

What did happen in the world in the aftermath of Imam Hussein's (AS) martyrdom on the Day of Ashura?

In the name of God the most Beneficent, the most Merciful

What did happen in the world following Imam Hussein's (AS) martyrdom on the Day of Ashura?

Shias believe that an Imam as a successor to the Prophet is designated by God and it is not the people who appoint someone as Imam. It is like the appointment of a prophet in which people have no role. Many verses can be found in the Qur'an which provide evidence to prove this fact. Concerning the Imamat of Hazrat Abraham (AS), God has stated,

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

Verily, I am going to make you a leader (Prophet) of mankind. (Chapter of The Cow: 124)

Elsewhere He has stated,

وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا

We gave him Isaac and Jacob, and each [of them] We made a prophet. (Chapter of Mary: 49)

According to the verses above, the designation of Hazrat Abraham as Imam was made merely by God as his later selection as prophet was done by Him. Not a single Quranic verse can be found to indicate that the appointment of an Imam is the business of people.

Shias are also of this belief that Imams and the prophet's successors should be able to prove their Imamat through carrying out extraordinary miracles exactly like what prophets did. Otherwise, people will not believe them. All

members of Aamma Ahl al-Bayt (Peace Be Upon Them) were endowed with such an ability each. Their miracles made people to believe their truthfulness without resistance.

Hazrat Sayyid Shohada (AS), as the third Shia Imam, performed some miracles during his lifetime and even after his martyrdom which all signify the fact that he was a leader truly designated by God and was a successor to his brother, Imam Hasan (AS). It is out of the question that such powers and virtues be granted to laymen or the false claimants of the divine Wilayat (guardianship). If it had been the case, the miracles would have been the means of people's misguidance instead.

Here we intend to provide a synopsis of the miraculous aftermaths of the events of Ashura in the world following Imam Hussein's (AS) martyrdom. The miracles are so extraordinary that astonish anyone. The miraculous incidents seem quite sufficient for the enlightenment of anyone who is really seeking the truths. It would be possible only if one puts aside his biased views and looks at the miracles in a different way.

In fact, Shias and the followers of Ahl al-Bayt wholeheartedly believe in the Imamate of Imam Hussain Ibn Ali (AS) and his miracles. Our main addresses are those who are opposed to the Wilayat of the Holy Prophet's grandson and had rather follow in the footsteps of Ahl al-Bayt's enemies than abiding by the Thaqalayn. Accordingly, we try to only quote the miracles from the most reliable books and the most prominent scholars so that there will remain no excuse for their denial.

1. Collision of Stars

عن عيسى بن الحارث الكندي ، قال : لما قتل الحسين مكثنا سبعة أيام إذا صلينا فنظرنا إلى الشمس على أطراف الحيطان كأنها الملاحف المعصفرة ، ونظرنا إلى الكواكب يضرب بعضها بعضا

This was quoted in Tahthib al-Kamal, al-Mazi, vol. 6, pp. 432-433; Tarikh ak-Islam, al-Thahabi, vol. 5, p. 15; Sayr A'lam al-Nubala, al-Thahabi, vol. 3, p. 312 and Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, p. 227.

'Isa Ibn Harith al-Kundi has said,

“For seven days after Hussein’s murder, whenever we looked up to the sky, it was red. We also saw stars as if they were hurling against one another.”

2. The Sky Raining Blood

عَنْ نَضْرَةَ الْأَزْدِيَّةِ قَالَتْ : لَمَّا أُنْ قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهِمَا السَّلَامُ) مَطَرَتِ السَّمَاءُ دَمًا فَأَصْبَحَتْ
وَ كُلُّ شَيْءٍ لَنَا مَلَانُ دَمٍ

The narrative was cited in Tahthib al-Kamal, al-Mazi, vol. 6, p. 433; Sayr A'lam al-Nubala, al-Thahabi, vol. 3, pp. 312-313; al-Thuqat, Ibn Haban, vol. 5, p. 487 and Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, pp. 227-228.

Nadra Azdiya has said,

“When Hussein Ibn Ali was martyred, the sky began raining blood. All objects were stained with blood as a result.”

جعفر بن سليمان قال حدثني خالتي أم سالم قالت لما قتل الحسين بن علي مطرنا مطرا كالدم على
البيوت والجدر قال وبلغني أنه كان بخراسان والشام والكوفة

It can be found in Tahthib al-Kamal, al-Mazi, vol. 6, pp. 432-433; Sayr A'lam al-Nubala, al-Thahabi, vol. 3, pp. 312-313; Tarikh al-Islam, al-Thahabi, vol. 5, p. 16 and Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, pp. 228-229.

