

Imam Husayn

(PBUH)



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ABUL AHRAAR (FATHER OF FREEDOM) IMAM HUSAYN IBN ALI (PBUH)

The definition of freedom in Islam is when you have attached yourself only to Allah and cut ties with all other entities.

When Imam Husayn (pbuh) saw that the freedom brought by the Prophet of submission only to God was being eroded by the prison of allegiance to the government or state over and above the laws of God, he became a freedom fighter;

A Shaheed— one who recognises and declares the truth of freedom and stands by it – freeing the oppressed by being an example, a paradigm, worthy of being followed.

We have a famous slogan –

“Every day is Ashura, every land is Karbala”
All of us are accountable as freedom of truth transcends all colour, creed, cultures and to free ourselves we have to oppose those who play God speaking out against their tyranny.



History is a witness to those who strived for freedom...

“The mighty armies of Rome have gone yet Jesus lives.

The armies of the Quraysh have long disappeared yet the words of Muhammad (pbuh) march on.

The armies of Yazid are long forgotten but the saviour of the freedom of truth – one lone man in the deserts of Iraq still lives and inspires freedom of truth...”



IMAM HUSAYN (PBUH)

Name:	Husayn (Shabbir)
Parents:	Imam Ali (pbuh) & Sayyida Fatima (pbuh)
Kuniyya:	Aba Abdillah
Title:	Sayyedush Shuhada
Birth:	3 rd Sha'ban 4 AH (Madinat ul Munawaara)
Death:	10 th Muharram 61 AH (Karbala)



IMAM HUSAYN (PBUH) – TIMELINE

Year	Age	Event
8 January 626CE 3 Sha'ban 4AH		Birth of Imam Husayn (pbuh) To Imam Ali (pbuh) & Sayyida Fatima (pbuh) in Madina
627CE Dhulqa'da 5 AH	1	Battle of Ahzab/Khandaq (Coalition/Ditch)
629CE 20 Ramadhan 8AH	4	Conquest of Makka
630CE 24 Dhulhijja 9AH	5	Event of Mubahila Imam Husayn (pbuh) accompanies the Prophet, Imam Ali, Sayyida & Imam Hasan (pbuh).
631CE 18 Dhulhijja 10AH	6	Farewell pilgrimage and event of Ghadeer



Year	Age	Event
632CE 28 Safar 11AH	7	Imam Husayn (pbuh) loses his grandfather Prophet Muhammad (pbuh) <i>Abu Bakr elected at Saqifa. Muslims forgot Ghadeer and appointment of Imam Ali (pbuh) as successor</i>
632 CE 14 Jamadul Awwal 11 AH		Imam Husayn (pbuh) loses his mother – Sayyida Fatima Zahra (pbuh)
633CE 12AH	8	Muslim armies sent to Persia. Muawiya appointed General by Abu Bakr
634CE 13AH.	9	Abu Bakr dies appointing Umar as his successor.
634-635 CE 13 -14 AH	9/ 10	Syria, Persia, Egypt come under Islamic rule
636CE 15AH	11	Damascus becomes stronghold of khalifas



Year	Age	Event
637CE 16AH	12	Jerusalem under Muslim rule
644CE 24AH	20	Umar killed by Abu Lulu appointing a biased 'shura' to decide successor. Uthman appointed successor.
646CE 26/27AH	22/ 23	Tripoli, Tunis, Algeria under Muslim rule.
649CE 30AH	26	Abu Dharr Ghifari exiled to desert (Rabwa)
650CE 30 AH		First organised news service introduced by Khalifas.
653 CE	30	Birth of Ali Akber. (Mother Umm Layla whose mother was Maymuna – daughter of Abu Sufyan (she was a cousin of Yazid)). He was raised by Sayyida Zaynab (pbuh).



Year	Age	Event
655CE 35AH	31	<i>Imam Ali (pbuh) sent Imam Hasan & Husayn (pbuh) to take food and drink to Uthman who was imprisoned in his house by a discontent mob of people who finally murdered him. Uthman murdered. Imam Ali (pbuh) urged to accept Khilafate that was usurped from him. In Dhulhijja 35 AH the Muslims gave their allegiance to Imam Ali (pbuh) as their Khalifa. Muawiya starts treachery against Imam using Damascus as stronghold</i>
656 CE 10 Rabi ul Awwal 36 AH	32	Battle of Jamal



Year	Age	Event
657 CE Rajab 36AH	33	Battle of Siffeen Imam Husayn (pbuh) fully involved in the battle on the front line.
658CE 38AH	35	Birth of Imam Ali Zaynul Abedeen (pbuh) in Kufa. (Mother Sayyida Shahrbanu - Daughter of Yazdigard) <i>Daughters of Yazdigard – King of Persia brought to Madina as prisoners of war. Imam Hasan & Husayn (pbuh) save them from humiliation of crowds. Sayyida Shahrbanu dies 10 days later.</i>
660 CE 21 Ramadhan 40AH	36	Imam Ali (pbuh) martyred in Masjid e Kufa by Abdul Rahman Ibn Muljim. Imam Hasan (pbuh) assumes Imama.



