

## **Journey of Ahl al Bait from Syria to Madinah**

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### **Journey towards Madinah:**

After a long period detention of Ahl al Bait at Damascus, Yazid summoned al Imam Ali ibn al Husain. He ordered his solders to remove iron neck-collar and chains from the hand and feet of the Imam. When chains and collar were removed, whiteness of the bones and blood was visible on the hands and feet of the Imam, due to constant cracking. Yazid proudly asked the desire of Ahl al Bait, they wished unanimously to arrange Majlis in the commemoration of Imam al Husain. They asked Yazid that he should allow Syrian-women to join the Majlis session. [1] Umayyads were such brutal enemies of Ahl al Bait that they never allowed widows and orphans of Bani Hashim to express even their grief on the Shuhada. Whenever someone from them cried, Umayyad solders used to strike on their heads with lances to stop them. Yazid said as much you would like to cry on Husain do it. [2] Yazid in the joy of his so-called victory arrogantly asked Imam Ali ibn al Husain: [3]

"Tell me your three wishes which I should fulfill".

The Imam replied:

- 1). "The foremost desire is to show me the head of my beloved father Abi Abdillah al Husain so that I can take Barakah by its glance. [4]
- 2). The second is you must return those of our Tabarruk'at that had been looted and snatched from us.
- 3). And third is that if you desire to kill me, then dispatch our caravan (women and children) to our the home (Madinah) of their grandfather safely".

Yazid replied:

"Fairly you shall never be able to look at the face of your father, and as far as killing you; I have already changed the plan. While none except you shall accompany the caravan to Madinah and as regards the Tabarruk'at which were snatched from you, I shall give you more than that".

Imam forcefully rejected him and said: [5]

"We do not desire your wealth; let it be abundant for you. I have only asked from you whatever had been looted from us consisting of the hand-flour-mill of Fatemah, the daughter of Muhammad (S), and her Maqna (veil), necklace and shirt".

Yazid ordered his courtiers to returned those goods to Imam Sajjad and also try to present the Imam 200 Din'ars, which Imam never accepted. Marwan visited Yazid and advised him to send back Ahl al Bait to Madinah, otherwise they will become danger for his empire. He informed

that the murder of Husain at Karbala created unpleasant feelings and a revolutionary spirit rose against him even in the hearts of Syrians. This point stroke Yazid and he allowed Ahl al Bait to move Madinah. [6]

At the time of departure of Ahl al Bait, Yazid unsuccessfully tried to cover his unpardoned-crimes by offerings. [7] He ordered his courtiers to provide Ahl al Bait valuable gifts. Then Yazid unashamedly said to Sayedah Umme Kulsum:

"Take this wealth as a compensation for the trouble that has fallen upon you".

Syedah Umme Kulsum cried and replied with tears:

"What a shameless and cruel person are you! Allah darkens your face more. You have killed my brother Husain and other members of Ahl al Bait and then you offer wealth as his Qisas (recompense)? Wallah! If entire world turn into gold and silver it would never be able to pay Qisas of Husain ". [8]

### **Karbala, on the way of Madinah:**

When Ahl al Bait left Syria and reached Iraq, they asked their caravan guide: [9]

"Take us through Qatalgah of Karbala".

Ahl al Bait arrived at 'Qatalgah' of Abi Abdillah al Husain at Karbala on 'Arbayyn', 20<sup>th</sup> Safar 62 (A.H), after one year long tortures and imprisonment in Damascus. According to number of sources, they found Syedna Jabir bin Abdullah al Ansari, along with a group of Zairin of Bani Hashim present over there. [10] Ahl al Bait had become very weak and their bones were visible from their skins. As per medical expert-opinion, it is not possible in one or two months to dissolve the flesh to such an extent that bones become visible, it requires months. It was Syedna Jabir's second visit of Ziyarat of Moula Husain. He was the first Zair, who recited Salaam spontaneously upon the grave of Husain. His Ziyarah Salaam is popular amongst devotees and will always remain. [11] The significance of this Salaam forces us to discuss it in length. [12] Ahl al Bait and Syedna Jabir bin Abdullah al Ansari met each other with Buka while beating their faces. Syedah Zainab embraced the grave of his brother Husain and cried Wa-Husaina! She became unconscious after lot of weeping. A heart-rending Majlis commenced and the women from the adjacent of the site of the Qatalgah at Karbala joined them. They all mourned there for a few days. [13] Then the caravan of Ahl al Bait left from Karbala towards Madinah. [14] According to the learned writer of "Al Malhoof Ala Qatlat Tufoof", enrooted to Madinah the people of the caravan heard Marasi loudly at various places, which were recited none but by the Jinns.

