yazid struck at the chest of Yahya bin Hakam and said, "Keep quite! May your mother not remain".

Abul Faraj Isfahani relates from Kalbi, that Abdul Rahman, the son of Hakam bin Aas, was seated with Yazid, when Ubaydullah dispatched the head of Imam Husayn (a.s.) to him. When the tray, containing the head of Imam, was placed in front of Yazid, Abdul Rahman wept and said, "Send message to the commander, that do not be of those who pull the (string of the) bow without an arrow in it, the one killed at Karbala ..." (until the end).

It is related, that when Hasan bin Hasan saw that Yazid was hitting at the place where the Prophet had kissed (the lips of Imam Husayn), he said, “O disgrace! The progeny of Umayyah is scattered like the particles of sand, while the progeny of the daughter of Prophet is scarce”.

Our Master Shaikh Saduq, relates from Fazl bin Shazan, who says, that I heard Imam Ali ar Reza (a.s.) say that,

**“When the head of Imam Husayn (a.s.) was brought to Syria, Yazid ordered it to be kept upon the ground and an eating carpet was spread in front of it. He then ate facing it with his associates and drank wine. When they had finished, he ordered the tray to be kept below his throne. And he spread the sheet of backgammon upon the throne and started playing. He started mocking, while uttering the names of Imam Husayn (a.s.), his father (a.s.) and grandfather (S), and when he would win, he would drink wine. Three times he drank wine and then threw some of it near the tray (May Allah's curse be upon him). Then whoever is one of our Shi'ah, should refrain from drinking wine and playing backgammon. Then whoever, when his sight falls upon wine and backgammon, remembers Imam Husayn (a.s.) and curses Yazid and his progeny, Allah will forgive their sins even if they be equal to the stars”.**

It is also related from Imam Ali ar Reza (a.s.), that the first one to consume wine in Islam in Syria (openly) was Yazid, the accursed. When the eating-carpet was spread facing the head of Imam Husayn (a.s.), it was brought for him. He drank from it and gave some to his associates and said, “Drink it, for it is an auspicious drink. While one of its auspiciousness is that at the start of consuming it, the head of our enemy Husayn is in front of us, while our eating-carpet is spread facing his head. And we eat with a cheerful mind and heart at peace”. Then whoever is amongst our Shi'ah should refrain from consuming wine, for it is a drink of our enemies.

It is quoted in Kamile Bahai from Kitabe Hawiyah that Yazid drank wine and sprinkled some of it upon the blessed head (Allah's refuge). His wife lifted it up and washed it with water, while perfuming it with rose. Then at night she saw the 'Mistress of the Women' Sayyidah Fatemah Zahra (a.s.) in a dream and apologized to her.

Shaikh Mufeed says, that Yazid then turned towards Imam Zainul Abedeen (a.s.) and said, “Your father severed relations with me and did not recognize my right, and he disputed with me regarding the kingdom. Then you saw what Allah did to him”.

Imam replied, **Befalls not any disaster in the earth or in your own selves, save it is in a Book, ere We cause to be, verily that is easy for Allah (Surah al-Hadeed, 57:22).**

Yazid turned towards his son Khalid and said, Answer him, but Khalid did not know what to say. Yazid himself said, **Say: And whatever befalls you of a misfortune, it is what your (own) hands have wrought.(Surah ash-Shura, 42:30).**

Then he called for the women and children, who were made to sit down facing him. He looked at their miserable state and said, “May Allah detest the son of Marjanah! If he held relations with you, or had pitied you, he would not have dealt with you in this manner and would not have dispatched you in this wretched state”.

Ali bin Ibraheem Qummi relates from Imam Ja'far as Sadiq (a.s.), that when the head of Imam Husayn (a.s.) and the daughters of the Commander of the faithful Imam Ali (a.s.) were brought to Yazid, Imam Zainul Abedeen (a.s.) was bound in a collar. Yazid said, “O Ali bin Husayn! Praise be to Allah that he has killed your father”.

Imam (a.s.) replied, **May Allah's curse be upon them who killed my father.**

Yazid was infuriated and ordered him to be beheaded. Imam Sajjad (a.s.) said, **If you kill me, then who is there to reach the daughters of the Prophet of Allah (S) to their destination, and there exists no other intimate man for them except myself.**

Yazid said, You may take them to their destination, saying this he immediately called for a file. He cut off the collar with the file with his own hands and said, Do you perceive what I intend?

Imam (a.s.) replied, **You intend that none other than yourself would oblige me.**

Yazid replied, By Allah! I intended the same. Then he said, O Ali bin Husayn! **And whatever befalls you of a misfortune; it is what your (own) hands have wrought. (Surah ash-Shura, 42:30).**

Imam (a.s.) replied, **Nay! This verse was not revealed regarding us. Verily this verse was revealed regarding us that, 'Befalls not any disaster in the earth or in your own selves, save it is in a Book, ere We cause to be verily that is easy for Allah. Lest distress you yourselves for what escapes you, and be over joyous for what He has granted you and Allah loves not an arrogant boaster.'** (Surah al-Hadeed, 57:22-23). **We are of those who do not regret upon that which has gone forth from our hands, nor are we of those who rejoice upon that which comes to us”.**

It is stated in Iqdul Fareed, that Imam Husayn (a.s.) was enraged by the sovereignty of Yazid bin Mu'awiyah and went towards Kufa. Yazid wrote to Ubaydullah bin Ziyad, who was the governor of Iraq, “News has reached me that Husayn is en route to Kufa, while your age and your city has been entangled in him than any other age or city, and also among the governors you have been entangled in him. Therefore you may choose a life of liberty (by killing him) or turn a slave due to him (by not killing him)”. Ubaydullah killed him and dispatched his head, along with his family, to Yazid. When the head was placed before Yazid, he cited a proverb by quoting a couplet of Haseen bin Jamajim Maznee: We split open the skulls of honorable men, for they had turned obstinate and oppressive”.

Imam Ali bin Husayn (a.s.), who was among the captives, told him, **The book of Allah, the Almighty, is more exalted than the couplet. Allah says: 'Befalls not any disaster in the earth or in your own selves, save it is in a Book, ere We cause it to be verily that is easy for Allah. Lest distress you yourselves for what escapes you, and be over joyous for what He has granted you, and Allah loves not an arrogant boaster.'** (Surah al-Hadeed, 57:22-23)

Yazid was enraged and started playing with his beard, then said, Another verse of the Qur'an refers to you and your father: **And whatever befalls you of a misfortune, it is what your (own) hands have wrought. (Surah ash-Shura, 42:30).**

O Syrians! What do you opine regarding them?” One of the accursed men uttered such words that we decline to quote. No'man bin Basheer Ansari said, “If the Prophet of Allah (S) would have seen him in this state what would he have done, then treat them similarly”. Yazid replied, “You speak the truth, release them and bring veils for them”. He then ordered food to be prepared for them and bestowed clothes to them. He gave them abundant gifts and said, “If the son of Marjanah shared any relation with them, he would not have killed them”. Then he dispatched them to Madinah.

It is stated in Manaqib and other historical books, that then Yazid turned towards Sayyidah Zainab (a.s.), so that she may speak, but she signaled towards Imam Ali bin Husayn (a.s.), saying, **He is our master and the orator of our community.**

Imam Sajjad (a.s.) said, **Do not place avarice and greed in your heart for us, that you may reward us and we may honor you, and that you may oppress us while we may ward away oppression from you. Allah is witness that we do not like you, nor do we despise that you do not like us.**

Yazid said, O son! You speak the truth. Rather your father, and grandfather, had desired to acquire sovereignty. Praise be to Allah that He killed them and shed their blood”.