Year	Age	Event
		Muawiya changes Khilafate to dynasty. Beginning of Umayyad dynasty.
661CE 41AH	37	Muawiya coerces Muslims into paying allegiance to him rather than Imam Hasan (pbuh) using threats, bribery..... Calls the year 'Sanatul Jama'a' Those who pay allegiance are known as Ahlul Sunna wal Jama'a.
670CE 50AH	46	Imam Hasan poisoned by wife Jo'da as instigated by Muawiya. Imam Husayn (pbuh) assumes Imama. North Africa comes under Muslim rule.
672 CE 52AH	48	Birth of Fatima Kubra (mother Umm Is-haq (former wife of Imam



Year	Age	Event
		Hasan (pbuh)). Fatima Kubra later married Hasan Muthanna.
676 CE 20 Rajab 56AH	52	Birth of Sakina (Ruqayya) (mother Umm Rabab). Imam would say: "A house without Sakina is not worth living in."
677CE. 57AH	53	Birth of Imam Muhammad Al-Baqir (pbuh)
14 April 680 CE 9 Rajab 60 AH	55	Birth of Abdullah Ali Asgher (Umm Rabab)
680CE 60AH		Muawiya dies and Yazid becomes Khalifa. Yazid demands allegiance from Imam Husayn (pbuh).
680 CE 28 Rajab 60 AH		Imam refuses allegiance to Yazid and leaves Madina with his family and friends.



Year	Age	Event
680 CE 3 Sha'ban 60 AH	56	Imam arrives in Makka
680 CE 10 Ramadhan 60 AH		The people of Kufa write to invite Imam to Kufa to preside over them.
680 CE Ramadhan 60 AH		Imam sends Muslim ibn Aqeel as his envoy to Kufa to inform him of their affairs.
680 CE 12 Dhulqa'da 60 AH		Muslim writes to Imam asking him to come to Kufa as quickly as possible.
680 CE Dhulqa'da 60 AH		Yazid is informed of the allegiance in Kufa to Imam Husayn (pbuh) through Muslim ibn Aqeel. He asks Ubaydullah ibn Ziyad to go from Basra to Kufa immediately as Governor.



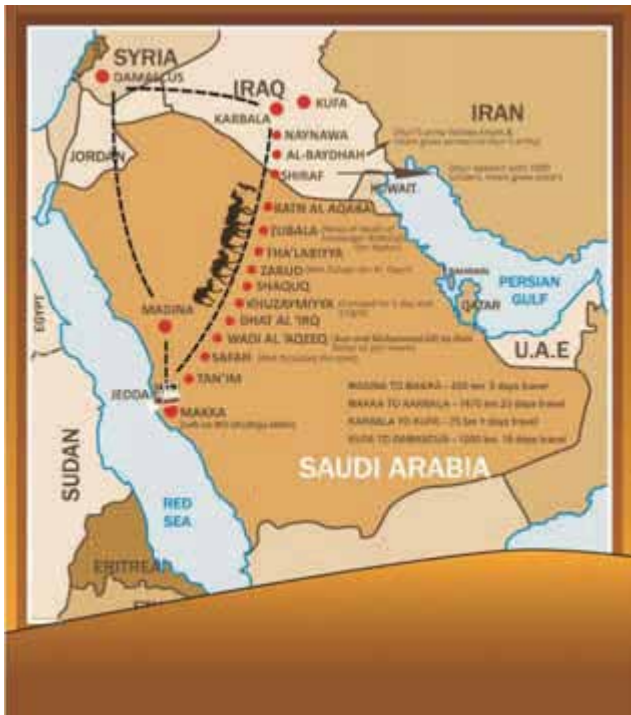
Year	Age	Event
680 CE Dhulhijja 60 AH		Ibn Ziyad arrives in Kufa and strikes terror demanding that Muslim be brought to him. The 18000 people who had pledged allegiance to Imam dissipated to 300. Muslim was captured and executed by Ibn Ziyad on the 9 th of Dhulhijja. Fear gripped Kufa.
680 CE 8th Dhulhijja 60 AH		Soldiers arrive in Makka dressed as pilgrims to kill Imam Husayn (pbuh). Imam leaves Makka without performing the Hajj (doing just Umra) for fear of causing bloodshed in Makka.



Year	Age	Event
<p>10 October 680CE 10 Muharram 61AH DAY OF 'ASHURA</p>	<p>56</p>	<p>Imam Husayn (pbuh) addresses Ibn Sa'd's troops not to shed blood and to be free in their thinking as human beings even if they did not follow any religion. Ibn Sa'd begins the battle by shooting the first arrow. Imam & his 72 followers and family members are killed including his 6 month old baby Abdullah Ali Asgher. They are decapitated and their bodies trampled and left on the desert sands. The camp is looted and plundered and the women and children and Imam Ali Zaynul Abideen (pbuh) taken as prisoners.</p>



ROUTE MAP OF IMAM/S JOURNEY FROM MAKKA TO KARBALA



THE JOURNEY OF IMAM HUSAYN (PBUH) AND HIS FAMILY

Imam Husayn (pbuh) left Makka on the 8th of Dhulhijja, 60 of Hijra (680 CE). With him were his family and his followers from the Hijaz area, Basrah, and Kufa. Many dignitaries of Makka tried to change his mind. His cousin 'Abdullah Ibn 'Abbas warned him, "You might be killed, and the people of Iraq are not reliable. At least go some other place, such as Yemen, where your father had followers."

The Imam replied, "O my cousin! I know that you are sincere, but I have decided on this journey."

Ibn 'Abbas said, "Then, do not take your children and your family, I am afraid if you take them, they may see you die."

Imam Husayn (pbuh) replied, "By God, they are not going to leave me. If they leave me, they are going to be victims of someone who would not have mercy on them."

Then the Imam mentioned that he did not want any blood spilled in Makka and he



wanted the family to be united, and whatever happens would happen to them together. And if he leaves them behind, they would not be under anyone's protection.

STOPS ON THE IMAM'S JOURNEY

TAN'IM

Here Imam saw a caravan from Yemen. He hired camels from them and asked if anyone wanted to join him. Some did.

SAFAH

Here, Imam met the famous poet - Farazdaq, son of Ghalib."

