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Relating to the events of the day of Ashura', the array of the two armies and Imam Husayn (a.s.)'s remonstrations amidst the people of Kufa

Imam Husayn (a.s.) recited the morning Prayers with his companions. After finishing the Prayers he stood up and delivered a short sermon. He praised and glorified Allah and said,

“Verily Allah, the Mighty, the Sublime, has intended that you be martyred as also myself, thus you should forebear.”

This narrative has been quoted by Mas'oodi in *Isbatul Wasiyyah*.

(Malhoof) Then Imam called for the Prophet's horse named Murtajaz and mounted it and prepared his companions for battle and positioned themselves.

(Irshad) There were thirty two horsemen and forty foot-soldiers along with him.

It is related from Imam Muhammad al Baqir (a.s.) that there were forty five horsemen and a hundred foot-soldiers with him. Besides there are others reports regarding it.

It is related in *Isbatul Wasiyyah* that, “The number of the people with Imam on that day was sixty one. Allah, the Mighty, the Sublime, assisted his Religion with a thousand men from the beginning until the end.” When the Imam (a.s.) was questioned regarding its interpretation, he said that from among them (the thousand) three hundred and thirteen were among the companions of Taloot, three hundred and thirteen among the Prophet's companions in the battle of Badr, three hundred and thirteen shall be among the companions of Imam al Mahdi (a.t.f.s.), while the remaining sixty one were martyred along with the Imam Husayn (a.s.) (in Karbala).”

(Irshad) Imam Husayn (a.s.) designated Zuhayr bin Qayn in charge of the right wing and Habib bin Mazahir in charge of the left wing, and handed over the standard of the army to his brother Abbas (a.s.). They positioned themselves in front of the tents, with their backs towards them. Then Imam commanded that the firewood, which was kept behind the tents, be put in the moat dug at night behind the tents and set it on fire, lest the enemies might attack from behind.

Umar bin Sa'ad arranged his troops on the morning of the tenth. (Kamil, Tabari). He appointed Abdullah bin Zuhayr Azdi in charge of (the unit of) Madina. Besides he designated Qays bin Ash'as in charge over the (unit of the) tribes of Rabi'ah and Kinda, Abdul Rahman bin Abu Sabarah Hanafi over Raba', Mazhaj and Asad, Hurr bin Yazeed Riyahi over Tameem and Hamadan.

All of them escorted Umar in the martyrdom of Imam Husayn (a.s.) until the end except Hurr, who went over to the Imam and attained martyrdom along with him. Umar also designated 'Amr bin Hajjaj Zubaydi in charge of the right wing, Shimr bin Ziljawshan in charge of the left wing, Urwah bin Qays Ahmasi as the chief of the horsemen, Shabas bin Rab'ee Yarboo'ee as chief of the foot-soldiers, and handed over the standard of the army to his retainer Durayd.

Abu Makhnaf relates from 'Amr bin Murrah Jamali, who says that Abi Salah Hanafi told him, that a retainer of Abdul Rahman bin Abd Rabbah Ansari told him, that I was along with my master, when the army prepared themselves for battle and turned towards Imam Husayn (a.s.). Then Imam ordered a tent to be pitched and a water bag to be brought and a large cup be filled with water. He entered the tent and applied the Noorah (an admixture of lime and water used as a hair remover in the olden days).¹

My master Abdul Rahman and Burayr bin Khuzayr Hamadani were standing on the door of the tent of Imam besides one another and desired that each one of them would get the opportunity to apply the Noorah immediately after the Imam. Burayr joked with Abdul Rahman, to which he said, "Leave me alone, for this is no time for vain speech."

Burayr replied, "Those acquainted with me know well that by Allah I have never resorted to vain gossips in my youth nor in my old age. But I am rejoicing over what is to come forth upon me. By Allah! There is no distance between us and the Hoorul Ein, except that the army might pierce their swords unto us and I befriend to be killed by their swords."

Then when Imam completed applying, we went and applied the Noorah. Then Imam Husayn (a.s.) mounted his horse and called for the Qur'an and placed it in front of him. The companions of the Imam fought severely in front of him, and when I saw them falling upon the ground, I ran away (in fright) leaving them behind.