Imam (a.s.) replied, **Prophethood and Imamate has always been decreed for my fathers and ancestors long before you were even born.**

With reference to this, Sayyidah Sakinah (a.s.) said, **“I have not seen a more harsh man than Yazid. Nor have I seen an infidel and polytheist worst and more tyrant than him”.**

It is related in Manaqib from Yahya bin Hasan, that Yazid told Imam Zainul Abedeen (a.s.), “I wonder at your father who named all his sons Ali”.

Imam (a.s.) replied, **My father loved his father very much and hence named his sons Ali.**

Sayyid Ibn Tawoos says, that the head of Imam Husayn (a.s.) was placed facing Yazid, while the women were seated behind his throne, so that they may not look at it. Imam Zainul Abedeen (a.s.) looked at the head and then never ever ate the flesh of the head after that. When the sight of Sayyidah Zainab (a.s.) fell upon it, she tore her collar and called out in a grievous voice, **“O Husayn! O beloved of the Prophet of Allah! O son of Makkah and Mina! O son of Fatemah az Zahra, Mistress of the womenfolk! O son of the daughter of Mustafa (S)”!**

The narrator says, that whoever was in the presence of Yazid started weeping, while Yazid himself remained silent. One of the women of Bani Hashim, who was in the house of Yazid, started lamenting for Imam Husayn (a.s.), and called out, **“O beloved! O Master of the Prophet's family! O son of Muhammad (S)! O refuge of the widows and orphans! O the one killed by the illegitimate ones”!** The narrator says that whoever heard her started weeping.

“The act which makes the heart shift from its firm place, and burns the heart with the fire of anger and rage, is the standing of the `Daughters of Revelation' in front of their freed one, in a manner that even their enemies weep for them”.

Then Yazid called for a bamboo stick and hit at the teeth of Imam Husayn (a.s.). Seeing this, Abu Barzah Aslami said, “Woe be to you O Yazid! You hit the teeth of Husayn (a.s.) with your stick? I bear witness that I have seen the Prophet (S) kiss his teeth as well as that of his brother Hasan (a.s.)”. Then he continued, “Both of you are the Masters of the youth of Paradise. May Allah kill your murderers and descend His wrath upon them. And may Allah prepare hell for them, and what an evil end shall it be”. The narrator says, that hearing this Yazid was enraged, and said, “Get him out of here”. He was dragged and thrown outside.

Then Yazid recited the couplets of Ibn Zab'ari: “I wish those of my clan, who were killed at Badr, and those who had seen the Khazraj clan wailing (in the battle of Uhad) on account of lancet wounds, were here. They would have hailed me with loud cries and said, 'O Yazid! May your hands never stupefy', for we have killed the chiefs of his (the Prophet's) clan. I did so as revenge for Badr, which has now been completed. The Bani Hashim only played a game with sovereignty. There has come no Message (Risalah, from Allah), nor was anything revealed (as Wahy). I would not belong to the Khandaq family, if I had not taken vengeance upon the descendants of Ahmad for their deeds”.

## **[Bibi Zaynab \(a.s.\)'s sermon in the presence of Yazid \(LA\), the accursed, on the first of the month of Safar](#)**

The narrator says that Sayyidah Zainab (a.s.), the daughter of Imam Ali bin Abi Talib (a.s.), arose and said,

**“All praise be to the Lord of the worlds! And blessings of Allah upon His Messenger and his entire progeny! How true has Allah, the Glorious, said: 'Then evil was the end of those who wrought evil, for they belied the Signs of Allah, and at them they used to mock.' (Surah ar-Room, 30:10).**

**O Yazid! Now when you have locked the paths of the earth and the horizon of the heavens upon us, and driven us similar to the captives, do you presume that we are degraded in the eyes of Allah while you are endeared? While you have acquired an eminent and lofty status near Allah due to this? So you look down upon us and become arrogant, elated, and you rejoice that the world has turned towards you? You assume that your task is organized, while your sovereignty and kingdom pleases you? Gradually you seem to have forgotten the words of Allah, the Mighty, the Sublime, 'Let not those who disbelieve think that Our giving them respite is good for their selves; We only give respite to them that they may increase in sins, and for them is a disgraceful chastisement.' (Surah aal-'Imraan, 3:178).**

**Is this the custom of justice that you sit your women-folk and maids behind the veils, while you captivate and parade the daughters of the Prophet of Allah (S)? You snatch the veils off them and leave them open, while their enemies parade them from one town to another, and the inhabitants of every stream and town have a glimpse of them? And all intimate and non-intimate look at them, as also the mean and noblemen, when they do not have along with them their men or support? What vigilance can one expect from them who have eaten the liver of the virtuous ones, and whose flesh has emerged (by consuming) from the blood of martyrs? How could he lessen his envy towards us, who looks at us, the Ahlul Bayt (a.s.), with the sight of arrogance, enmity and resent? And he boldly declares that 'they would have hailed me with cries and said: O Yazid may your hands never stupefy'!**

**Then you turn towards the teeth of Abu Abdullah (a.s.), the Master of the youth of Paradise, and strike it with the stick of your hand? Then why would you not say so? You have sent the wound to its bottom, and you have uprooted the origins by shedding the blood of the Progeny of Muhammad (S) and the stars of earth from the descendants of Abdul Muttalib. Then you call out to your forefathers and in your assumption you summon them? Very soon you too shall face their conclusion, and then you will desire you were paralyzed and were dumb so as not to have uttered these words, nor would you have possessed this character.**

**O Lord! Take away our rights from them and seek revenge from our oppressors, and send forth Your wrath upon those who have shed our blood and killed our aides. By Allah! You have torn your own skin and have ripped your own flesh, and you shall go to His presence with the heavy burden of having shed the blood of the progeny of the Prophet (S) and violating the sanctity of his family and adherents, at a place where Allah will have united their dispersed ones and increased the quantity of their scattered ones, and present to them their rights. 'And reckon not those who are slain in the way of Allah, to be dead! Alive they are with their Lord being sustained.' (Surah aal-'Imraan, 3:169).**

**Allah is sufficient as a judge upon you and the Prophet will be your enemy supported by Jibra'eel. Very soon will your father, who set forth the kingdom for you and sat you upon the neck of the Muslims, realize what an evil place awaits the oppressors.**

**What an evil place you have acquired and what a feeble army you possess. Nonetheless, the unpleasant circumstances have made me speak to you; while I consider your status to be quite low and your reproach to be large, as also I consider scoffing you abundantly. But the eyes are manifest and hearts volley. Beware! It is astonishing that the army of the noblemen of Allah be killed at the hands of the army of the freed-ones, the Satans. These are the very hands that have clenched our blood, and these are the very jaws that have devoured our flesh. While these are the chaste and radiant corpses who are guarded, time and again, by the wolves, and hyenas strew sand upon them. And now when you consider us to be booty, 'this is for what sent before your**

**hands (what you did in your life), and that (verily) Allah is not unjust to his servants' (Surah al-Hajj, 22:10).**

**I complain to Allah and rely on Him Alone. Then you may lay whatever traps you have, and take thou whatever steps you desire, and endeavor as much as you want. By Allah! You shall never be able to wipe out our remembrance nor oust our inspiration from the midst, nor will you be able to wipe off the disgrace of this episode. Your opinion is erroneous, and your days less, while your group is scattered on the day when the caller will announce: 'Beware! (Now) Verily the curse of Allah is on the unjust.' (Surah Hud, 11:18).**

**Praise be to the Lord of the worlds, Who ended felicity upon our beginning with forgiveness, and Who destined martyrdom for our conclusion with blessings. I desire from Allah to complete His reward upon them, and increase it further, and to turn with fairness their succession upon us, for He is Merciful and a Friend. 'Allah is (quite) sufficient for us and the most Excellent Protector is (He)' (Surah aal-'Imraan, 3:173)."**

Yazid, in reply to this lengthy and significant speech of Sayyidah Zainab (a.s.), said, "Lamentation of the aggrieved women is admirable, but death is easy upon the lamenting women".