The Imam greeted the famous poet kindly, then after some time, he asked him, "What do you know about the attitude of the people?" Al-Farazdaq answered, "Their hearts are with you, but their swords are with the Umayyads, and the destination comes from heaven."



WADI AL 'AQEEQ

Imam arrived here on Saturday 12th Dhulhijja. It is here that Abdullah ibn Ja'fer left his two sons Aun & Muhammad with Imam.

DHAT AL-'IRQ

Imam got here on Monday 14th Dhulhijja. He set camp and wrote a letter to Muslim Ibn 'Aqil and gave it to Qays Ibn Mashar al-Saydawi to take to Kufa. In it he wrote, "O people of Kufa! I have received the letter of Muslim Ibn 'Aqil stating that you have gathered to help us and ask for our rights. I ask Almighty God to reward you for this action. For this reason, I left Makka on Thursday the 8th of Dhulhijjah. When my messenger arrives, be united until I reach Kufa in a few days."

'Abdullah Ibn Muti tried to convince Imam not to go to Iraq, but Imam refused.

When Qays Ibn Mashar al-Saydawi reached al-Qudisiyya, Ibn Ziyad's army captured him.

When they tried to search him, he tore the letter apart. He was brought to the governor's castle in Kufa, and Ibn Ziyad asked him, "Why



did you tear the letter?"

Qays replied, "So you will not know what was in it."

Ibn Ziyad said, "You have to tell me what was in it!"

Qays refused. Then Ibn Ziyad said, "You have to go on the pulpit and curse Husayn, his brother, and his father. Otherwise, I am going to cut you into pieces!"

Qays went on the pulpit and blessed Imam 'Ali and Hasan and Husayn, and cursed Ibn Ziyad and his father and the Ummayyads. Then he said, "O people! I am the messenger of Husayn to you!" He told them where he left the Imam and said, "Go help him!"

Ibn Ziyad ordered for him to be thrown from the top of the castle. He fell and died.

KHUZAYMIYYA

Imam arrived here on Friday 18th Dhulhijja. He stayed here for one day and one night. Sayyida Zaynab came to him in the morning and told him of a poem she heard in the night:

"O eye; Cry many tears – Who after me will



weep for the martyrs? – These people are being led to death – To fulfil an ordained promise”

The Imam said to his sister, "Whatever God wishes will happen."

SHAQUQ

Imam arrived here on Sunday 20th Dhulhijja.

ZARUD

Imam arrived here on Monday 21st Dhulhijja. Here, the Imam set up camp. Zuhayr Ibn al-Qayn al-Bajali was on his way back from Hajj going to Kufa. Imam sent him an invitation to meet him. Zuhayr hesitated but his wife Daylam encouraged him to go. Zuhayr went to him and returned to his people with a happy face. He ordered to take his camp closer to Imam's camp and told his wife, "Go join your family, I do not want any of you to be harmed in any way because of me."

Then, he faced his people again and said, "Whoever wants to help the grandson of the Messenger of God should come with me. Otherwise, Goodbye!"



He revealed a conversation he had with Salman al-Farsi long ago. He said, "We went with Salman to Balanjar. Salman told me 'when you reach Imam Husayn and are able to help him and fight on his side, you should be more than happy to'."

His wife said, "Whatever you decide, I go with your decision. Please remember me on the Day of Judgment with Imam Husayn's grandfather." Also at this stop, the news of the murder of Muslim and Hani Ibn Urwah reached the Imam. Imam was deeply upset and many times said, "God bless them." As a result of this sad news, he and other people, including the ladies cried. The whole camp was in mourning.

THA'LABIYYA

Here, someone came and asked Imam Husayn (pbuh), "What is the verse of the Qur'an 17:71 about? *'The day when we shall call all people by their leader.'*

Imam replied, "A leader who calls to guidance and people obey his call and a leader who calls to misguidance and others follow him. One



leads to Janna and the other leads to Jahannam."

ZUBALA

Imam arrived here on Wednesday 23rd Dhulhijja. It was here that Imam received the news that 'Abdullah Ibn Yaqtar, his second messenger to Kufa, had been killed.

After this news, Imam announced, "Anyone who has joined this caravan for any purpose other than dying for this cause should leave now." Many people left him except for his family, and his companions, who chose to stay.

BATN AL-AQABA

Imam arrived here on Friday 25th Dhulhijja. Here Imam announced, "I am going to be killed and I saw in a dream that dogs are going to eat my flesh and the worst of those dogs will be an albino dog."

At this point, 'Amr Ibn Luthan asked the Imam to return to Madina. The Imam replied, "I know your opinion but I do not do but what God wishes. Indeed, they are not going to leave me



alone until they kill me and if they do that, they will be the most humiliated nation in the world."

SHIRAF

Imam arrived here on Saturday 26th Dhulhijja. Here as water was plentiful, Imam set camp and asked his children to replenish their water supply and carry more water than they needed.

He met some people and asked them about the conditions in Kufa. They said that they didn't know anything except that all entry and exit routes were closed.

Then he heard one of his followers saying "Allahu Akbar," the Imam asked him, "Why did you say that?" He answered, "I see palm trees in the far distance."

All the people around him said, "There are no palm trees around here in this desert?"

When they looked carefully, they saw spears and horses.

The Imam agreed and said, "That must be it." Then he asked, "Is there any shelter here?"



They told him there is a place called Dhu-Husam on the left and that is the best place to take shelter. The Imam went there and set his camp.