Abu Makhnaf relates from Abu Khalid Kabeli, and Shaikh Mufeed has related from our master Imam Ali Zainul Abedeen (a.s.) that when the army proceeded towards Imam Husayn (a.s.) in the morning, he raised his hands towards the heavens and said,

“O Allah! You are my support in all severities and are my hope in all adversities. And You are my support and reservoir in all unpleasantaries which befalls me. Whatever numerous grief comes to heart, remedies blocked, and friends (having) deserted, and enemies rejoicing, I have brought forth to You and complain to You regarding them, and I do not turn to anyone except You. And You warded them off and sufficed. You are the Master of all blessings and the Possessor of all virtues, and the last Resort of all desires.”

Then the army advanced towards Imam Husayn (a.s.) surrounding his tents.

(Tabari) Azdi says that Abdullah bin Asim has related from Abdullah bin Zahhak Mashriqi that he said, that when the army advanced towards us and saw the moat, which we had dug filled with fire, they could not attack us from behind. Suddenly a man, riding a horse and well-equipped with ammunition, advanced towards us and without uttering a word inspected the tents. Then he retreated back and called out, “O Husayn! You have hastened towards the fire before the day of Qiyamah (Allah’s refuge).” Imam said,

“Is he Shimr bin Ziljawshan?”

The companions replied in the affirmative. (Irshad) Imam said,

“O son of a goat-herdess woman! You are more worthy of it.”

Muslim bin Awsaja attempted to shoot an arrow at him but Imam stopped him from doing so. Muslim said, “Please let me shoot at him, for this wretched man is one of the great oppressors and Allah has made it possible for me to kill him.” Imam replied,

“Do not shoot your arrow, I do not befriend that the battle may begin from my side.”

(Tabari) Imam Husayn (a.s.) possessed a horse named Lahiq, which he had given to his son Ali (Akbar) to ride. When the infantry advanced closer, Imam called for his Camel and mounted it while calling out in a loud voice, which was heard by most men:

“O people! Listen to what I say and do not make haste, so that I may fulfill the responsibility (to counsel you) which rests upon me and that I may submit my plea regarding my arrival towards you. Then if you accept my plea and believe my words while giving me justice, then you shall be fortunate and there will be no excuse for you to fight with me. And if you do not accept my word and deal unjustly with me, then: (Tabari, Kamil)

‘Muster therefore your designs and (gather) your accomplices, then let not your designs be dubious, then execute on me and give no respite (to me)’ (Surah al-Yunus, 10:71).

And ‘Verily my Protector is Allah Who sent down the Book (Qur’an) and He guards the virtuous ones’ (Surah al-A’araaf, 7:196).”

When his sisters heard his words, they started weeping and wailing, along with his daughters. Imam sent his brother Abbas bin Ali (a.s.) along with his son Ali (Akbar) to console and quiet them. Then he said,

“By my life! They still have a lot more to weep.”

And when they became silent (Irshad) Imam praised and glorified Allah and remembered Him as He ought to be remembered. Then he sent salutations upon the Holy Prophet (S), Angels and the other Prophets (a.s.). He spoke with such eloquence that no one had ever done so before him nor after him. Then he said,

Imam Husayn (a.s.)’s sermon on the day of Ashura’

“Now then! Consider my family, and ponder as to who I am and then admonish yourselves. Then do you consider that killing me and plundering my sanctity and respect is lawful for you? Am I not the grandson of your Prophet and the son of his Vicegerent and cousin, who was the foremost in believing and the bearer of witness upon everything that the Prophet had brought from Allah? Was not Hamza, the chief of Martyrs, the uncle of my father? Was not Ja’far, who flies with two wings in Paradise, my Uncle? Did not the Tradition of the Prophet reach you in which he has said about me and my brother that both of us are the chiefs of the youth of Paradise?

Then if you agree to what I say, and verily what I have said is nothing but the truth, then it is better, for by Allah, from the time I have realized that Allah dislikes the liars, I have never ever spoken a lie. Then if you do not believe to what I say, there are alive among you the companions of the Prophet. Go to them and ask them and they shall bear testimony to the truthfulness of my speech. Ask Jabir bin Abdullah Ansari, Abu Sa’eed Khudri, Sahl bin Sa’ad Sa’edi, Zayd bin Arqam and Anas bin Malik, they will tell you that they have heard this tradition from the Prophet of Allah regarding me and my brother. Is not this sufficient to refrain you from shedding my blood”?