In the letter of Ibn Abbas addressed to Yazid, it is written that the worst reproach for him was that,

**"You captivated the women-folk and children of the Prophet of Allah (S) from Iraq to Syria and plundered them and displayed your power upon us for the people to behold? You subdued us and dominated the Progeny of the Prophet of Allah (S). Then in your opinion you revenged the blood of the infidels and wicked ones of Badr from your family. Then you revealed your hidden revenge, and you manifested your envy similar to the fire concealed in a flint-stone. You, as well as your father, took the excuse of revenge for the blood of Usman.**

**Woe of the Judge of the day of retribution be upon you! By Allah! Even if you remain safe from the stroke of my sword, you shall be grinded by the sword of my tongue. Sand be in your mouth O evil-doer! O ill-omened one! You are worthy of stones and reproach. If today you have gained victory upon us, do not be deceived, for tomorrow we shall succeed in the presence of the Just Ruler, Whose judgment is not contradictory (to the truth). And very soon He shall engulf you in a grievous state, and shall make you leave this world as an innate evil, deprived and guilty. May your father never remain! Feast as much as you desire, for your sins will multiply in the presence of Allah. 'And peace will be unto him who follows the guidance' (Surah at-Taa-haa, 20:47)."**

Shaikh Mufeed relates from Sayyidah Fatemah bintul Husayn (a.s.), that when we were seated in the presence of Yazid, he pitied our state. A red-faced man from among the Syrians arose and said, "O Commander of the faithful (Allah's refuge)! Present this girl to me", and by this he meant me. I trembled and presumed that this was easy for them. I clung to the lap of my aunt Zainab (a.s.) who knew that this could never happen. My aunt told the Syrian, "**By Allah! You lie! And you revealed your mean nature. You nor he has any authority to do so**".

Yazid was enraged and said, "It is you who lie! By Allah! I do have the right to do so". Sayyidah Zainab (a.s.) replied, "**No, by Allah! Allah has not given you the authority unless you leave our nation and accept another religion**". Hearing this Yazid's anger increased two-fold and he shouted, "You speak to me in this manner? Verily it was your father and your brother who left the religion (Allah's refuge)". Sayyidah Zainab (a.s.) replied, "**If you are a Muslim, then you, as well as your grandfather and father, reached the right path by the Religion of Allah and the Religion of my father and my brother**". Hearing this Yazid said, "O enemy of Allah (Allah's refuge)! You speak a lie". Sayyidah Zainab (a.s.) said, "**You have the sovereignty, and you abuse with oppression and you reprimand anyone by the power of your rule**". Hearing this Yazid was abashed and remained silent.

Then the Syrian man repeated his request to present him the girl, and Yazid shouted, “Get away! May Allah kill you”. [74] Sibt Ibn Jawzee in his Tazkiratul Khawas, relates from Hisham bin Muhammad (Kalbi), while Shaikh Saduq in his Amali, and Ibn Aseer in his Kamil relate this episode briefly, while both of them (Saduq & Ibn Aseer) attribute this to Fatemah bint Ali instead of Fatemah bintul Husayn.

It is related in Malhoof, that a Syrian man looked at Fatemah bintul Husayn (a.s.), and said, “O Commander of the faithful (Allah's refuge)! Present this girl to me”. Fatemah turned towards her aunt and said, “*O aunt! Hasten to my aid! I have become an orphan, should I also become a slave?*” She (a.s.) replied, “**The immoral man has no authority**”.

The Syrian asked, “Whose daughter is she?” and Yazid replied, “She is Fatemah, the daughter of Husayn, while she is Zainab, the daughter of Ali”. The Syrian asked, “Husayn, the son of Fatemah and Ali bin Abi Talib?” and Yazid replied in the affirmative. Hearing this, the Syrian said, “May Allah's curse be upon you O Yazid! You kill the progeny of the Prophet and arrest his family? I presumed them to be Roman captives”. Yazid said, “I shall dispatch you to them”, saying this he ordered him to beheaded.

It is quoted in the Amali of Shaikh Saduq, that Yazid ordered the women-folk of Imam Husayn (a.s.) along with Imam Zainul Abedeen (a.s.) to be imprisoned in a cell in which they would not be able to save themselves from heat or cold. They remained there until the flesh of their faces peeled and cracked.

It is related in Malhoof, that Yazid called for an orator and ordered him to ascend the pulpit and abuse Imam Husayn (a.s.) and his father (a.s.). He ascended the pulpit and started abusing the Commander of the faithful Imam Ali (a.s.) and Imam Husayn (a.s.), and praised Mu'awiyah and Yazid. (Imam) Ali bin Husayn (a.s.) called out to him,

**“O you who preach! You have bought the wrath of the Creator in lieu of the pleasure of the creatures. While your place is the hell”.**

How appropriate has Ibn Sinan Khafaji praised the Commander of the faithful (a.s.), “You abuse upon the pulpit the one, by means of whose sword you have acquired the pulpit”.

We (the author), say, that Khafaji is Abu Muhammad Abdullah bin Muhammad bin Sinan, a poet renowned as Ibn Sinan. He is connected to Khafajah tribe of Bani Amir, while these couplets are recited by him too, “O the nation that has turned infidel although they recite the Qur'an, that contains reproach and guidance for them, you abuse upon the pulpit the one, by whose sword you have acquired the pulpit, you have filled your heart with envy from the days of (the battle of) Badr, while the martyrdom of Husayn (a.s.) is the outcome of one of the numerous concealed envies”.

## **Imam Sajjad (a.s.)'s sermon**

It is quoted in Biharul Anwar, while the Author of Manaqib and others relate, that Yazid ordered a pulpit to be prepared, and then he called for an orator. He ordered him to rebuke Imam Husayn (a.s.) and Imam Ali (a.s.) and report their tasks in front of the men. The orator ascended the pulpit and praised Allah and eulogized Him, and abused Imam Ali (a.s.) and Imam Husayn (a.s.) abundantly. Then he prolonged praising Mu'awiyah and Yazid and attributed numerous good deeds to them until Imam Ali bin Husayn (a.s.) called out to him, saying,

**“O you who preach! Woe be to you! You have bought the wrath of the Creator in lieu of the pleasure of the creatures, while your place is the hell”.**

Then he turned towards Yazid and said,

**“Do you permit me to speak that which would be agreeable to Allah and would be a means of reward for those present?”**

Yazid refused to do so, while the people said, “Permit him to ascend the pulpit, perhaps we may hear something (worthwhile) from him”. Yazid replied, “If I permit him to mount the pulpit, he shall not descend it until he humiliates me and the progeny of Abu Sufyan”. They said, “How could this ailing youth do so?” Yazid replied, “He comes from a family that has consumed wisdom along with the milk from their infancy”. They compelled until he relented, and Imam (a.s.) ascended the pulpit. He praised and eulogized Allah and delivered a sermon that made the eyes weep and hearts shiver. Then he said,

