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## **Ubaydullah bin Ziyad dispatches Abdul Malik Salami to Madinah with the news of Martyrdom of Imam Husayn (a.s.), and the sermon of Abdullah bin Zubayr in Makkah**

Tabari relates from Hisham (bin Muhammad Kalbi), who relates that Awanah bin Hakim Kalbi says that when Ubaydullah bin Ziyad killed Imam Husayn (a.s.) and his head was brought to him, he called for Abdul Malik bin Haris Salami and said, “Go to Madinah, and give the tidings of the martyrdom of Husayn to ‘Amr bin Sa’eed bin Aas”.

During that period, ‘Amr bin Sa’eed was the governor of Madinah. He (Abdul Malik) tried to excuse himself but Ubaydullah warned him and did not give him respite and said, “Go to Madinah immediately with the news before this news reaches them from any other quarter”. He handed over some Dinars to him and said, “Do not seek excuses, and if your mount is exhausted, buy another one”. Abdul Malik says that I reached Madinah and a man from Quraysh met me and asked, “What news have you brought?” I replied, “The news is for the commander”.

He said, “Verily we are Allah’s and verily unto Him shall we return. Husayn (a.s.) is martyred”. I went to ‘Amr bin Sa’eed, and he asked, “What has taken place?” I replied, “That which would please the commander, Husayn has been martyred”. He said, “Declare it to the people” and I announced the news of his martyrdom, while such wailing arose from the women of Bani Hashim, as had never ever been heard before.

Hearing this ‘Amr laughed and said, “The women of Bani Ziyad wail and lament, as our women had wailed and lamented at the dawn of Arnab”. This couplet had been composed by ‘Amr bin Ma’dikarib in the expedition of Bani Zubayd against the Bani Ziyad, in which Bani Ziyad were marauded. While Bani

Ziyad is from the branch of the clan of Bani Haris bin Ka'ab, a group of Abdul Madan. Then 'Amr said, "This wailing is in lieu of the wailing for Usman bin Affan". Then he mounted the pulpit and announced the martyrdom.

Ibn Abil Hadeed, in his *Sharhe Nahjul Balaghah*, relates regarding Hakam bin Aas and his son Marwan, that his son (Marwan) was more bad opinioned and a greater pervert than him, while his apostasy was larger than him. When the head of Imam Husayn (a.s.) reached Madinah, Marwan was the governor of Madinah. He took the head in his hands and said, "What delight has manifested in between my hands, with the red cheeks turned into purple color". Then he hurled the head towards the grave of the Prophet (S) and said, "O Muhammad (S)! This day is in lieu of the day of Badr".

These words should have been taken from the couplet exemplified by Yazid bin Mu'awiyah the day the head of Imam Husayn (a.s.) reached him, while this couplet was compiled by Ibn Zab'aree.

Our master, Shaikh Abu Ja'far (Al-Tusi), relates as above (which is an error), while the correct is that during that period, Marwan was not the governor of Madinah, while it was 'Amr bin Sa'eed. And the head of Imam Husayn (a.s.) was not taken to Madinah, but Ubaydullah dispatched a letter to Madinah and informed him of the death of Imam Husayn (a.s.).

'Amr read his letter upon the pulpit and recited the above-mentioned couplets, and then he pointed with his hands towards the blessed grave (of the Prophet) and said, "This day is in lieu of the day of Badr". A group of Ansar despised his words, while this issue has been dealt with by Abu Ubaidah in his book named *Masalib*. Here ends that which is quoted by Ibn Abil Hadeed.

Tabari relates from Abi Makhnaf, who relates from Sulayman bin Abi Rashid, that Abdul Rahman bin Ubayd Abil Kanood says that when news reached Abdullah bin Ja'far that his two sons were martyred along with Imam Husayn (a.s.), people came to him to offer their condolences. One of his retainers, and I presume it was Abul Lislal, came to him and said, "This affliction is what we got from Husayn".

Abdullah was enraged and hurled a sandal at him saying, "O son of an adulteress woman! How dare you say something like that about Husayn (a.s.)? By Allah! Had I been with him, I would not have liked to part with him except being killed defending him. In my heart I had granted both of them (my sons) to Imam Husayn (a.s.), while their separation consoles me, for both of them were martyred in his defense, together with my brother as well as my cousin".

Then he turned towards those in his presence and said, "Praise to Allah! But what consoles me upon the martyrdom of Imam Husayn (a.s.) is that although I could not defend him with my life, both my sons have done so".

When the news of martyrdom of Imam Husayn (a.s.) reached Madinah, a daughter of Aqeel bin Abi Talib, covered herself with the veil, and came out with a group of women of her family saying, "What will you answer to the Prophet when he asks you as to how you treated my children and my progeny after

my death, while you were the last nation, when some of them are imprisoned while others drenched in their blood”.