Then Shimr bin Ziljawshan, the accursed said, “I worship Allah (only) by lips (half heartedly), and do not understand what you say.” Hearing this Habib bin Mazahir said, “I can see that you worship Allah with seventy types of doubts, and I bear testimony that you have spoken the truth and you cannot understand what the Imam says, for Allah has placed a seal (of ignorance) upon your heart.”

Imam continued,

“Then if you doubt this, do you even doubt that I am the grandson of the Prophet of Allah (S)? By Allah! There is no other grandson of the Prophet in the east or the west except myself from among yourselves or anyone else. Woe be to you! Have I killed anyone from among you whose revenge you desire? Or have I usurped the wealth of anyone or hurt anyone whose retribution you desire from me”?

When no one answered him, he called out in a loud voice,

“O Shabas bin Rab’ee! O Hajjar bin Abjar! O Qays bin Ash’as! O Yazeed bin Haris! Have you not written letters to me saying that the fruits had ripened and the surrounding earth had blossomed, and to come to a huge army prepared for me”?

They replied that they had not written any such letters. Imam said,

“Glory be to Allah! Yes by Allah, you had written it.”

Then he continued,

“O people! Then now if you do not like my arrival, then leave me so that I may go away to a place of refuge.”

Qays bin Ash’as said, “We do not know what you say. Then submit yourselves to your cousins (Bani Umayyah), they shall deal with you in a manner which you like.” Imam replied,

“By Allah! I shall not give my hands in yours like a base man, nor shall I flee away like a slave.”

Then he called out in a loud voice,

“O servants of Allah! ‘And verily, I take refuge with my Lord and yours, lest you stone me (to death)’ (Surah ad-Dukhaan, 44:20) and I take refuge with my Lord and yours, from every arrogant, who does not believe in the day of reckoning.”

Then the Imam dismounted from his Camel and commanded Uqbah bin Sam’an to fasten its legs.

Zuhair bin Qayn’s address amidst the people of Kufa

(Tabari) Azdi says that As’ad Shami related to me from one of his tribesman named Kaseer bin Abdullah Sha’abi, who was present in Karbala, that when we laid siege upon Imam Husayn (a.s.), Zuhayr bin Qayn came towards us riding a horse with a thick tail, and he was well-equipped with arms.

He said, “Beware of the wrath of Allah. It is obligatory upon a Muslim to advise his brother Muslim. We are still brothers of one another and followers of the same Religion. Until the swords have not separated us, we are of the same creed, thus advising you is obligatory upon me. But when the swords come in between us, the bond of brotherhood will break off, then we will be another nation and you another one. Allah the Almighty has tied us by means of the progeny of Prophet Muhammad (S) so that He may be aware as to what you and we do. We now invite you to assist him (Imam Husayn) and call upon you to abandon the unruly son of the unruly father Ubaydullah bin Ziyad, from whom you have witnessed and seen nothing except evil. They pierce rods into your eyes, amputate your hands and feet, they hang you upon the gallows and cut off your ears and nose. And they kill the virtuous and the intellectuals among you viz. Hujr bin Adi and his companions, Hani bin Urwah, and others similar to them.”

The narrator says that when they heard this speech, they started abusing Zuhayr and praising Ubaydullah and said, "By Allah! We shall not retreat back from here until we have killed your master and all those who are along with him or to dispatch him along with his companions to the commander Ubaydullah in peace."

Then Zuhayr said, "O servants of Allah! The son of Fatima (a.s.) is more worthy for friendship and aid than the son of Sumayyah. If you do not assist him, then by Allah give him refuge and do not kill him. Take him to the presence of his cousin Yazid. By my life! Yazid will be pleased with you if you do not kill him." Hearing this Shimr shot an arrow at him and said, "Be quite, may your voice be subdued! Verily you have exhausted us through your excessive speech."

Zuhayr replied, "O son of a nomad! I am not speaking to you. Verily you are an animal and by Allah! I am of the opinion that you cannot even recite two verses of the Qur'an accurately. Then I give glad tidings to you of the disgrace and irksome wrath on the day of Qiyamah." Shimr said, "Very soon Allah will kill you and your master."

Zuhayr said, "Are you frightening me by death? By Allah! Dying with the Imam is more preferable in my eyes than immortality with you." Then Zuhayr turned towards the other people and said, "O slaves of Allah! Beware lest these base oppressors and their accomplices may deceive you. By Allah! The intercession of Muhammad (S) shall not reach them, who will spill the blood of his Progeny and his family, and kill those who assist them or defend their sanctity." Then a person called out to him saying, "Abu Abdullah (Imam Husayn) says that by my life O Zuhayr! Return back. Verily you have advised and admonished like the believer of the people of Fira'un had advised and admonished his community."