**“O people! We have been bestowed six qualities and seven merits (by Allah). Knowledge, forbearance, munificence, eloquence, valor and friendship in the hearts of the believers are present in us. While our merits are that the Prophet in Authority is from amongst us; the Truthful (Imam Ali) is from amongst us; the Flyer (Ja'far at Tayyar) is from amongst us; the Lion of Allah, and that of His Prophet, is from amongst us; while also the two Sibtain<sup>[75]</sup> of this nation are from amongst us. Those who know me, know me, while those who do not know me, I reveal my pedigree and ancestry for them until they recognize me. O people! I am the son of Makkah and of Mina!<sup>[76]</sup> I am the son of Zamzam<sup>[77]</sup> and Safa!<sup>[78]</sup> I am the son of the one who lifted the Black Stone (Hajar al Aswad) by the side of his quilt.<sup>[79]</sup> I am the son of the best one who adorned the trousers and cloak. I am the son of the best ones who circumambulated (the Ka'bah) and performed the Sa'ee.<sup>[80]</sup> I am the son of the best ones who performed the Hajj and pronounced the Talbiyah.<sup>[81]</sup> I am the son of the one who was taken up to the Masjid al Aqsa at night (during Ascension, Me'raj). I am the son of the one who was taken up to the Sidrat al Muntaha.<sup>[82]</sup> I am the son of the one 'who drew nigh and became pending (in between the creation and the Creator)' (referring to the Night of Ascension) when the Prophet (S) drew near to Allah). I am the son of the one 'who was (nigh) the measure between the two bows (facing each other) or higher still' (again referred to the Night of Me'raj). I am the son of the one 'who was bestowed revelation by the Almighty, what He did reveal' (Again referring to the night of Me'raj). For all the above verses refer Surah an-Najm, surah no. 53). I am the son of Husayn (a.s.), the one killed at Karbala! I am the son of Ali, the Approved One (a.s.)! I am the son of Muhammad, the Chosen One (S)! I am the son of Fatemah az Zahra (a.s.)! I am the son of Sidrat al Muntaha! I am the son of 'the Blessed Tree'!<sup>[83]</sup> I am the son of the one who was smeared in blood and sand. I am the son of the one who was lamented upon by the genie in the darkness of the night. I am the son of the one who was mourned upon by the birds”.**

It is quoted in Kamile Bahai, that Imam Zainul Abedeen (a.s.) had told Yazid to let him deliver the sermon on Friday, and he yielded. On Friday, Yazid ordered an accursed one to ascend the pulpit and abuse Imam Ali (a.s.) and Imam Husayn (a.s.) as much he could, and also praise and thank Caliph Umar and Caliph Abu Bakr. The accursed ascended the pulpit and said whatever he desired. Then Imam (a.s.) said, **“Permit me so that I may deliver a sermon”**. Yazid refused to fulfill his promise and did not grant him permission. People compelled him but he did not yield until his infant son Mu'awiyah said, “O father! Where can his sermon lead? Permit him to deliver a sermon”. Yazid replied, “You are not aware of their task, they have received wisdom and eloquence as inheritance, and I fear lest his sermon might give rise to mutiny and revolve upon our heads”. Then he permitted him and Imam (a.s.) ascended the pulpit and said,

**“Praise be to Allah Who has no beginning, and the Everlasting Who has no end. The foremost Whose beginning has no beginning, and the Last Whose end has no end. All will perish, except His Own self. He measures the days and nights and prepares the destinies, and blessed is Allah, the King, and the All-Knowing”.**

Then he continued his sermon saying,

**“Allah has bestowed us with Knowledge, forbearance, munificence, eloquence, valor and friendship in the hearts of the believers. While our merit is that the Prophet in Authority is from**

amongst us; and his Vicegerent (Imam Ali) is from amongst us; as also the Master of Martyrs (Hamza) and Ja'far, the one who flies in Paradise; while also the two Sibtain of this nation are from amongst us. While also the Mahdi (a.t.f.s.); who will kill the 'Dajjal'. O people! Those who know me, know me, while those who do not know me, I reveal my pedigree and ancestry for them until they recognize me. O people! I am the son of Makkah and of Mina! I am the son of Zamzam and Safa! I am the son of the one who lifted the Black Stone (Hajar al Aswad) by the side of his quilt. I am the son of the best one who adorned the trousers and cloak. I am the son of the best ones who circumambulated (the Ka'bah) and performed the Sa'ee. I am the son of the best ones who performed the Hajj and pronounced the Talbiyah. I am the son of the one who was taken up to the Masjid al Aqsa at night (during Ascension, Me'raj). I am the son of the one who was taken up to the Sidrat al Muntaha. I am the son of the one 'who drew nigh and became pending (in between the creation and the Creator)' (referring to the Night of Ascension when the Prophet (S) drew near to Allah). I am the son of the one 'who was (nigh) the measure between the two bows (facing each other) or higher still' (again referred to the Night of Me'raj). I am the son of the one 'who was bestowed revelation by the Almighty, what He did reveal'. I am the son of Husayn (a.s.), the one killed at Karbala! I am the son of Ali, the Approved One (a.s.)! I am the son of Muhammad, the Chosen One (S)! I am the son of Fatemah az Zahra (a.s.)! I am the son of Sidrat al Muntaha! I am the son of 'the Blessed Tree'! I am the son of the one who was smeared in blood and sand. I am the son of the one who was lamented upon by the genie in the darkness of the night. I am the son of the one who was mourned upon by the birds”.

When his sermon reached at this stage, people started weeping and lamenting, and Yazid feared lest it might result in a revolt. He called out to the Mu'ezzin (Prayer caller) saying, “Give the call for the Prayers”. The Mu'ezzin arose and said, “Allah is Great! Allah is Great”! Imam said,

**“Verily Allah is Great, and the Most High, and the most Honorable and the Most Kind than what I fear and of what I avoid”!**

Then he said, “I bear witness that there is no other Deity except Allah”, Imam (a.s.) said,

**“Verily I too bear witness with others that there is no other Deity except Allah, and no other Lord except Him, while I reject every denier”.**

When he said, “I bear witness that Muhammad (S) is the Messenger of Allah”, Imam removed his turban from his head and turned towards the Mu'ezzin saying,

**“I request you in the name of this very Muhammad (S), remain silent for a moment”.**

Then he turned towards Yazid, and said,

**“O Yazid! This Honorable and Noble Messenger is my Grandfather or yours'? If you say that he is your grandfather, then the entire world knows that you speak a lie. And if you say that he is my grandfather, then why did you kill my father with tyranny, and plunder his belongings and captivate his women-folk?”**

Saying this the Imam (a.s.) tore his collar and wept and said,

**”By Allah! There is none except myself upon this earth whose grandfather is the Prophet of Allah (S). Why did these men kill my father with tyranny and arrest us similar to the Romans?”**

Then he retorted,

**“O Yazid! You do this and then say that Muhammad (S) is the Messenger of Allah (S) and turn your face towards the Qibla (in Prayers)? Woe be to you on that day when my Grandfather and Father will be enraged with you”.**

Hearing this, Yazid ordered the Mu'ezzin to give the Iqamah<sup>[84]</sup> for Prayers. People started murmuring and turmoil arose among them. Then a group of people offered Prayers along with him, while some did not until they had dispersed.