Jafar Ibn Sulayman has quoted his aunt, Umm Salim, as saying, **“When Imam Hussein (AS) was martyred, the sky rained blood on doors and walls.”** She added, **“I was informed that such an event also took place in Khorasan, Damascus and Kufa”.**

3. The Weeping of the Sky

عن ابن سيرين قال لم تبك السماء على أحد بعد يحيى بن زكريا إلا على الحسين بن علي

Sayr A'lam al-Nubala, al-Thahabi, vol. 3, p. 312 and Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, pp. 225-226 have both cited the narrative above.

According to Ibn Sirin, **“The sky never wept for anyone after Yahya Ibn Zakarya (John, son of Zachariah) except for Hussein Ibn Ali.”**

4. The Sky Turning Dark and the Stars Appearing during the Day

حدثنا خلف بن خليفة ، عن أبيه ، قال : لما قتل الحسين اسودت السماء ، وظهرت الكواكب نهارا حتى رأيت الجوزاء عند العصر وسقط التراب الأحمر

It is mentioned in the following sources, Tahthib al-Kamal, al-Mazi, vol. 6, pp. 431-432; Tahthib al-Tahtib, Ibn Hajar, vol. 2, p. 305 and Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, p. 226.

Khalaf Ibn Khalifa has quoted his father as saying,

“After Hussein was killed, the sky turned black and stars appeared. The sky was so dark that I could see Gemini in the sky in the evening. The sky was raining red dust.”

And

وقال : وقال علي بن مسهر ، عن جدته : لما قتل الحسين كنت جارية شابة ، فمكثت السماء بضعة أيام بلياليهن كأنها علقة.

Tahthib al-Kamal, al-Mazi, vol. 6, p. 432 and Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, p. 226.

Ali Ibn Mushar has quoted his grandmother as saying, **“When Imam Hussein was killed, I was a teenager. The sky was like blood clot.”**

5. The Sky Turning Red

وقال علي بن محمد المدائني ، عن علي بن مدرك ، عن جده الأسود بن قيس : احمرت آفاق السماء بعد قتل الحسين بستة أشهر ، نرى ذلك في آفاق السماء كأنها الدم . قال : فحدثت بذلك شريكا ، فقال لي : ما أنت من الأسود ؟ ، قلت : هو جدي أبو أمي قال : أم والله إن كان لصدوق الحديث ، عظيم الأمانة ، مكرما للضيف

The narrative was quoted in Tahthib al-Kamal, al-Mazi, vol. 6, p. 432; Tarikh al-Islam, al-Thahabi, vol. 5, p. 15; Sayr A'lam al-Nubala, al-Thahabi, vol. 3, p. 312 and Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, p. 227.

Ali Ibn Madrak has quoted his grandfather, Aswad Ibn Qays as saying, **“After Hussein was killed, the sky was red for six months. Whenever we looked up to the sky, it was red like blood.”** Ali Ibn Mohammad Madaini asked him, **“Who is Aswad?”** He replied, **“He is my maternal grandfather. I swear by God that he is truthful, reliable and hospitable.”**

وقال عباس بن محمد الدوري ، عن يحيى بن معين : حدثنا جرير ، عن يزيد بن أبي زياد ، قال : قتل الحسين ولي أربع عشرة سنة ، وصار الورس الذي كان في عسكرهم رمادا واحمرت آفاق السماء ونحروا ناقه في عسكرهم فكانوا يرون في لحمها النيران

Yazid Ibn Abi Ziyad has been quoted in the following references, Tahthib al-Kamal, al-Mazi, vol. 6, pp. 434-435; Tahthib al-Tahtib, Ibn Hajar, vol. 2, p. 305; Sayr A'lam al-Nubala, al-Thahabi, vol. 3, p. 313; Tarikh al-Islam, al-Thahabi, vol. 5, p. 15; and Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, p. 230 as saying,

“I was 14 years of age when Hussein Ibn Ali was martyred. The Plant of Reseda turned into ashes amongst the army and the sky became red; the army slaughtered a camel and there were flames in its meat.

عن هشام عن محمد قال تعلم هذه الحمرة في الأفق مم هو فقال من يوم قتل الحسين بن علي

Sayr A'lam al-Nubala, al-Thahabi, vol. 3, p. 312; Tarikh al-Islam, al-Thahabi, vol. 5, p. 15; and Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, p. 228.