### **Arrival of Ahl al Bait at Madinah:**

Nauman ibn Bashir al Ansari transmits: [15]

"When we reached near Madinah, Imam Ali Zain ul Abedeen dismounted there and ordered to pitch two tents and instructed Bashir:

"O ibn Bashir! Rahmah of Allah upon your father, he was a poet. Like your father, can you recite Marsiyah? "

Nauman replied: "Yes, son of Rasulullah(S)! I am also a poet".

Imam directed him:

"Then go to Madinah and announce the news of the Shahadah of Abu Abdullah al Husain".

Nauman ibn Bashir narrated:

"I mounted my horse and rushed, until I reached Madinah. When I reached Masjid un Nabavi, I couldn't control my sentiments and started crying and recited these verses:

*"O people of Yasrib! This place is not suitable for (your) living;  
Husain has been slaughtered for which my tears are flowing  
His body lies in Karbala tarnished in dust and blood;  
While his head was being displayed upon the pierce from place to place Ah!*

Then he rejoined:

"Ali ibn al Husain has reached outskirts of city of Madinah, along with his aunts and sisters. He has sent me so that I may introduce his Maqam(lofty status)".

Knowing this tragic news, all the veiled women of 'Muhallah Bani Hashim', Madinah ran out lamenting. I never witnessed such weeping before nor have I observed such a tragic time that has fallen upon the Muslims. I heard a girl weeping upon Husain while saying:

"You have brought the news of the Shahadah of my Moula and hurt me, while this news has broken my heart, then O my eyes! Shed abundant tears of sorrow constantly, upon the one on whose grief the heavens of the Almighty have fallen down, his Shahadah has pierced nobility and religion, then lament upon the son of Rasulullah(S) and Ali, although his grave is far away".

Then the girl turned towards me and said:

"O messenger of death! You have renewed our grief for Aba Abdillah, and you have scratched our internal wounds that had not yet healed. Blessings of Allah upon you, who are you?"

I replied:

"I am Nauman ibn Bashir and my Moula Imam Ali ibn al Husain has sent me. He is along with his family and is staying outskirts of Madinah".

Then the people left me and ran towards the place. Muhammad bin Hanafiyyah, son of Amir al Muminin Ali when learnt about the arrival of the caravan, his distress was increased. At that time he was seriously ill, but he rushed towards the Imam. Nauman said then I mounted my horse and returned until I saw that the people had occupied all the roads and streets. I dismounted from my horse and tried to cross the people until I reached the tent. The people of Madinah had, of course, already heard of the tragedy of Karbala. They did not however, know the details. This announcement of Nauman added fuel to the fire, and the entire city of Madinah was now in filled with the Gham. The arrival of the caravan of the Ahl al Bait presented moving scenes. They came to Imam Ali Zain al Abedeen and the ladies went to the tent where Syedah Zainab and the other Syedaat were presented. The Syedaat in particular were so much exhausted at returning to their hometown Madinah that they didn't control their sentiments. Voice of their Nuha was so much that it could be heard from long distance. Imam Ali ibn al Husain was there and he came outside wiping his tears with a handkerchief. A servant followed him carrying a chair and placed it down and Imam sat upon it. His tears were constantly flowing while the voices of lamenting of men increased and women started wailing. Then people

extended him Taziyat from all around while Aza and Buka arose on that place. Ummul Muminin Umme Salama, Ummal Baneen and other members of the Bani Hashim joined the Nuha and Aza. [16] Syedna Abdullah Ibn Abbas, Syedna Abdullah Ibn Jafar and other prominent dignitaries also cried and wept in the presence of the Imam. [17]