Then Sayyidah Zainab (a.s.) sent a message to Yazid, saying that he should permit them to mourn upon Imam Husayn (a.s.). He permitted them and gave them residence at Daar al Hijarah. They held mourning gathering at that place for seven days, and every day a large multitude of Syrian women accompanied them in the mourning. The men gathered and decided to storm the palace of Yazid and kill him. Marwan (bin Hakam) became aware of this conspiracy and told Yazid, “It is not in your interest to keep the family of Husayn in Syria. Dispatch them back to Hijaz”. Yazid ordered the provisions for their journey to be gathered and dispatched them to Madinah.

It is related in Manaqib from Madaeni, that when Imam Zainul Abedeen (a.s.) revealed his identity to the people and they understood that they were the Progeny of the Prophet, Yazid ordered one of his headsman to take him to a small garden and kill him and then bury him there. The headsman took Imam (a.s.) to the garden and started digging a grave.

Imam Zainul Abedeen (a.s.) started reciting the Prayers, and when he tried to kill him, a hand appeared and caught hold of him and flung him face downwards upon the ground. He started yelling and became unconscious. Khalid, the son of Yazid, heard his voice and went to his rescue, but saw that he had died. He went and informed his father (Yazid), who ordered the headsman to be buried in that grave and he granted liberty to Imam (a.s.).

The prison in which Imam Zainul Abedeen (a.s.) was kept in captivity has been turned into a Mosque today. The author of Basaer says that Imam Ja'far as Sadiq (a.s.) relates, that when Imam Zainul Abedeen (a.s.) was brought to the presence of Yazid along with the captives, he gave them residence in a dilapidated house. One of them said that, “We were kept in that house so that it would fall upon our heads and kill us”. The guards said to one another in the Roman language that, “Look at them, that they fear lest the house would fall upon them, when tomorrow all of them shall be killed”. Imam Zainul Abedeen (a.s.) says that, **“None among them, except myself, could understand their Roman language”.**

Our master Muhaddis Noori, as well as Allamah Majlisi, quotes from Da'wat of Qutubuddin Rawandi, that he says, it is related, that when Imam Ali Zainul Abedeen (a.s.) was brought to Yazid, he desired to kill him too. He made him stand in front of him and inquired from him, so as to get an answer for him which would act as a pretense to kill him. Imam (a.s.) spoke to him cautiously and had held a rosary in his hand that he would turn with his fingers while speaking to him. Yazid said, “I am engrossed in speaking to you, while you recite the rosary? How is this act permissible?” Imam (a.s.) replied :

**My father relates from my grandfather, the Prophet (S), that when he would have ended his morning Prayers, he would not speak to anyone until he held the rosary. Then he would say, “O Lord! I have made the morning and am eulogizing You, praising You and reciting the 'Tahleel'<sup>[85]</sup> and 'Takbeer'<sup>[86]</sup> and extolling You equaling the turning of the rosary”.**

**Then he would turn the rosary in his hands, and would speak to whomsoever he desired while glorifying Allah. Then he would say, “The reward of glorification is due for him, and acts as a protection for him until he goes to bed”. And when he would go to bed, he would recite the same and then keep the rosary under his head, and reward would be accounted for him until the morning, while I am imitating the act of my grandfather.**

Yazid repeatedly said, “Whatever I say to anyone from among you, you emerge as victors in your answers”. Saying this he laid his hands off him and bestowed gifts to him while releasing him. Regarding his reference to his grandfather he meant the Commander of the faithful Imam Ali (a.s.), and perhaps he meant the Prophet of Allah (S), particularly since the one with whom he spoke was not inclined towards Imam Ali (a.s.).

It is stated in Malhoof, that on that day, Yazid promised Imam Zainul Abedeen (a.s.) that he would fulfill three of his desires. Then he ordered them to be given residence in a house where they would not remain safe from the cold or heat. They remained there until the skin of their faces cracked, and until the time they remained in Syria, they lamented upon Imam Husayn (a.s.).

## **Dream of Bibi Sakina(as),daughter of Imam Husayn(as)**

Sayyidah Sakinah (a.s.) relates, that on a Thursday I dreamt in Syria, then she relates a lengthy dream and at it's conclusion, she says, that I saw a woman in my dream seated on a Camel-litter with her hand upon her head. I inquired as to who she was and was answered that, “She is Fatemah (a.s.), the daughter of Muhammad (S), the daughter of the Messenger of Allah, your grand-mother”. I told myself, **By Allah! I should go to her and relate to her all that they have done to us**, saying this I ran towards her. I sat in front of her and started weeping, and then I said, **O dear Mother! They withheld our rights. O dear Mother! They scattered our group. O dear Mother! They violated our sanctity. O dear Mother! By Allah! They killed my father Husayn (as). She replied, O dear Sakinah! Remain silent, for it cuts my heart-vein. This is the shirt of your father that I have preserved until I meet Allah along with it.**

Shaikh Ibn Nima relates, that Sayyidah Sakinah (a.s.) dreamt in Damascus that five illuminated horses have come forth, and upon each one a honorable personality is seated, while the Angels have surrounded them from all around, a maid of paradise was also along with them. Those mounted proceeded further while the maid came towards me and said, “Verily your grandfather has sent salutations to you”. I replied, **“Salutations upon the Prophet of Allah (S)! Who are you?”** She replied, “One of the maids of Paradise”. I asked, **“Who are these people who have arrived here mounted upon the noble horses?”** She replied, “They are Adam (a.s.), the One Chosen by Allah (Sifwatullah); the second one is Ibraheem (a.s.), the friend of Allah (Khaleelullah); the third one is Moosa (a.s.), the one who spoke to Allah (Kalimullah); the fourth one is Isa (a.s.), the Spirit of Allah”. I asked, **“Who is he who has held his beard in his hand and is falling & rising?”** She replied, “He is your grandfather, the Prophet of Allah (S)”. I said, **“Where are they going?”** and she replied, “They are going towards your father Husayn (a.s.)”. I ran towards him to inform him as to how the oppressors have treated us after his death. At that moment five illuminated camel-litters arrived, and on each one a woman was seated. I asked, **“Who are these women who have just arrived?”** They said, “The first one is Hawwa, the mother of mankind; the second one is Asiyah, the daughter of Mazahim (and wife of Fir'aun); the third one is Mariyam, the daughter of Imran (and mother of Prophet Isa); the fourth one is Khadijah (a.s.), the daughter of Khuwaylid; while the fifth one, with her hand upon her head and is falling and rising, is none other than your grandmother Fatemah (a.s.), the daughter of Muhammad (S), your father's mother”. I said, **“By Allah! I should narrate to her as to how they treated us”**, saying this I sat facing her and said, **“O dear Mother! They withheld our rights. O dear Mother! They scattered our group. O dear Mother! They violated our sanctity. O dear Mother! By Allah! They killed my father Husayn (a.s.)”**. She (a.s.) replied, **“O Sakinah! Remain silent. You have charred my liver and cut off the joint of my heart. This is the shirt of your father Husayn (a.s.) that I have preserved until I meet Allah along with it”**. Then I awoke from my sleep and wished to conceal it, but then I narrated it to my intimate relatives and it became renowned among men”.