DHU HUSAM

Imam arrived here on Sunday 27th Dhulhijja. At noon, Hurr al-Riyahi, with 1,000 soldiers, appeared in front of the Imam, carrying a message from Ibn Ziyad ordering him to prevent Imam from returning to Madina or capture him and bring him to Kufa. When the Imam saw that the army of Hurr was thirsty, he asked his followers to give them, and their horses, water. All the soldiers and their animals were given water except for the last animal. The inexperienced rider of this last camel came to the Imam, not knowing how to water his animal, and Imam Husayn told him, "Anikh al-Rawiyah." In the Hijazi Arabic dialect, it means "loosen the ropes around the camel's neck" (so it can drink), but in the Kufi Arabic dialect it means "loosen the neck of the water bag." So, the soldier loosened the knot around the water



bag and the water spilled out.

Then, Imam Husayn did it himself and showed the soldier how to loosen the ropes and let the camel drink. Then, after all of the army and their animals were finished drinking, Imam stood and said, "I did not come here until all of your letters came to me, and the letters say that you do not have any leader and that you need me to help teach you guidance. If that is still your demand, give me something that shows that you are truthful in your promises, and if you do not like me, I will return to where I came from."

The soldiers were silent. No one spoke a word. Then, Hajjaj Ibn Masraq made the call to prayer for the Dhuhr salaa. The Imam said to Hurr, "You are the chief of your army. You go and pray with your own people."

Hurr replied, "No. We pray with your prayer." and Hurr, with all of his troops, prayed with the Imam.

When the Imam finished the prayer, he stood and said, "O people! Fear God and find the truth and follow it. We are the members of the



House of the Prophet. We deserve trust more than those who do injustice. If you do not like us or you ignore our rights or you have changed your minds from whatever you have written to us before, then I will leave you."

Hurr said, "Written? I do not know what letters you are talking about!" The Imam asked one of his followers to bring two sacks of letters.

Hurr said, "I am not one of these people. I have been ordered not to leave you alone until I bring you back to Kufa to Ibn Ziyad.

The Imam said, "Death is before that." He turned and told his followers to get ready to ride their horses, but Hurr stopped them from going.

Then, for the first time in his life, the Imam spoke an insult, "Your mother sits mourning you." Then he said, "What do you want from us?"

Hurr replied, "If anyone beside you had said those words to me, I would have replied the same to him, but I cannot do that to you.

However, take a road between here and Kufa, which does not reach Kufa nor goes to Madina,



until I write to Ibn Ziyad and see what his orders are. May God relieve me from this catastrophe."

Then he said to Imam, "I bear witness that if you fight, you will be killed."

Imam said, "Are you threatening me with death? Are you going to kill me? Are you helping the Messenger of God?"

When Hurr heard this, he turned around and left the Imam. He did not want a confrontation with Imam.

The Imam's caravan continued in an unknown direction, and Hurr's army followed behind.

BAYDHA

Here, the Imam gave a sermon to the people of Hurr:

"O people! The Messenger of God said, 'Whoever sees an unjust governor who changes the forbidden to allowed and who breaks his promise, who is against the tradition of the Prophets, who acts unjustly and does not do anything against it in action or in words, God will enter him where the unjust person



enters.' Indeed, these people follow Satan and have left the obedience of God. They spread mischief, they abandon all rules, they misuse wealth, and they make the illegal legal and the legal illegal. I deserve this leadership more than anyone else. Your letters came to me and your deputies came to me offering allegiance to me, saying that you will not betray me and that if I lead you, you will succeed. I am Husayn, son of 'Ali and Fatimah, daughter of the Messenger of God. My soul is with your soul, my family is with your family, and I am one of you. If you do not do so and change your promise and your allegiance to me, that would not be a surprise to me. You have done so before to my father, my brother, and my cousin (Muslim Ibn 'Aqil). If you do that, you have missed your chance and you have lost your share and whoever breaks his promise he breaks it against himself. Peace be upon you."

RUHAYMA

Here, a man met the Imam and asked him, "Why did you leave the house of your



grandfather? (meaning Madina)" Imam replied, "Indeed, the Umayyads called our most honorable kin bad names, and I was patient. Then, they took my wealth, and I was patient. And they sought my blood and I ran away. Indeed, by God, they are going to kill me. Then, God will humiliate them, making them the most humiliated nation in the world."

ADHIB AL-HAJANAT

Imam arrived here on Monday 28th Dhulhijja. Four people from Kufa met Imam. Imam asked them about the situation of the people and they told him, "The dignitaries were bought by bribes. As for the common people, their hearts are with you, but their swords are against you." They told him how Qays Ibn Mashar al-Saydawi was killed. Then, Imam recited, "*Among the believers are men who are true to whatever covenant they made with God. Some of them have fulfilled [their covenant], some of them are waiting [to do so], and have not made any changes [in the religion].*" **33:23** Taramma Ibn 'Uday al-Ta'y said to Imam, "Before leaving



Kufa, I asked the people what the commotion was about. They said that they were being recruited and sent to fight against you. I urge you, by God, not to go to them. I do not see anyone with you. I request you to come with us to our mountain called Aja. We were able to isolate ourselves from the kings of Ghassan and Himyar. If you stay with us for ten days, I guarantee you that 20,060 of my tribe, the Tays would follow you and do whatever you order." Imam thanked him but refused and said, "We have a promise between us and these people and we cannot leave until we see the result." Then Tammah asked permission to go by himself to deliver what he has to deliver for his family, and then return to join Imam's camp. Imam allowed him to do so, and he went, but was too late in his return. On his way, he heard that Imam was killed.

QASR BANI MAQATIL

Imam arrived here on Wednesday 1st Muharram. When Imam set camp here, he saw another camp already set. He asked about



them and they told him it is for 'Ubaydullah al-Ju'fi. When the Imam sent some of his followers to see him, Ju'fi asked them what they wanted, and the messenger said, "This is a message from Imam Husayn, asking you to help him."