Historians recorded that native of Madinah wept very much on five occasions:

- 1). When at Ghazwah Badar, Shait'an announced that Muhammad was killed
- 2). When Rasulallah(S) departed towards Jannah
- 3). When news of the Shahadah of Ali reached Madinah from Kufa
- 4). When Imam Husain departed from Madinah with Ahl al Bait
- 5). When Ahl al Bait arrived from Syria to Madinah

### **Sermon of Imam Ali Zain ul Abedeen:**

Imam instructed the mourners to remain silent and the voices of lamenting ceased. Then he said: [18]

"All praise is to the Lord of the worlds. The Master of the day of Qiyamah. The Creator of all creation. By the Lord whose understanding is far away and who is so near so as to hear the secrets (of his slaves). I praise Him upon the serious episode and the disasters of time, and upon the severity of grief and bitter taste of tragedies, and the great sorrow and grand grief, heart-rending and afflicting hardships.

O people! Verily Allah, the worthy of praise, tried us by means of great sorrows while a deep fissure manifested in Islam. Abu Abdullah al Husain and his family were slaughtered, while his women and children were driven in captivity. His head was paraded in the cities upon the lance, while this disaster is incomparable.

O people! Which of your men would delight after his death, and which of your hearts would not scorch for him? Which of your eyes would spare it of tears, and which of you would restrain yourself from beating your faces?

Seven elevated heavens wept upon his Shahadah, while the rivers along with their waves, the heavens along with their pillars, the earth along with her outskirts, and the trees along with their branches, the fishes of the oceans and their depths, the Malaek in proximity (to Allah), as also all the dwellers of the heavens lamenting upon him.

O people! What hearts are there that would not rip upon his Shahadah? And what consciences are there that would not scorch upon it? And what ears are there that would not turn deaf when they witness this fissure manifested in Islam?

O people! We were driven forth and paraded from far and near the cities as if we were the children of Turks or Afghan descent, without having committed a crime or performed evil deeds, nor are we one of those who have created the fissure in Islam. Never did we even hear such

thing from our ancient forefathers, this is nothing but new. Wallah! If Rasulullah, instead of making recommendations for us, had entrusted them to fight us, they would not have done to us any more harm than what they already have done.

Verily we are for Allah's, and verily to Him shall we return. What a severe, painful, tragic, grievous, sorrowful, heart-rending and bitter was the trouble that we witnessed and bore. We offer it to Allah's account, the Mighty, the Avenger".

Hearing this sermon Sawhan bin Sasa'ah bin Sawhan, [19] who had turned paralytic, stood up facing him and asked pardon (due to his absence in the Jihad at Karbala), for his legs were paralyzed. Imam accepted his reason and showed his pleasure towards him and thanked him, while asking Allah's Rahmah to be bestowed upon his father.

It was Nauman ibn Bashir who was assigned by the Umayyad power to take Ahl al Bait from Damascus to Madinah peacefully. [20] Along with Nauman thirty men accompanied him. [21] He used to travel at night while he himself remained behind them so he could keep an observation. When they stopped, he along with his companions, stayed with distance from them. He protected them and looks after their needs fairly until they reach Madinah. One of the Syedaat submitted to Syedah Zainab:

"This man has certainly favored us, then should we not award him?" She replied:

"We do not have anything with us except a few ornaments to present him. Syedah Zainab sent two pairs of her bracelets and armlets for him with thanks".

Nauman ibn Bashir returned the gifts and submitted:

"If I had done this for the world, it would have been sufficient for me. However, Wallah! My intention was none except the pleasure of Allah and His Rasul(S)".