## **Dream of the wife of Yazid & her lamenting upon Imam Husayn (as)**

It is related in Biharul Anwar from Hind the wife of Yazid, that I laid myself upon my bed. Suddenly I saw (in a dream) that the doors of the heavens had opened ajar and the Angels descended one after the other upon the head of Imam Husayn (a.s.) while saluting him. At that moment a cloud appeared, on which numerous men were seated, while one of them possessed an illuminating countenance. He ran towards the head of Imam Husayn (a.s.) and kissing his teeth, said, **“O my son! They killed you, and then do you presume that they did so without recognizing you? Then they blocked the access to water from you. O dear son! I am your grandfather, the Prophet of Allah (S), this is your father Ali al Murtad’a (a.s.), this is your brother Hasan (a.s.), these are your uncles Ja'far (a.s.) and Aqeel (a.s.), while they are Hamza and Abbas (the Prophet's uncles)”**, saying this he named each one of his family.

Hind says, that I awoke from my sleep with awe and fear and saw that light had scattered around the head of Imam Husayn (a.s.). Then I arose so as to find Yazid and I found him in a dark room facing the wall and saying, “What did I have to do with Husayn?” And it seemed as if he was surrounded by all the grief's of the world. I related the dream to him and he had bowed his head down (in shame). When it dawned, he called for the family of Imam Husayn (a.s.) and said, “Do you desire to remain with me or to back go to Madinah, as also to acquire numerous rewards?” They replied, **“Initially we desire to weep and mourn upon Imam Husayn (a.s.)”**. He replied, “You may do as you desire”. Then some houses were vacated for them and the women of Bani Hashim and Quraysh wore black clothes and mourned upon Imam Husayn (a.s.) for seven days.

Shaikh Ibn Nima says, that till the time the women of the Prophet's household remained in Damascus, they wept and lamented upon Imam Husayn (a.s.) with grief and wailing. The sorrow of the captives was abundant, while their bereavement of the early death of their men was ample too. They were given residence in a house where it was not possible to save oneself from the heat and cold, until the skins of their delicate bodies, which had grown behind the veils, cracked and blood started oozing from it. Forbearance had departed from them while anguish had taken hold, and sorrow had become their companion.

## **Dream of the infant daughter of Imam Husayn (a.s.)**

It is related in Kamile Bahai from Kitab al Hawiyah, that the family of Prophethood had concealed from the children regarding the martyrdom of their fathers. They told them that their fathers had been on a journey, until Yazid called them to his house. A four-year-old daughter of Imam Husayn (a.s.) one day awoke from her dream saying, **Where has my father been? Just now I saw him in a dream that he was uneasy and distressed.** Hearing this, the women as well as the other children started weeping, while the voices of their lamenting arose. Yazid arose from his sleep and asked, “What has happened?” They found out the matter and informed him and the accursed ordered that the head of her father (Imam Husayn) be sent for her. The head was brought and kept in her lap. The girl asked, **What is this?** and they answered, It is the head of your father. Hearing this, the child was alarmed and started yelling, she took to ill and died in Damascus.<sup>[87]</sup>

While this incident is also quoted in some reports as follows: A kerchief of fine silk was placed upon the head (of Imam Husayn) and the tray containing it was placed in front of the child. The child lifted off the veil and said, **“Whose head is this?”** They replied, “Your father's head”. She lifted it up from the tray and pressing it to her heart, said, **“O dear father! Who had dyed you with your blood? Who has severed the vein of your neck? Who has orphaned me in this infancy? O dear father! Whom should I rely upon after your death? O dear father! Who shall take care of the orphan until she grows up?”** She spoke in similar words and then placed her lips upon that of his and wept until she fell unconscious. When they shook her they realized that her spirit had already departed. When the family (of the Prophet) saw this, they started lamenting upon her state, while their mourning, along with that of the people of Damascus, started anew, and on that day every man and woman wept.

It is related in the same book, that Yazid commanded that the head of Imam Husayn (a.s.), as also that of others among his family and companions, be hanged upon the doors of the city.

And it is also related in the same book, that the head of Imam Husayn (a.s.) lay hanging upon the Minaret of the Grand Mosque of Damascus for forty days, while the other heads were hanged upon the doors of other Mosques and cities and for a day upon the door of the house of Yazid.

Shaikh Rawandi relates from Minhal bin Umro that, by Allah! When the head of Imam Husayn (a.s.) was brought to Damascus, I saw a man reciting Surah al-Kahf facing it. When he reached the verse **"Or do you think that the Fellows of the Cave and (of) the Inscription (which) were of Our Signs (Miracles) (matters) wonderful?" (Surah al-Kahf, 18:9)** the head, in an eloquent voice, said, **"My martyrdom and elevation is more astonishing than the Fellows of the Cave"**.

Allamah Majlisi in his Biharul Anwar, after quoting the sermon of Imam Ali Zainul Abedeen (a.s.) from the pulpit of Syria says, that a Jewish monk was seated in the presence of Yazid at that time. He said, "O Yazid! Who is this youth?" Yazid replied, "He is Ali, the son of Husayn". "Husayn who?" asked the monk, and Yazid said, "The son of Ali bin Abi Talib". The monk asked, "Who is his mother?" And Yazid replied, "She is Fatemah, the daughter of Muhammad (S)". Hearing this, the wise man said, "Glory be to Allah! He is the grandson of your Prophet whom you killed so early? How badly have you fared with his progeny after his death. By Allah! If there existed a grandson amongst us from the loins of (Prophet) Moosa bin Imran, we believe that we would have worshipped him equal to our Lord. Your Prophet departed from your midst just yesterday, while today you pounced upon his son and killed him. What an evil nation are you". Hearing this Yazid ordered his neck to be squeezed thrice. The monk arose and said, "If you desire kill me, and if you desire release me, and if you desire strike at me. I have read in the Tawrat that the one who kills the progeny of his Prophet is an accursed one until he is alive. And when he dies, Allah shall throw him into the fire of hell".

Sayyid Ibn Tawoos says, that Ibn Lahee'ah relates from Abul Aswad Muhammad bin Abdul Rahman that he said, that Ra's al Jaloot came to meet me and said, "There is a gap of seventy grandfathers between me and (Prophet) Dawood (a.s.), and due to this the Jews respect me, while you killed the son of your Prophet when there was only one father (or mother) linking them?"

## **Incident pertaining to an envoy of the Roman king in the court of Yazid (LA)**

Imam Ali Zainul Abedeen (a.s.) relates, that when the head of Imam Husayn (a.s.) was brought to Yazid, he ordered an assembly of wine. The blessed head was brought and he kept it in front of him and started drinking wine near it. One day an envoy of the Roman king, who was among the noble and elite Romans, was present there. He asked, "O Arab king! Whose head is this?" Yazid replied, "What is your business?" He replied, "Whenever I return back to our King, he inquires from me all that I have seen here, therefore it shall be my pleasure to narrate to him regarding the incident pertaining to it, so that he too may accompany you in your joy and merry".

Yazid replied, "This head is of Husayn bin Ali bin Abi Talib". The Roman asked, "Who is his mother?" and Yazid replied, "She is Fatemah, the daughter of the Prophet of Allah (S)". The Christian said, "Woe be to you and your devoutness! My religion is better than yours! My father is from among the progeny of (Prophet) Dawood (a.s.), while there exists numerous forefathers between us. Yet the Christians honor me due to this, and gather the dust of my feet as good omen saying that I am from the Progeny of Dawood (a.s.). While you killed the grandson of your Prophet, when there was not more gap between them except of a mother? Then what is this devoutness amongst you?"