Shaikh Al-Tusi relates, that when the news of the martyrdom of Imam Husayn (a.s.) reached Madinah, Asma, the daughter of Aqeel bin Abi Talib, came out with a group of women. She went towards the grave of the Prophet of Allah (S) and started wailing grievously. Then she turned towards the emigrants (of Makkah) and the helpers (people of Madinah) and said, “What will you answer when the Prophet will ask you on the day of resurrection and accountability, on which day truth will prevail; that you deserted my Progeny and remained absent; and when the truth will prevail (on that day); then you left them into the hands of the oppressors; there is none now who will intercede for you in the audience of Allah; when death approached him in the desert of Karbala, he had no aide nor associate, who would say that we will defend him from being killed”. The narrator says that we never ever saw such weeping of men and women before this.

Hisham (bin Muhammad Kalbi) says that a group of my associates related to me on the authority of ‘Amr bin Abil Miqdam, who quotes from ‘Amr bin Ikrimah as saying, that on the morning of the day when Imam Husayn (a.s.) was martyred, one of our retainers in Madinah said, that yesterday night I heard a voice calling out, “O murderers of Husayn who killed him in ignorance, may you receive tidings of wrath and punishment, while you are being damned by the Prophets, Angels and the clans, and you have been cursed by the tongue of Ibn Dawood (Sulayman), Moosa and the bearer of Injeel (Prophet Isa)”.

Hisham (bin Muhammad Kalbi) says that ‘Amr bin Hayzoom Kalbi relates from his father, who says that I too heard this voice. It is quoted in Kamil of Ibn Aseer and other books, that for two or three months at the time of sunset, people saw the walls drenched in blood.

Sibt Ibn Jawzee says that when the news of the martyrdom of Imam Husayn (a.s.) reached Abdullah bin Zubayr at Makkah, he said, “Now then! Beware of Iraqis! O deceitful men and profligates! Beware O Kufans who are the worst of all! They invited Husayn so as to render assistance to them and straighten their affairs, and aid them against his enemies, and renew the peculiarities of Islam. And when he came to them, they rebelled against him and killed him. Then they told him to pledge allegiance at the hands of the lewd and accursed son of Ziyad and submit to his ideologies. But he exalted honorable death upon the life of degradation.

May Allah bless Husayn, and may He humiliate his murderer, and also curse those who executed his orders, and those who remained satisfied with it. Then after what they have done with Abu Abdullah (a.s.) would you even rely slightly upon them and trust the promises of the treacherous lewd men?

Beware! By Allah! He (Imam Husayn) was one who fasted during the days and remained awake at night (in worship) and was more close to the Prophet than the sons of lewd ones. By Allah! They refused to listen to songs instead of the Qur’an, and sing instead of weeping due to fear of Allah, and drink wine instead of fasting, and play a flute instead of remaining awake at night for worship, and run behind the

prey (to hunt) instead of gathering for remembrance (of Allah), and play with monkeys. And very soon they shall fall into the 'Valley of Perdition' in hell.

***“Beware! (Now) Verily the curse of Allah is on the unjust.” (Surah al-Hud, 11:18).***

This sermon has been quoted by (Ibn Aseer) Jazari in his Kamil with slight variations.

It is quoted in Tabaqat of Ibn Sa'ad, that when the news of martyrdom of Imam Husayn (a.s.) reached Umm Salama (a.s.), she said, *“Have they really done that? May Allah fill their houses and graves with fire”*. Then she wept until she fell unconscious.

Ibn Abil Hadeed says that Rabi' bin Khaseem had not uttered a word since twenty years, until Imam Husayn (a.s.) was martyred. He uttered only one sentence saying, *“Have they done this?”*

Then he said,

***“Say (O Our Messenger!): O Allah! The Originator of the heavens and the earth, the Knower of the unseen and the manifest! You (Alone) shall judge between Your servants in the matter wherein they were differing.” (Surah al-Zumar, 39:46)***

Then he became silent and remained in that state until he died.

It is related in Manaqib from Tafseer of Sa'labi, that Rabi' bin Khaseem asked one of those who were present in the martyrdom of Imam Husayn (a.s.) that, *“You brought the head and raised it?”* Then he said, *“By Allah! You killed 'the Chosen One' (of Allah), whom when confronted by the Prophet, he would kiss their lips and make them sit in his lap”*. Then he recited the following verse,

***“Say (O Our Messenger!): O Allah! The Originator of the heavens and the earth, the Knower of the unseen and the manifest! You (Alone) shall judge between Your servants in the matter wherein they were differing.” (Surah al-Zumar, 39:46).***

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