Ju'fi replied, "I swear by God, I left Kufa only because of what I saw, that people were leaving to fight against him and I knew that he is going to be killed and I am not going to help him. That is why I left Kufa so that I would be safe. I do not want to see him and I do not want him to see me."

The messengers brought the reply back to Imam Husayn. The Imam got up, and with a group of his followers, went to Ju'fi's camp. Ju'fi received him well, honoured him, and said, "I have not seen anyone of better character or more handsome than Husayn." Then, Ju'fi asked Imam if he used red henna or black dye to dye his beard. Imam replied, "Old age came early and henna helps"

When they sat, the Imam said, "Your people have written to me and asked my help and



invited me to come to them. Now, it appears that it is not the case. You have sins in your life.

Do you wish to erase them by repentance?"

Ju'fi said, "What is that, O son of the Messenger of God!"

The Imam replied, "You help the son of the daughter of the Prophet and fight by his side."

Ju'fi said, "Indeed, I know that whoever follows you will be happy in the Hereafter, but what can I do to help? I saw no one in Kufa who would help you, and I do not like to die.

Therefore, I give you my horses as gifts to you. This horse of mine, which is called Malhaqa, is the best horse to give victory to me, and I was not willing to give it to anybody in my life."

The Imam replied, "If you are not willing to fight with us, we do not need your horses and we do not need you." Then, the Imam quoted, "And I am not one who takes the support of people who are astray." 18:51

Imam said to Ju'fi, "I do not take those who are astray as helpers. Now I will advise you as you have advised me. If you are able to avoid our call and not watch us die, do so. Indeed,



whoever hears us and does not help us will go to hell."

Also at this stop, the heads of two other Arab tribes met Imam. Imam asked them, "Are you coming to help us?"

They said, "We have children and we have been trusted with the wealth of people and we want to keep their trust."

At the end of the night, Imam ordered his followers to leave Qasr Bani Maqatil

NAYNAWA

When the Imam's caravan came near this place; they saw a man on a horse coming towards them. He was carrying a message from Ibn Ziyad to Hurr. Hurr read the letter to the Imam, "Be firm with Husayn. When you read my letter, do not let him camp anywhere but in the desert where there is no water and no fortification." Imam said, "Then let us go to Nineveh or Ghadariyyah or Shufayyah." Hurr replied, "I cannot do that because the messenger is a spy on me."

Zuhayr Ibn al-Qayn said, "O, grandson of the



Messenger of God! To kill these people now is easier than fighting with the reinforcements that will come after them. Let us start fighting and finish them. After these will come people that we will not be able to fight." Imam said, "I am not going to start the fighting." Zuhayr said, "There is a village here on the Euphrates which has a fort and the Euphrates crosses it. Let us go there." Imam asked, "What is it called?" He said, "It's called Aqr" (in Arabic, it means 'the cutting'). Imam said, "I seek refuge with God from Aqr."

Then, Imam asked Hurr to let him go a little bit further. Hurr agreed and the Imam's caravan went with Hurr's troops following behind until they reached Karbala.

ARRIVAL IN KARBALA'

At Karbala, Hurr and his army blocked the caravan of Imam Husayn from going any further. Hurr said, "This is near the river and you cannot go further."

The horses of the Imam's group stopped, and Imam Husayn asked Zuhayr, "What is the name



of this place?" Zuhayr answered, "Taf."
The Imam asked, "Is there any other name for this place?" Zuhayr said, "It is also called Karbala'."
The Imam's eyes watered and he said, "O, God! I seek refuge with God from Karb (grief) and Bala (tribulation). Here is the place in which we will set our camp; here is the place where our blood will be shed. Here is the place where our graves will be. This is what my grandfather has told me."

Imam purchased 4 square miles of land from the local residents on Karbala.

3rd Muharram

4000 additional troops under the command of Umar ibn Sa'd arrive and surround Imam's camp cutting them off from the river Euphrates (the only water source).



4th Muharram

Imam Husayn (pbuh) speaks with Umar ibn Sa'd to avoid bloodshed but ibn Sa'd insists on allegiance to Yazid which Imam refuses.

5th Muharram

More troops pour in.

6th Muharram

The lack of water makes it extremely difficult for the camp of Imam Husayn (pbuh). Many attempts are made to dig wells but they are short lived.

Imam Zaynul Abideen (pbuh) becomes ill in his tireless attempts.

7th Muharram

Umar ibn Sa'ad authorized Amr bin Al-Hajaj to take charge of guarding the river Al-Alqama for preventing Imam Husain (pbuh) from reaching it. The water shortage causes more anguish.



8th Muharram

Imam sends a message to Ibn Sa'd to meet asking him "Do you not fear the day of judgement?" Ibn Sa'd is loyal to Yazid.

9th Muharram

Imam asks for a night's respite to spend the night in prayer. Ibn Sa'd reluctantly agrees. Imam's followers refuse to leave him even when he extinguishes all lights and asks them to go. 32 soldiers switch sides, the first of them being Hurr who was the first to be martyred on 'Ashura.



IMAM HUSAYN'S SERMON ON THE NIGHT OF 'ASHURA TO HIS COMPANIONS

"I thank Allah to the best of my ability and praise Him during the time of weal and woe.

O Lord! I thank You because You have honoured us by means of Prophet hood taught us the Qur'an, made us comprehend the religion and its commandments, granted us eyes, ears and hearts; kept us free from the pollution of polytheism and then enabled us to thank You for Your blessings.