Then he continued, "O Yazid! Have you heard the incident of 'Kaneesae Hafir'[\[88\]](#)?" Yazid replied, "Tell me, so that I may hear it". Then he narrated the incident of the Christians who respected the

hooves of the ass, which the companions of Prophet Isa (a.s.) rode, while we forgo it for the sake of brevity. Then he reprimanded Yazid and said, "This was the opinion of the Christians regarding the hooves of the ass driven by (the companions of) Isa (a.s.), while you killed the grandson of your Prophet? May Allah, the Almighty, not grant affluence to you, and may He not accept your devoutness". Hearing his Yazid said, "Kill this Christian, so that he may not defame me in my own kingdom". When the Christian heard this, he said, "Do you desire killing me?" Yazid replied in the affirmative. The envoy said, "Then know, that tonight I saw your Prophet in a dream, who told me: O Christian! You are from among the inhabitants of Paradise. I was astonished by his words, but now I say: I bear witness that there is no other Deity except Allah, and I bear witness that Muhammad (S) is the Messenger of Allah". Saying this he arose, and taking the head of Imam Husayn (a.s.), pressed it to his chest and kissed it until he was killed. (May Allah's Mercy and Blessings be upon him).

One day Imam Zainul Abedeen (a.s.) stepped out and started wandering in the market of Damascus. Minhal bin Umro approached him and asked, "How did you spend your night, O son of the Prophet of Allah?" Imam (a.s.) replied, **"Our night was similar to the night of the Bani Isra'eel, from among the people of Fir'aun, the heads of whose sons were severed and ladies captivated. O Minhal! The glory of the Arabs upon others was due to the fact that Muhammad (S) was an Arab. And we, the family of Muhammad (S) have fallen, been routed this night, detested, killed and dispelled. Thus verily we are Allah's, and verily unto Him shall we return, upon this night of ours O Minhal"**.

Allah's blessings upon Mahyar who said, "They honor the base of your pulpit, but they place your progeny under their feet,.

It is related, that Yazid ordered the head (of Imam Husayn) to be hanged upon the door of his house, and the women of his household be brought in. When the women were entered into the house of Yazid, there was none from among the family of Mu'awiyah and Abu Sufyan, who did not come to them weeping, wailing and lamenting upon Imam Husayn (a.s.). All of them abandoned their grand clothes and mourned for three days. And it is also said that houses were emptied for the women in Damascus, while every Hashimite and Qurayshite women mourned therein for seven days.

It is narrated in Irshad, that an order was issued that the women of the Household, along with their brother Imam Zainul Abedeen (a.s.), should be kept in a house adjacent to the house of Yazid, where they resided for some days.

It is related in Kamile Bahai, that when the women of the Household entered therein, the women of the family of Abu Sufyan came to them and kissed the hands and feet of the daughters of the Prophet of Allah (S) and lamented and mourned for three days. Hind, the wife of Yazid, ran into the court of Yazid bare head, tearing her clothes and throwing her veil, and with bare feet while saying, "O Yazid! Did you order that the head of Imam Husayn (a.s.) be placed upon the lance at the door of the house?" When Yazid, who had worn a crown full of pearls, rubies and expensive jewels, saw his wife in this state, he leapt from his place and veiled her saying, "O Hind! Forgive me, and lament upon the grandson of the Prophet of Allah".

It is also related that Hind, the daughter of Abdullah bin Amir bin Kareez, was formerly married to Imam Husayn (a.s.). She ran to the general assembly of Yazid saying, "O Yazid! The head of Husayn, the son of Fatemah (a.s.), the daughter of the Prophet of Allah, is hung upon door of my house?" Yazid arose and veiled her, saying, "Yes O Hind! Wail upon him and lament upon the son of the daughter of the Prophet of Allah, all the Quraysh weep for him. Ibn Ziyad hastened to kill him. May Allah kill him". After this Yazid gave them residence in his special house and would not have breakfast and dinner until Imam Zainul Abedeen (a.s.) would partake along with him.

It is quoted in Kamil of Ibn Aseer and Malhoof, that Yazid would not have his breakfast or dinner until he had invited Imam Ali Zainul Abedeen (a.s.) along with him. One day Yazid invited him along with Umro bin Hasan, who was a young lad of eleven years. Yazid said, "Will you combat with Khalid, my son?" Umar replied, "Hand me a dagger and to him too, so that I may fight him". Yazid lifted him up in

his lap and said, “I recognize this demeanor for Akhzam, the infant of a serpent is none other than a serpent”.[89]

It is related in Kamil (of Ibn Aseer), that when the head of Imam Husayn (a.s.) reached Yazid, he was pleased with Ibn Ziyad. His confidence in him increased and he bestowed numerous gifts upon him and was pleased with his work. Within a short time, he was informed that people hated, cursed and vilified him, thus he (falsely) regretted the murder of Imam Husayn (a.s.), and said, “What would have mattered if I had taken his injury upon myself and would have brought Husayn to my home, and could have handed him over whatever he intended, although it would result in a split in my kingship. I could have honored the sanctity of the Prophet of Allah (S) and could have observed his right and considered his family. May Allah curse the son of Marjanah! When Husayn had requested him that he would place his hand in my hand and go away to another place and live until Allah gives him death. But he did not yield to him and killed him, and by doing so he made me detestable in the eyes of the Muslims. And he ignited my enmity into their hearts, while now the virtuous, as well as the evil ones, bear enmity towards me due to the gruesome massacre of Husayn. What relation did I have with the son of Marjanah! May Allah curse him and keep enmity with him”.

I (the Author) say, that if one reflects upon the character and statements of Yazid one will understand, that when the head of Imam Husayn (a.s.), along with that of his family, were brought for him, he was very much delighted. Then he did that what we just saw earlier with the sacred head and said such things regarding it. Then he captivated Imam Ali Zainul Abedeen (a.s.) and the women-folk in a prison, devoid of roof, until the skin of their faces scrapped. But when people recognized them and discovered their honor, and they learnt that they were the oppressed ones and the progeny of the Prophet, they vilified the status of Yazid. They cursed and abused Yazid and turned towards the Ahlul Bayt (a.s.). When Yazid saw this, he desired to free himself from the blood of Imam Husayn (a.s.) and shift the blame upon the neck of (Ubaydullah) Ibn Ziyad. Then he cursed him due to this and regretted his murder and changed his attitude towards Imam Zainul Abedeen (a.s.) and his family. Then he offered them shelter in his house in order to safeguard his kingdom and dominion, as also to allure the hearts of people towards himself, and not due to sincere remorse, and he expressed his anger at the deeds of Ibn Ziyad (falsely). The evidence of this (his insincerity) is the narration of Sibte Ibn Jawzee in his Tazkirah, that Yazid called for Ibn Ziyad and bestowed him with numerous rewards and countless gifts. Then he made him sit close to himself and exalted his rank and made him accompany his wives. He made him his boon companion, and one night he became intoxicated and commanded the singer to sing a song and himself extemporaneously said, “Give me a drink which would boost up my morale, and hand over a similar one to the son of Ziyad, who is my confidante and trustworthy, and is the one who fetches the spoils for me and fights for me, the killer of the rebel, viz. Husayn (Allah's refuge), as also my enemies and the envious ones”.

Ibn Aseer in his Kamil relates from Ibn Ziyad, that in Syria he told Musafir bin Shurayh Yashkaree that, “I killed Husayn for the simple reason that Yazid had desired from me that either I kill him or kill myself. And I chose to kill him”. (Allah's eternal curse be upon them both).