### **Syedah Rabab: the beloved wife of Husain:**

Syedah Rabab, beloved wife of Al Imam al Husain was daughter of Imru al Qays [22]. She was the mother of Syedah Sakinah and Ali Asghar. She accompanied the Imam at Karbala and was taken as a captive with the Ahl al Bait. The notables of Quraysh proposed to her after the tragedy of Karbala, but she reused and said:

"I do not want to have any other father-in-law after Ali ibn Abi Talib".

She did not enter the shade of her house for one year after the Shahadat of al Imam al Husain and became ill and expired in grief. It is also said that she remained near the grave of Imam for one year and afterwards returned to Madinah, where she expired.

Amongst her Marasi (plural: Marsiyah) this Marsiyah is famous which opening Bait (verse) is as follow:

*"Innal Lazi Kana Nooran Yustazau Behi".*

*He (Husain) was Noor, from whom people took light (of guidance);*

*Slaughtered at Karbala and unburied.*

*O grandson of Rasulullah! Allah grant you best Jaza from us and protect (your good deeds) from the scale (means bestowed upon you uncounted blessings).*

*For me, you were like a strong rock, in whose protection I was living;*

*He (Husain) was our pious companion.*

*Now at present who is the guardian of the orphans and widows?  
Where should the beggar go and where should they take refuge?  
Wallah! I will not accept any father-in-law except Amir al Muminin;  
Till I will bury in dust.*

**Famous Marsiyah of Syedah Umme Kulsum:**

*As soon as Syedah Umme Kulsum saw the signs of the grave of her grandfather Rasulullah's (S), she cried and burst into tears and her inherited poetic merits with depth of emotions flew in the form of the following Marsiyah: [23]*

- *O Madinah of our grandfather! Do not accept us; because we have returned with grief, sorrow, being pained and distressed.*
- *Yes, inform Rasulullah (S) that we are shocked for the loss of our father's disappearance.*
- *Inform him that bodies of our family members are still at the land of Taff; their heads were separated and enemies have slaughtered our children.*
- *Communicate with our grandfather that we were captivated and driven like prisoners and were humiliated.*
- *O Rasulullah (S)! Bodies of your family are placed uncovered, their goods are looted, Enemies attacked Husain as beast and slaughtered him; they did not consider us exclusively with your special reference of blood relation.*
- *Perhaps you observed us as hostages who were ill-treated; we were forced to sit on the bare backs of the camels.*
- *O Rasulullah (S)! After strict observation of Hij'ab (which were snatched by the Yazidi dogs) haunted eyes of the people stared us without any hesitation, the enemies made us victims of torture.*
- *You have protected us greatly but as soon as you have closed your eyes enemies attacked us.*
- *O Fatemah! Perhaps you could observe your imprisoned daughters, who were pulled from city to city, town to town uncovered.*
- *O Fatemah! Perhaps you would have watched your children in distress and problems; perhaps you would observe the condition of Zain al Abedeen.*
- *O Fatemah! Perhaps you have watched how we spent nights without sleep and ultimately lead to blindness.*
- *O Fatemah! From the hands of enemies you did not face Musibat even to an atom's weight which came upon us.*
- *If you were alive at that time and be immortal then you would be continually weeping upon us till Qiyamat.*
- *O the informer! Turn towards Jannat al Baqee and stay there and call. O son of Rasulullah (Hasan)!*
- *And tell him, O uncle Hasan! O pure one, family of your brother has perished.*
- *O uncle! Your brother had been buried far from you, in the burning send.*
- *He (Husain) was buried in such a condition that his body was without head and beast and birds were all in lamentation upon him.*