Speech of Burayr bin Khuzayr

It is stated in Biharul Anwar that Muhammad bin Abu Talib says, that the army of Umar bin Sa'ad mounted their horses and came forward. Imam too mounted his horse, and accompanied with some of his companions, advanced towards them. He told Burayr bin Khuzayr, who was riding in his forefront, "You may speak with these people." Thus Burayr came forward and said, "O people! Fear Allah, verily the trust of Prophet Muhammad (S) is present amongst you. They are his Progeny, Family, Daughters and the Household (Ahlul Bayt). Then say as to what is in your hearts and how do you desire treating them"?

They replied, "We desire that we hand him over to Ubaydullah bin Ziyad, so that he may decide as to what is to be done with him." Burayr said, "Do you not agree to let them return to the place they came from? O people of Kufa! Have you forgotten the letters which you addressed to him, and the pledge which you had given him with Allah as the witness? Woe be to you! You invited the Household of your Prophet and pledged to sacrifice your life for him, and when they have come, you intend handing them over to the son of Ziyad, and have stopped the access of water to him? How badly have you treated the Progeny of your Prophet after his death. What has happened to you? May Allah not quench your thirst

on the day of Qiyamah, for verily you are a band of thorough wicked men.”

Some men from among the people of Kufa said, “We do not understand as to what you speak.” Burayr replied, “Praise be to Allah, Who has made me fair-sighted among you. O Allah! I disassociate myself near You from their affairs. O Allah! Instill fear in them until they come to Your presence, thus You may be wrathful towards them.” Hearing this they started shooting arrows at him and Burayr retreated back. Imam proceeded further and stood in front of them and looked at their ranks as a calm torrent. He saw Umar bin Sa’ad standing amidst the noblemen of Kufa and said,

“Thanks is due to Allah, Who has created this world, and has made it an abode of mortality and decadence, and who changes it’s people from one state to another. Beguiled is the one who falls prey to the deceit of this world, and he is unfortunate who is misled by it. Let this world not beguile you, for it disappoints the one who relies upon it. The one who covets in it, she changes it to empty-handedness. I observe that you have gathered to accomplish the task which invites the wrath of Allah upon you. He has turned away His Face from you and has engulfed you in His wrath, and has turned away His blessings away from you. Thus our Lord is the best Lord, while you are the worst slaves. You have pledged to obey Allah and have believed in His Prophet Muhammad (s.a.w.s), even then you have attacked his Household and Progeny and intend killing them. (Irshad) Shaitan has gained control over you and made you forget Allah the Almighty. Woe be to you and your course and aims! Verily we are Allah’s and verily unto Him shall we return. This is a nation that has accepted infidelity after having accepted faith, thus be away O (men of) the oppressive nation”!

Then Umar bin Sa’ad said, “Woe be to you! Answer him, for he is the son of Ali. Then if he stands for the entire day facing you, his speech will not end nor will he be exhausted.” Then Shimr proceeded further and said, “O Husayn! What is this that you speak, explain to us so that we may understand.” Imam replied,

“The essence of my speech is that I exhort you to fear Allah and do not kill me. For my murder and destroying my sanctity is not valid upon you. For I am the son of the daughter of your Prophet (S) and my grandmother is Khadija (a.s.), the wife of your Prophet. You may have heard my grandfather say, that ‘Hasan and Husayn are the chiefs of the youth of Paradise.’”

It is stated in Biharul Anwar, that in Manaqib it is related through chain of authorities, that Abdullah bin Muhammad bin Sulayman bin Abdullah bin Hasan relates from his father, who in turn relates from his father, from Abdullah that he said, that Umar bin Sa’ad prepared his army to attack Imam Husayn (a.s.) and arrayed the ranks and arranged them, and hoisted the standard at it’s appropriate places.

And after having selected persons to command the right and left wing, he turned towards his army men and ordered them to remain firm upon their places and get hold of Imam Husayn (a.s.). Then they surrounded Imam (a.s.) from all sides, he came out and went near them and signaled them to remain silent, but they refused to oblige. Then the Imam said,

“Woe be to you! What has happened to you that you do not remain silent and listen to what I say? I invite you to the path of righteousness. The one who obeys me shall be wise, while the one who disobeys me shall face perdition. All of you are disobeying me and not paying heed to my words, this is because your beliefs have become full of unlawful, and your hearts have been sealed. Woe be to you! Are you not just and are you unable to listen”?