## Notes:

[72] Ibraheem was the son of Talha bin Ubaydullah, who was opposed to Imam Ali (a.s.) and fought against him in the battle of Jamal, where he was killed. Ibraheem himself was from among the adherents of Mu'awiyah and in the above episode he precisely taunts Imam Ali Zainul Abedeen (a.s.) and covertly rejoices that the vengeance of the blood of his father had been secured from the progeny of Imam Ali (a.s.). What Imam Sajjad (a.s.) meant here was that their motive, which was to preserve the tenets of Islam and its' permanence, establish Prayers and reinforce the remembrance of Allah, for which they sacrificed their entirety, had already been achieved. And the greatest evidence for it was the 'Call for Prayers', thus victory was decisively with none other than Imam Husayn (a.s.) and his family.

[73] Sibt Ibn Jawzee says, that my grandfather said, that it is not surprising that Ubaydullah bin Ziyad fought against Imam Husayn (a.s.) and appointed Umar bin Sa'ad and Shimr to kill him and they took his head to him, but one is astonished at Yazid, who ascribed wretchedness to himself while hitting his stick at his (Imam's) teeth and captivating the progeny of the Prophet (S). Then he made them mount the Camels devoid of litters and desired to gift away Fatemah bint Husayn (a.s.) to a man who had desired from him. And it is also astonishing that he uttered the couplets of Ibn Zab'ari.

[74] It is narrated in the Maqtal of Ibn Nima, that the Syrians came to congratulate Yazid for his victory. A red-faced and blue-eyed man from among them looked at Fatemah bintul Husayn (a.s.), who possessed an illuminating countenance, and then said, "O Commander of the faithful (Allah's refuge)! Present this girl to me". Fatemah (a.s.) turned towards her aunt and said, "I have become an orphan, now should I also become a slave"? Sayyidah Zainab (a.s.) said, "No, by Allah, O Syrian! This is not possible for you nor Yazid, unless you leave our Religion". The Syrian repeated his request, and Yazid replied, "May Allah kill you". Then he recited the couplets of Ibn Zab'ari. Thereafter the daughter of Imam Ali (a.s.) arose and recited the sermon. Then Yazid called for an orator and ordered him to ascend the pulpit. Here he repeats the narration of Sayyid Ibn Tawoos, which we shall quote hereafter.

[75] Referred to Imam Hasan (a.s.) and Imam Husayn (a.s.).

[76] A place 3 miles from Makkah where pilgrims halt on the 10th, 11th and 12th of the month of Zilhaj, as part of the essentials of Haj.

[77] A sacred well in the Ka'bah which sprang forth to quench the thirst of Prophet Isma'eel (a.s.) when he rubbed his feet on the ground, rediscovered by Hazrat Abdul Muttalib (a.s.), the grandfather of Prophet Muhammad (S) and Imam Ali (a.s.).

[78] A hillock in Makkah close to the Ka'bah.

[79] In the year when Prophet Muhammad (S) was about 35 years of age, the structure of the Ka'bah was badly dilapidated either by floods, or according to another version, by fire, and had to be rebuilt. The Quraysh decided to put up a new construction and when the new walls were raised high enough for the Hajar al Aswad (the black stone) to be set in one of its corners, differences cropped up amongst the different tribes as to who should have the distinction of fixing the Sacred Black Stone. It was essentially decided to refer the matter to arbitration to whosoever first enters the area from the door of the Bani Shaibah, while the first to enter was Prophet Muhammad (S) himself. The matter was accordingly referred to him for his final verdict, whereupon he suggested that the Sacred Black Stone be kept in a big mantle and a representative of each tribe should lift the cloak with the stone placed in it. When that was done, Prophet (S) himself lifted up the stone from the mantle and fixed it in its predetermined position. In this way, a serious dispute was settled amicably to the entire satisfaction of all the tribes, Imam Zainul Abedeen (a.s.) points out this distinction of his grandfather (S) in this sermon.

[80] Hastening between the two hillocks of Safa and Marwah by the pilgrims, as an essential part of Haj, performed in remembrance of Hajra (a.s.), the wife of Prophet Ibraheem (a.s.), who ran to and fro between the 2 hillocks searching for water for her infant son Prophet Isma'eel (a.s.).

[81] Special pronouncements to be recited while adorning the Ihram and thereafter, one of the essentials of Haj.

[82] The Lote-tree at the 'All Comprehensive Terminal', the point where ends and ceases all the knowledge of everyone and no one's knowledge crosses the limit. It is said that when Prophet Muhammad (S) reached the point of 'Sidrat al Muntaha', Jibra'eel said, "I shall not step an inch further from this". The Prophet (S) passed that point too and it is a symbol making the extreme bounds at last

limit of the heavenly knowledge beyond which neither an Angel nor any human being could pass. (S.V.Mir Ahmad Ali in his interpretation of Verse 14 of Surah an Najm (53:14).

[83] Refer to the Qur'anic Verse: Of a goodly word (being) like a goodly tree, whose root is firmly fixed, and its branches (reach) in the heavens. Imam Ja'far as Sadiq (a.s.) relates that the Holy Prophet (S) said, "I am the root of the goodly tree, Ali bin Abi Talib (a.s.) it's trunk, and the Divinely chosen ones of the issues of Ali (a.s.) are it's branches, while the faithful ones attached to the Holy Ahlul Bayt (a.s.) are it's leaves.

[84] Call to stand up for Prayers, recited after the Azan.

[85] There is no other Deity except Allah (La Ilaha Illallah).

[86] Allah is Great (Allaho Akbar).

[87] According to some of the historians and biographers, the daughter of Imam Husayn (a.s.) referred to hereinabove is none other than his beloved one Sayyidah Sakinah (a.s.). However some historians are of the opinion (as will be quoted in this book too) that the child was not Sakinah (but another daughter of Imam) while Sakinah (a.s.) remained alive for a considerable period of time after her father. But we strongly perceive the former report to be reliable, for her grave is renowned in the prison in the Babe Sagheer Cemetery in Damascus, thus verifying the above report, and believers throng for her pilgrimage from far and near. And Allah is the Best Knower.

[88] The Synagogue of the (Ass's) hoof.

[89] It is related in Tazkirah of Sibti that Zuhri says, that when the women-folk from the family of Imam Husayn (a.s.) as well as his daughters were entered into the house of Yazid, all of them arose and lamented, wept and mourned Imam Husayn (a.s.). Yazid told Imam Ali Zainul Abedeen (a.s.) that, "If you wish, remain with me, and we shall treat you fairly, while if you wish, we shall despatch you back to Madinah". Imam (a.s.) replied, "I do not desire anything except (going to) Madinah". Sha'abi says, that when the women of Imam Husayn (a.s.) met the women of Yazid, they cried, "O Husayn"! Yazid heard their wailing and said, "Lamentation of the aggrieved women is admirable, but death is easy upon the lamenting women". Rabab, the daughter of Imru al Qays, who was the wife of Imam Husayn (a.s.) and mother of Sakinah (a.s.), was also present alongwith the women. While Imam Husayn (a.s.) endeared both of them and said regarding them, "By my life, I cherish the house in which there are Sakinah and Rabab, I endear them both and spend most of my wealth upon them, and there is no reason for censure in that, I shall not let them be neglected all throughout my life, until I am buried beneath the earth". Yazid, as well as other notables of Quraysh proposed to her, but she replied, "I do not desire to have anyone as my father in law after the Prophet of Allah (S)". She remained alive for a year after (the martyrdom of) Imam Husayn (a.s.) and died of anger, while she never sat in the shade after (the martyrdom of) Imam Husayn (a.s.).