- *Perhaps, you would be watching that enemies had arrested the noble ladies of your family, who were helpless.*
- *(O grandfather) your children were forced to sit upon the barren back of camels and those ladies were driven away with open faces, perhaps, you would alive and observed.*
- *O Madinah of our grandfather! Do not welcome us; because we have come back along with sorrow and grief.*
- *When we departed from you (O Madinah), whole House was full; and know when we have come back then neither men nor children are with us.*
- *At the time of departure, whole Jam'at was with us; while coming back we are bare headed and looted.*
- *At that time, we were openly under the protection of Allah and today we are returning without protection but with fear.*
- *Today we are those affected ones who have no guardian; and we are lamenting upon our brother.*
- *At that time our Moula Husain was our protector and helper and today I have handed him to that Jungle (Karbala).*
- *We are the daughters of Yasin and Tah'a; we are weeping upon our father and brothers.*
- *No doubt, we the Syed'at are the pious ladies; we are Allah's sincere and selected ones, dignified and sacred.*
- *We are Sabir upon the Musibat; we are true and affectionate.*
- *O grandfather! Enemies killed Husain; and no one cared for Allah's order (indication towards Ayat al Qurba) regarding us.*
- *O grandfather! Enemies achieved their wish and became cold blooded after torturing us.*
- *Syedaat were disgraced and humiliated and they were all degraded by the parade upon the camels.*
- *Hij'ab of Zainab was snatched; Fatemah and his Lord were crying.*
- *Due to the grief of departure (of Husain) Sakinah recalled (her father) again and again and said O Allah! Help us, help us.*
- *Zain al Abedeen were arrested and humiliated; enemies intended to kill him many times.*
- *After them (Shuhad'a of Karbala), dust upon the world, no charm in this wicked world remained, we have drunk cup of poison in this world.*
- *This is our detailed account; O listener! Lament upon us.*

#### **Buka of Zainab at the grave of grandfather:**

Saheb al Maqal says that Syedah Zainab caught hold of a pair of the doors of the Masjid an Nabavi and called out: [24]

"O grandfather! I inform you about the (tragic) death of my brother Husain".

After submitting this tears of Zainab started flowing and she could not control her weeping. Each time when her sight fell upon Al Imam Ali ibn al Husain, her grief increased.

Zainab sat by the grave of her grandfather and complained, with tears in her eyes:

"O my Grandfather! Look at what Yazid and his solders committed to your Grandchildren. They slaughtered your most beloved Grandson, Abi Abdillah al Husain. They killed Abil Fazlil Abbas,

when he went to get water for Sakinah. They killed Ali Akbar, whose face resembled you. They killed sons of Hasan, Qasim and Abdullah. They killed my sons Aun and Muhammad. They didn't even leave infant Ali Asghar. O my dear Grandfather! One of your beloved grand-daughters was also departed in the dark prison of Syria."

#### **Nuha of Zainab at the grave of mother:**

Zainab then went to the grave of her mother Fatimah and cried: [25]

"O my dear mother! Look at what they have done to us? Look at these bloodstained clothes of your son. O my mother! They paraded us in the streets of Kufa and Syria without our veils."

Ah \_\_\_ A voice came from the grave of Fatimah:

"My dear child, I saw what they committed. I was there when they beheaded my son. I was there when the soldiers slapped Sakina just for crying for her father. I was there when they paraded you on the streets without your veils."

Zainab cried:

"O my dear mother! I have so much to tell you..."

Ahl al Bait was detained in Damascus for more than a year. After release from the imprisonment, when al Imam Zain ul Abedeen saw his aunt offering Salaat while sitting, he asked with surprise:

"O Aunt! You were not performing even Nafil Salaat in sitting position, while today you are performing Farz Salaat in this posture."

Tears came in the eyes of Zainab, she said:

"While in prison, the food and water were supplied in such an insufficient quantity that I used to pass on my share of food and water to the children. Due to continuous starvation I have become so weak that I could not offer Salaat by standing straight."