It is a fact that I am not aware of any companions more faithful and honest than my companions and any relatives more righteous and kind than my relatives. May Allah grant all of you a good reward. I think that the day of our fighting with this army has arrived. I permit all of you to go away. You are free to depart without any restriction and should take advantage of the darkness of night".



None of the companion of Imam went away. His brothers, sons, nephews (sons of his brothers) and the sons of Abdullah bin Ja'far led by Abbas bin Ali said first of all with one voice: *"Should we go away to live after you? We pray to Allah that the time may not come when you may be killed and we may remain alive"*.

Then the Imam turned to the descendants of Aqil and said: *"O children of Aqil! It is sufficient that Muslim has been killed. You are now free to go away"*.

They replied: *"Allah be praised! If we leave our chief and the best of our cousins and go away and do not fight along with him with arrows, spears and swords and do not know how he and his friends have fared with the enemy, what will the people say? We swear by Allah that we shall do no such thing. On the contrary we shall sacrifice the lives and property of our family in the path of Allah and render your assistance, and shall fight along with you so*



that we may also acquire the honour of martyrdom. What a shame to live the life which is without you!"

Then Muslim bin Awsaja got on his feet and said: *"If we withdraw our support from you and leave you alone what excuse shall we put forward before Allah? I swear by Allah that I shall not go away and shall not leave you*

By Allah, even if I come to know that I shall be killed and then burnt in fire and shall be brought to life again and eventually my ashes will be scattered in the air and I die and become alive in this way seventy times, even then I shall not leave you till I lay down my life for your sake. Then why should I not do so when I am going to be killed only once and will thereafter be honoured, happy and exalted, forever".

Zuhayr bin Qayn then stood up. He was the same man, who was at one time on route to Iraq, and did not wish to meet Imam. *"By Allah, I wish that I am killed and then brought to life and then killed once again and this act should be repeated a thousand times and this*



becomes the means of Allah protecting you and the young men of your family, and all of you remain alive".

Others also expressed similar views. Imam invoked Divine blessings for them and returned to his tent.



DAY OF 'ASHURA (61 AH) – 10TH MUHARRAM

The morning of 'Ashura dawned.

Ali Akber gave adhan for Fajr prayers and Imam Husayn (pbuh) led the prayers.

It was early morning and before the beginning of the battle Imam mounted a camel and gave a talk to the army of Yazid.

"Do you know who I am? Am I not the grandson of your Prophet? Am I not the son of Ali?... Is not Hamza the uncle of my father?.... Why do you want to shed my blood? Have I killed anyone from you? Have I destroyed any wealth from one amongst you? Have I injured anyone from you?....."

Some of the officers on the army of Yazid replied: *"We do not know anything about you; all we want from you is bay'at to Yazid"*



Imam replied: *No! By Allah I will not give you my hand in bay'at like a humiliated person nor will I run away like a slave."*

Zuhayr ibn Qain - a companion of Imam who was also an elder of Kufa then came to talk to the army of Yazid because most of the officers in the army came from Kufa. His talk was interrupted by heckles.

It was after this that Hurr changed sides.

Umar Sa'ad shot the first arrow asking his men to bear witness that he was the first to start the battle. His men too did the same and a shower of arrows came. Imam told his companions: *"...these arrows are the letters of the people to you"*

Imam then prepared for battle. He lined up his small group to face the enemy in their thousands.



Imam kept Zuhayr bin Qain in charge of the right wing, Habib ibn Mazahir in charge of the left wing and he and the men of his household took charge of the middle section.

There was a fierce battle which lasted an hour. The army of Yazid had launched a general attack. When Yazid's army withdrew to regroup and the dust had settled, it was noticed that nearly fifty companions of Imam had been martyred.

The battle continued and soon it was midday and time for Dhuhr salaa. Shortly after the Salaa which was prayed as Salatul Khawf. Zuhayr bin Qain and Sa'eed bin Abdullah were martyred protecting Imam during salaa standing as shields in front of the Imam, moving from side to side, not to dodge the arrows, but receive them on their bodies to protect those engaged in prayers. When the prayers were over, about 23 of Imam Husayn (pbuh)'s soldiers were seriously wounded.



After salatudh Dhuhr one by one Imam's companions and family members went to the battlefield without returning. Soon Imam was alone. Standing on the plains of Karbala with bodies all around him Imam called out: *"Is there any helper to help us. Is there any rescuer to rescue us?"*

The only response he got was that from Ali Asgher who threw himself out of his cradle. Imam took him to the battlefield for water. The baby was mercilessly killed instead.

Imam was all alone. The soldiers directed their arrows, spears and stones at him. There is no place on his body that is not wounded but Imam fights bravely. Imam fell off his horse and went into sajda. Abdullah, the young son of Imam Hasan (pbuh) ran towards his uncle but his hand was severed and he was martyred.

Imam's final words were:

*"O Allah! I left the world altogether for Your love,
I orphaned my children so as to see You,*



*Even if I was cut up into pieces in the way of
Your love,
My heart would not incline towards anyone but
You"*

Shimr's dagger finally killed he who is the shaheed of mankind.

The heads of the martyrs were cut off from their bodies and the bodies were looted of all their belongings. The bodies were trampled by the horses and the tents were looted and burnt down.

The ladies of the house were not spared. Their hijabs were snatched away and they were beaten and pushed around.



FAMILY OF IMAM HUSAYN (PBUH)

1. SHAHR BANU: She was a daughter of Yazd Gurd, the last emperor of Iran. She and her sister, Gaihan Banu, were sent to Arabia by Huraith bin Jabir, governor of Persia in the time of Amirul-Mu'minin Ali (pbuh). Shahr banu was married to Imam Husayn (pbuh) and Gaihan Banu to Muhammad bin Abi Bakr, who was brought up by Imam Ali (pbuh).