Hearing this people started reprimanding each other for not keeping silent. Then Imam arose and delivered a sermon which will, Allah willing, be quoted hereafter (as has been related by Sayyid ibn Tawoos in Malhoof).

Then he called out, “Where is Umar bin Sa’ad”? Someone called him, but he disliked facing the Imam. Imam told him,

“O Umar! Do you intend killing me so that the illegitimate son of an illegitimate father will bestow the governorship of Ray and Jurjan to you? By Allah! Your desire shall never be fulfilled, and this will surely happen. Do whatever you desire, for you shall never gain delight after (killing) me, neither in this world nor in the Hereafter. It is as if I see your head over a lance in Kufa, and the children are throwing stones while aiming at it.”

Umar was highly enraged by the Imam’s words, then he turned his face away from him and told his army, “What are you waiting for? Attack them, for they are nothing more than a morsel.”

Imam Husayn (a.s.)’s address to the people of Kufa

Sayyid ibn Tawoos relates that Imam Husayn (a.s.) mounted his Camel (while some are of the opinion that it was a horse) and signaled them to remain silent. Then he praised and glorified Allah and extolled Him such as was due to Him. He sent salutations upon the Angels, Prophets and Apostles (a.s.) with great eloquence. Then he said,

“O people! May you be ruined and afflicted. You enthusiastically invited us to assist you, and we hastened to do so. Then now you have unsheathed those very swords, which we had given to you, and you have kindled the fire for us which we ourselves had kindled for your enemies and ours. You have sided with your own enemies and have proceeded to fight your friends along with them, although they have not acted with justice with you nor do you expect any kindness and fairness from them. A hundred woes be upon you! You have betrayed us at the time when the swords are still in their sheaths, the hearts in peace, opinions rightly apparent and free from error. But you are like the locusts, who have hastened towards battle, and are like the moths, who fall upon one another. May you be ruined O adorers of female slaves, those you have abandoned their ranks, those who have shun the Qur’an, those who have modified the right speech, the pillars of evil, O the ones enticed by Shaitan, and the severers of Divine codes! You side with them and betray us? Yes, verily treachery and breach of trust has been your ancient custom, which had been established by your fathers and the branches thereof have come forth

from it. You are the filthy and unpleasant fruits of it which suffocates it's own grower and are pleasing to the oppressors. Beware! Now this illegitimate son of the illegitimate father (Ubaydullah bin Ziyad) has stationed me between unsheathing the swords or then bear humiliation, and far be it that we accept humiliation. Verily Allah, His Prophet, and the Sacred Laps which have nursed us, the modest and those who abhor disgrace, disagree to it that we bow down to the ignoble men, and they exhort us to exhaust being killed mainly in the battlefield over it. Beware I shall fight you, even when there are a few men with me, and although some have deserted me."

Here it seems appropriate to quote that which has been cited by Ibn Abil Hadeed Mu'tazili in his Sharhe Nahjul Balagha. He says in context to those who refuse to bow down in the face of tyranny and disgrace: "The Noble Master, who has taught the lesson of ardor and has exalted being honorably killed under the sword over humiliation is Abu Abdullah Husayn bin Ali bin Abi Talib (a.s.). Immunity was offered to him and his companions, but he did not accept disgrace" (then he quotes the previous sermon of Imam).

He (Ibn Abil Hadeed) continues that "I heard Abu Zayd Yahya bin Zayd Alawi, the leader of Basra say, that the couplets which were compiled by Abu Tamam in favor of Muhammad bin Hameed Ta'i fit well for Imam Husayn (a.s.): It was easy to skip death, but he was sent back towards it by the soul, who despised oppression, as if fear was apostasy, thus he remained firm in the whirlwind of death, he told death that there is resurrection under your sword, he wore the dress of death, the night had not yet appeared when it turned into a green silk brocade dress."

Sibt ibn Jawzee says, that my grandfather has quoted in Tabsirah, that Imam Husayn (a.s.) went towards Kufa for he saw the Divine laws of Islam being broken, hence he intended to make it's basic laws firm and strong. Then when they surrounded him from all sides and ordered him to bow down to the command of (Ubaydullah bin) Ziyad, he refused to do so and exalted Martyrdom over humiliation and disgrace, while the ardent souls are thus.