#### **Lifelong sorrow of Imam Sajjad:**

Minhaal was one of the well known Ash'ab of Imam Sajjad Ali Ibn al Husain. He went to Madinah three (3) years after the tragic event of Karbala. He saw Imam Sajjad standing near the grave of Rasulallah(S) weeping and complaining to him about the torture that he and the other family members of Rasulallah(S) had received. The Imam remained in this position until he became unconscious due to sorrow and was then taken by his devotees to his house. Minhaal came in the Imami presence and asked him where he had faced the most tortures, during Karbala and its aftermath. Imam said what kind of question is this then he replied:

"Ash-Shaam! Ash-Shaam! Ash-Shaam!" (Syria! Syria! Syria!)

Minhaal then asked him why he cried so much. After all, Shahadah was the destiny and inheritance of Aal-e-Muhammad (S).

The Imam then replied:

"You have not done justice to us. Is it also our destiny that our ladies be paraded bare-headed through bazaars and streets, and crowds insulting and harassing them?" The Imam explained: "in Syria the family of Rasulallah(S) was treated like animals and presented to the court of Yazid like slaves". [26]

The Imam held regular Majalis session in his house. Those who attended these Majalis would be served with Tabarruk-food in the name of his father, Abi Abdillah al Imam al Husain. In this condition people of Madinah observed him to mourn his father till his demise, some thirty five (35) years later at the age of fifty seven (57). It is reported that whenever Imam Sajjad saw water he wept, remembering the thirst of the Shuhada of Karbala. When he saw a goat or sheep being slaughtered, he asked the butcher if he had fed the animal and given it water. On being assured that this had been done, the Imam would weep, saying that his father & other Shuhada were slaughtered thirsty and hungry of three days.

One day one of his servants questioned him:

“O son of Rasulallah(S)! Up to when would you weep like this?”

Al Imam Ali Zain ul Abedeen replied:

“O servant of Allah. Yaqub Nabi had twelve sons but only one of them(Yusuf) was taken away from him, he wept so much and for such long that his vision of eyes left, his ears turned gray and his back was bent although his son Yusuf was still alive. [27] Whereas I watched my father, my brothers and seventeen (17) members of my family being slaughtered brutally along with Ashaab in thirst and hunger of three days all around me. “Ah! How could my sorrow come to an end?” [28] These Imami words are the perpetual Aqidah of each Mumin regarding Aza al Husain Ibn Ali.

*Salaam upon you O Sajjad! You interpreted the meaning of Sabar, as per teaching of Qur'an  
Salaam upon you O Zainab & Kulsum! You interpreted the Hikmah of Shahdah of Husain  
Salaam upon you O Ahl al Bait! You tolerated Musibat and removed the cover of Shait'an  
Salaam upon you O children of Fatemah! You provide eternal freshness in the body of Islam  
Salaam upon you O caravan of Ahl al Bait! Due to your generosity caravans of your devotees  
achieves Najaat*

### **Notes & Select Bibliography:**

[1] “Maqatal”, By: Yahya ibn Saeed ibn Mikhnaf Al Kufi(d.157-774) was a classical Shia Muslim historian from the 8<sup>th</sup> century. He attributes to Shia by some Rijal scholars but it's doubtful and not accepted with all of them.

[2] “Al Malhoof Ala Qatlat Tufoof”, Syed Radiyyaddin Ali ibn Tawus(d.664 AH)

[3] “Maqatal”

[4]For detailed history of the Sacred Head of Abi Abdillah al Husain please refer: “Brief History of Transfer of the Sacred Head of Husain ibn Ali, from Damascus to Ashkelon to Qahera”, By: Qazi Dr. Shaikh Abbas Borhany, [www.durrenajaf.com](http://www.durrenajaf.com)

[5] “Al Malhoof Ala Qatlat Tufoof”, Seyed Ibn Tawus; p.82

[6]Marwan was that Maloon upon whom Rasulallah(S) sent explicit Lanah.