Imam Zaynul Abidin (pbuh) was Shahr Banu's son. He was born in the year 38 Hijrah, in Kufa, and Shahr Banu died within ten days of birth of Imam Zaynul Abidin (pbuh). He was brought up by a maid of Imam Husayn (pbuh) whom he addressed as 'mother'.

Gaihan Banu gave birth to Qasim, whose daughter, Umm Farwa was married to Imam Muhammad Baqir (pbuh) and she was the mother of Imam Ja'far Sadiq (pbuh).



The stories in which Shahr Banu is shown as present in Karbala have no basis at all.

2. UMM RUBAB: She was a daughter of Imra'ul Qais who was chief of the tribe in Kinda. One of her elder sisters, Mahyat, was married to Amirul-Mu'mineen Ali (pbuh) and died in the life Amirul – Mu'mineen (pbuh). Rubab was mother of Bibi Sakina (pbuh) and 'Abdullah' (known as Ali Asghar (pbuh)). Rubab was present in Kerbala and suffered all the agonies undergone by the family of the Prophet. She was arrested and imprisoned together with other members of the family. After returning to Madina, she would sit under hot sun, never seeking any shelter. Thus mourning the deaths of her dear ones, she died after one year only.
3. UMM LAILA: She was daughter of Abu Murra, son of 'Urwa bin Mas'ud, from the tribe of Thaqif. Her mother was Maimuna, daughter of Abu Sufyan. Thus she was a



cousin of Yazid. Her aunt Umm Sa'id, daughter of 'Urwa' was one of the wives of Amirul-Mu'mineen Ali (pbuh). Umm Laila was mother of 'Ali Akbar (pbuh). Her name has not been mentioned in the old books written about Karbala. Add to this the fact that her name was never mentioned in the court of Yazid and nobody blamed him that he had imprisoned his own cousin. Also, we hear that 'Ali Akbar was brought up by Bibi Zainab (pbuh) sister of Imam Husayn (pbuh). From these pointers, the scholars have concluded that Umm Laila was not alive at the time of the tragedy of Karbala.

4. UMM IS-HAQ: She was daughter of Talha bin 'Ubaidullah Taimi'. She was first married to Imam Hasan (pbuh) and there she gave birth to two sons and one daughter. When Imam Hasan (pbuh) was poisoned, he told Imam Husayn (pbuh) to marry Umm Is-Haq. Thus, sometime after the death of Imam Hasan (pbuh), she was



married to Imam Husayn (pbuh) and gave birth to Fatima Kubra.

When Hasan Muthanna, the second son of Imam Hasan (pbuh) approached Imam Husayn (pbuh) so that Imam might arrange his marriage. Imam told him: “My son, select either of my daughters, Fatima or Sakina.” Hasan Muthanna blushed and could not answer. So Imam said: “I select Fatima Kubra for you, because she resembles my mother, Bibi Fatima (pbuh).” Thus Fatima Kubra was married to Hasan Muthanna and gave birth to 3 sons and two daughters. One of their sons, ‘Abdullah, and two grandsons, Muhammad and Ibrahim are well known in Islamic history; they fought Mansur, the Abbaside king and were killed. The tortures inflicted upon the descendants of Imam Hasan (pbuh) owing to this opposition are well known to the students of Islamic history.

Hasan Muthanna was present in Karbala. He was seriously wounded and was put among the bodies of the martyrs. When after the martyrdom of Imam Husayn (pbuh), sound of



drums and the cries of rejoicings reached his ears, he regained consciousness. He found a broken sword in the battle-field and tried to fight the enemy again. But the loss of blood had made him so weak that the enemy overpowered him and he was arrested. Asma bin Kharija, a man from the tribe of his mother, rescued him from his fellow mercenaries of Yazid. He later recovered from the injuries and returned to Madina.

When after about 15 years, Hasan Muthanna died in Madina and Fatima Kubra erected a tent on his grave in Jannat-ul-Baqi and remained there for exactly one year. Then she returned to her house.

These historical facts leave no room for the myth of marriage on Ashura day, between Qasim bin Hasan and Fatima Kubra. As Shaikh Abbas Qummi wrote in Muntahal 'Amaal, the story tellers, before reciting that story, should find out a daughter for Imam Husayn(pbuh) whom he could give in marriage to Qasim in Karbala.



1. QUDAIYAH: She was from the tribe of Quda'ah. Her name is not known. She gave birth to one child, Ja'far who died in childhood.

CHILDREN:

All historians agree about these six children:

- a) Imam Zaynul Abedeen (pbuh)
- b) Ali Akbar (pbuh)
- c) Ali Asghar (pbuh)
- d) Ja'far
- e) Fatima
- f) Sakina.

Some historians, however, have added some more names. Kamaluddin Muhammad bin Talha Shafi'i in his book, 'Matalib-us-su'ul', counts 'Abdullah and 'Ali Asghar as two sons and adds the names of one more son, Muhammad, and one more daughter, Zainab. Add to this, the daughter who died in the prison of Yazid in Damascus, whose name as written on the tomb was Ruqaiya. Also, some unauthentic narratives mention one daughter,



Fatima Sughra who it is said was left in Madina because she was ill when Imam Husayn (pbuh) left Madina for Mecca. Thus we get the names of six sons (2 of which are doubtful) and five daughters (2 or 3 of which are doubtful). Only Imam Zaynul-A'bedin and Fatima Kubra had any children.



HISTORY OF THE SHRINE OF IMAM HUSAYN (PBUH)

Unlike any other city, Karbala has its name engraved in the memory of generations, and in the expanse of the Muslim world...