Then he quoted some couplets: "When they saw that some lives are humiliating for them and honorable death is not unlawful, they refused to taste the savor of such a life, which contains humiliation, then they died a death which was free from reproach, there is no astonishment that the accursed dogs of Arabs and non-Arabs devour the male Lion, for the guile of Wahshi was the reason for Hamza's death, while Ali was murdered by the sword of Ibn Muljim."

Here we quote some couplets composed in praise of Ahlul Bayt (a.s.) by Sayyid Hayder in lamentation of Imam Husayn (a.s.): "The nation coveted and enticed that he should be oppressed, but Allah and the swift sword refused it, how can he bow his head in front of baseness and humiliation, who has never submitted to anyone except the Almighty, he refused but to live a life of honor and to clean the battlefield so that he may be cast upon it and lie down, he solely fought along with the army, each component of his being a huge army itself, he married off the people's souls to the sword, whose dower was death and henna blood."

Then Imam Husayn (a.s.) recited the couplets of Farwah bin Maseek Muradi:

“Should we defeat our enemy, we will go on defeating them, but should we be defeated, it will be only once, tell those who rejoice in our affliction: wake up, for you too will end up like us, when death lifts it’s grip off the necks of some people, it surely will cling to others, then by Allah! you will not remain on the earth longer than the time needed to ride a horse, then the earth will wheel on you like a millstone and turn like a pivot, this has been handed over to me by my father (a.s.), who had got it from my grandfather (S),

‘Muster therefore your designs and (gather) your accomplices, then let not your designs be dubious, then execute on me and give no respite (to me).’ (Surah al-Yunus, 10: 71)

‘Verily I rely on Allah, my Lord and your Lord, there is no living creature, but He holds it by it’s forelocks (is in His control),’

‘Verily my Lord is on the Right Path.’ (Surah al-Hud, 11: 56)

O Allah! Hold back the rains of the heavens from them, and let them be entangled in the drought (similar as the time) of Prophet Yusuf (a.s.), and appoint a man of Bani Saqeeh (referred to Mukhtar bin Abu Ubaydah Saqafi) over them, who would pour the bitter cup into their throats. For they have belied and deserted us. You are our Lord, we rely upon You and we return towards You, and Your Audience is the conclusion (of everything).”

Then he alighted from his mount and sat on the horse of the Prophet, named Murtajaz, and started arraying the group of his companions.

(Malhoof) Umar bin Sa’ad came forward and shot an arrow towards the army of Imam and said, “Bear witness in the presence of the commander, that I was the first person to shoot an arrow.” Then those under his command started shooting arrows in large number which appeared like birds. Imam turned towards his companions and said,

“May Allah bestow His blessings upon you! Arise to face the inevitable death, and these arrows are the messengers from the army, which is proceeding towards you.”

Then they attacked them in the part of the day and a group of the companions of Imam were killed.

The narrators say that then Imam Husayn (a.s.) caught hold of his beard and said,

“Allah’s wrath became severe upon the Jews when they attributed a son to Him, and His anger descended upon the Christians when they made Him the third of the three gods, while His wrath descended upon the fire worshippers (Magicians) when they worshipped the sun and the moon instead of Him. And now the wrath of Allah shall befall this community, who has united to kill the grandson of the Prophet. Beware! By Allah! I shall not agree to their desires until I meet my Lord drenched in my blood.”

Our Master Imam Ja'far as Sadiq (a.s.) relates, that I have heard from my father Imam Muhammad al Baqir (a.s.) saying, that when Imam Husayn (a.s.) and Umar bin Sa'ad (may Allah's curse be upon him) came face to face with one another and battle ensued, Allah sent victory (in the form of Angels) for Imam Husayn (a.s.), who were flapping their wings over his head. They gave him choice of victory over the enemies or Allah's Audience, and he gave preference to Allah's Audience.

The Noble master and the author of numerous books, Sayyid Abdullah bin Shubbar Hasani Kazmee has written in his book Jilaul Uyoon, that at that moment a group of the genie came to assist Imam Husayn (a.s.) and asked permission to fight, but he did not permit them and preferred Martyrdom with honor over the life of humiliation of this world. Salutations be upon him.

1. Refer Note No. 52

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