[7] “Maqatal”, By: Yahya ibn Saeed ibn Mikhnaf AlKufi was a classical Shia Muslim historian from the 8th century. He lived in Kufa and died in 157 AH

[8] “Bihar al Anwaar”, vol. 45, p. 197 Bihar al Anwar is a comprehensive collection of Ahadith compiled by the Shi'i scholar Mulla Muhammad Baqir, known as Allama Majlisi (d. 1110/1698). It is a Hadith collection, the second source of inspiration in Islam. Probably completed between 1106/1694 and 1110/1698, it is an encyclopedia of Ahadith, historical subjects and commentaries on many Qur'anic verses. Bihar al Anwar has 110 volumes. Majlisi wrote it to gather all the wisdom he could find, in order to preserve that knowledge for following generations. His goal was to collect every single narration

available, not to sift through and find the reliable ones, so only a trained scholar can determine which ones are authentic.

[9] "Al Malhoof Ala Qatlat Tufoof", Seyed Ibn Tawus

[10] "Al Malhoof Ala Qatlat Tufoof", Seyed Ibn Tawus; Zamakhshari, Abu Ishaq Asfaraeni, Noor ul Ain Fi Mashhadil Husain, Egypt, p. 67; 2-Zariyat ul Najaat Fil Maqatl Tarehi, vol. 2, p.271; 3- Maali As Sibtayn, vol.2, Tibrez, p. 113; 4- "Muntakhab Tarehi", Fakhruddin Tarehi, vol. 2, Beirut, p. 498; Nahr ul Masaib, Lucknow, p. 919

[11] It is a tradition that devotees recited this Ziyarah Salaam on the day of Aashurah and on each Friday night. Its opening words are as follows: Assalaamo A'layka Ya Abaa Abdillaha Assalaamo A'layka yabna Rasulullahe

[12] Recite Ziyarat-e-Aashurah for 40 successive days; for Shifa from all kind of health disorder, to remove hardship and afflictions no matter how severe, can be remedied by the order of Allah by Wasilah of Husain Inshallah.

[13] "Maqatl", By: Shaikh Jalil ibn Nima Hill

[14] "Al Malhoof Ala Qatlat Tufoof", Syed Ibn Tawus

[15] Nauman ibn Bashir al Ansari was born 14 months after the Hijrah. According to Madani Hadith experts, not a single Hadith was transmitted from him directly. Later he settled in Kufa and during the time of Muawiyah he was appointed governor of Kufa. Yazid terminated him from the seat when Muslim bin Aqil reached Kufa and he ignored him, Ibn Ziyad was replaced.

[16] "Al Malhoof Ala Qatlat Tufoof", Syed Ibn Tawus

[17] Nasikh al Tawarikh, Mohammad Taqi, vol.VI, p. 372, Tehran

[18] "Maqatl Abi Mikhnaf", p. 88

[19] "Al Malhoof Ala Qatlat Tufoof", Syed Ibn Tawus p.85,

[20] Jazari; Ibn Sabbagh Maliki

[21] "Akhbar ud Dawl",

[22] Syedah Rabab, wife of Imam Husain was a daughter of Imru al Qays, famous poet of Arabia, whose poems are included in "Saba Mualliqaat". His poems hold top position among other poetic works available in "Saba Mualliqaat". Syedah Rabab inherited poetic art from her father. According to "Bihaar ul Anwar", vol. 45, p. 118, Imru al Qays soon after accepting Islam meet Ali when Hasan and Husain also accompanied him. Ali extended his wish to make relation with him. On the same night according to "Aghani" Rubab's Nikah was done with Al Imam al Husain.

[23] "Nasikh at Tawarikh", vol.VI, p. 372

[24] "Ad Damatus Sakibah", vol. 5, p.164, Beirut, Lebanon; "Bihaar ul Anwar", vol. 10, chapter 45, p.198, Tehran

[25] Maqatl Husainiyyah,

[26] Maqatl Husainiyyah,

[27] Surah 12: Ayah 84 (He turned away from them and said: "Alas my grief for Yusuf!" And his eyes turned white with grief and he held his anger and sorrow in check).

[28] Maqatl : "Nafas ul Mahmum", Section 14, Chapter # 39, Iran

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