The name Karbala may originate from the Arabic word "Kar Babel" which was a group of ancient Babylonian villages that included Nainawa, Al-Ghadiriyya, Karbella, Al-Nawaweess, and Al-Heer. This last name is today known as Al-Hair and is where Imam Husayn's (pbuh) grave is located.

Yaqut al-Hamawy had pointed out that the meaning of "Karbala" could have several explanations, one of which is that the place where Imam Husayn (pbuh) was killed is made of soft earth - "Al-Karbalat". Others have said that the word "Karbala" was said to compose of two Arabic words: "Karb" meaning grief and sorrow, and "Balaa" meaning affliction. Such a connection, in fact, has no scientific evidence, since Karbala was known as such even before



the arrival of Imam Husayn (pbuh).

The wave of visitors never stopped coming to Karbala from the time the Umayyad and Abbaside caliphs prevented the construction of the shrines to the time the believers were able to build the precinct, despite the hardships and difficulties imposed on them.

Two main roads lead the visitor to Karbala. One is from the Iraqi capital Baghdad, through Al-Musails, and the other is from the city of Najaf.

Upon reaching the shrine, one finds a boundary wall that surrounds wooden gates covered with glass decorations. On entering the gates, there is a precinct surrounded by small rooms called "I wans". The holy grave is located in the middle of the precinct, surrounded by square shaped structures called "Rawaq". The grave itself is located in the middle of the grave site with golden windows around it, with beautiful illumination. It really is something great to see.



The mausoleum has an area of 59 m / 75 m with ten gates, and about 65 rooms (I wans), well decorated from the inside and outside, used as classrooms for studying. As for the grave itself, in the middle of the precinct, it is called the "Rawda" or garden and it has several doors. The most famous one is called "Al-Qibla" or "Bab al-Dhahab".



THE WORDS OF IMAM HUSAYN (PBUH)

1. “And for you I shall be an example”
2. “O God, what did he find who lost You, and what did he lose who found You?”
3. “Some people worship God to gain His gifts; this is the worship of the merchants. Some worship Him to avoid His punishment; this is the worship of the slaves. Some worship Him solely to show gratitude towards Him; this is the worship of the free!”
4. “I did not leave (Madina) for evil discontentment, corruption or injustice but I only left with an aim of reforming the nation of my grandfather. I intend to command what is recognized as good and prohibit what is restricted.”



5. "Indeed life is nothing but faith and struggle"
6. "Death with dignity is better than life with humiliation."
7. "God forbid that I should set my hand to the resignation of my right after a slavish manner. I have recourse to God from every tyrant that does not believe in the day of account."
8. To his son Imam Ali Zaynul Abideen (pbuh)
"O son, beware of wronging one who does not have a supporter other than Allah."
9. "Favours should be like the heavy rain that covers the pious as well as the sinful."
10. "If you don't believe in any religion and don't fear the Resurrection Day, at least be free in this world. "
11. "One who pursues a goal through sinful ways, will ironically distance himself from



that goal, and will approach what he was afraid of. “

12. “Wisdom will not be complete except by following the truth. “
13. “The most generous person is the one who offers help to those who do not expect him to help. “
14. “The most merciful person is the one who forgives when he is able to revenge. “
15. “Tolerance is man's ornament, keeping promises is a sign of nobility, and bonding with others is a grace.”
16. The needs of people to you are among the blessings of God. So do not scare away those in need when they come to you, as His blessings will return and go elsewhere.
17. From the people of Kufa in Iraq, someone sent a letter to Imam Husayn (pbuh) asking



for information on the good of this world and the next. In reply, the Imam wrote this:

- Do not eat of the sustenance of Allah and then sin as you like.
- Go out of the kingdom of Allah and then sin as you like.
- Find a place where Allah sees you and then sin as you like.
- When approached by the angel of death to remove your soul, stop him from doing so.
- When you are dragged in to the hell fire by Allah, refuse to enter.

18. Among the signs of ignorance is arguing with irrational people.
19. Among the signs of a learned man is criticising his own words and being informed of various viewpoints.
20. Whoever sorts out a problem of a believer, God sorts out his difficulties of this world and the hereafter.



21. Never raise your need except to three (kinds of people):
to a religious person, a brave person or a noble person.
22. You deserve Janna; Do not sell yourself for anything less. Whoever is content with worldly pleasures, has sufficed with something lowly.
23. When you are thankful to a grace of God, He rewards you with another bounty.
24. “Those stingy people who economize on even greeting are real misers.”
25. “When a poor man begs for your help, his pride is hurt. DO not deal another blow to his pride by letting him down.”
26. “Do not assume responsibility for a task, unless you are sure you can handle it competently.”



27. "If you gather wealth but do not use it, you are not the owner of your wealth, rather, you are owned by it. So benefit from your possessions and do not let them benefit from you."
28. "Good manner are (counted as) worship."
29. "Silence is an ornament for the human being."
30. "Greediness is poverty."
31. "Generosity is prosperity. "
32. "Moderation is wisdom."
33. "In your friend's absence, speak of him the way that you like him to speak of you in your absence. "



34. Do not try to find fault with others.
Instead, when someone makes a mistake,
cover up for him and justify his mistake.
35. The Holy Qur'an has an elegant outward
and a profound inward.
36. "No man can reach the peak of intelligence
except by following Haq i.e. righteousness"
37. "Associating with corrupt people makes
you subject to suspicion"
38. "Crying out of fear of God (God
consciousness) is salvation from the fire."
39. "God elevates His 'Ibaad (servants) for
their patience in enduring difficulties".