Hisham has quoted Mohammad as asking, **“Do you know since when the horizon appears red? It all started from the day Hussain bin Ali (AS) was martyred.”**

6. Blood Flowing down the Walls of Dar al-Imara

حدثني أبو يحيى مهدي بن ميمون قال : سمعت مروان مولى هند بنت المهلب ، قال : حدثني بواب عبيد الله بن زياد أنه لما جئ برأس الحسين فوضع بين يديه ، رأيت حيطان دار الامارة تسائل دما
It was cited in Tahthib al-Kamal, al-Mazi, vol. 6, pp. 433-434 and Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, p. 229.

“When Hussein’s head was brought into Kufa and placed in Dar al-Imara, I saw blood running down the walls of Dar al-Imara”.

7. Solar Eclipse

عَنْ أَبِي قَبِيلٍ لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) كُسِفَتِ الشَّمْسُ كَسْفَةً بَدَتْ الْكَوَاكِبُ نِصْفَ النَّهَارِ حَتَّى ظَنَنَّا أَنَّهَا هِيَ

Tahthib al-Kamal, al-Mazi, vol. 6, p. 433; Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, p. 228; Talkhis al-Habir, Ibn Hajar, vol. 5, p. 84 and al-Sunan al-Kubra, al-Beihaqi, vol. 3, p. 337 have cited the narrative.

“When Hussein Ibn Ali was killed, a solar eclipse occurred and stars appeared in the sky in the middle of the day. I imagined that it was the day of Judgment.”

8. Blood Clot under the Stones

(وقال) يعقوب بن سفيان ثنا سليمان ابن حرب ثنا حماد بن زيد عن معمر قالَ أَوَّلَ مَا عُرِفَ الزُّهْرِيُّ تَكَلَّمَ فِي مَجْلِسِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ فَقَالَ الْوَلِيدُ أَيُّكُمْ يَعْلَمُ مَا فَعَلَتْ أَحْجَارُ بَيْتِ الْمُقَدَّسِ يَوْمَ قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ فَقَالَ الزُّهْرِيُّ بَلَّغَنِي أَنَّهُ لَمْ يُقَلَّبْ حَجْرًا إِلَّا وَتَحْتَهُ دَمٌ عَبِيطٌ .

Tahthib al-Tahthib, Ibn Hajar, vol. 2, p. 305; Tahthib al-Kamil, al-Mazi, vol. 6, p. 434; Sayr A'lam al-Nubala, al-Thahabi, vol. 3, p. 314; Tarikh al-Islam, al-Thahabi, vol. 5, p. 16; and Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, p. 229.

Abubakr Beihaqi has narrated that Walid Ibn 'Abd al-Malik asked Zuhri **“What did happen in Beit al-Muqaddas (Jerusalem) on the day when Hussein Ibn Ali was murdered.”** Zuhri replied, **“Following Hussein Ibn Ali murder, any stone which was lifted in the region, there was a blood clot under it.”**

And there is another narrative,

عَنْ أُمِّ حَيَّانَ قَالَتْ يَوْمَ قُتِلَ الْحُسَيْنُ أَظْلَمَتْ عَلَيْنَا ثَلَاثًا وَ لَمْ يَمَسَّ أَحَدٌ مِنْ رِعْفَرَانِهِمْ شَيْئًا فَجَعَلَهُ عَلَى وَجْهِهِ إِلَّا اخْتَرَقَ وَ لَمْ يُقَلَّبْ حَجْرٌ بِبَيْتِ الْمُقَدَّسِ إِلَّا أَصِيبَ تَحْتَهُ دَمًا عَبِيطًا

which can be found in Tahthib al-Kamil, al-Mazi, vol. 6, p. 434 and Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, p. 229.

Umm Hayyan was quoted as saying, **“After Hussein’s martyrdom, the sky turned dark for three consecutive days. Anyone who touched saffron, he had his hand burned. And there was blood beneath any pebble in Beit al-Muqaddas.”**

محمد بن عمر بن علي عن أبيه قال أرسل عبد الملك إلى ابن رأس الجالوت فقال هل كان في قتل الحسين علامة قال ابن رأس الجالوت ما كشف يومئذ حجر إلا وجد تحته دم عبيط .

Tarikh al-Islam, al-Thahabi, vol. 5, p. 16; and Tarikh Madina Damishq, Ibn 'Asakir, vol. 14, p. 229-230.

Abdul Malik sent an envoy to the Beit al-Muqaddas (in Palestine) to investigate if anything happened there following the martyrdom of Hussein Ibn Ali. The man was sent to ask the senior Jewish scholar, Ras al-Jalut.

Ras al-Jalut had said, “On that day, there was not a stone which was not lifted but underneath it was found blood.”

9. Reseda plants Turning into Lashes

(وقال) ابن معين حدثنا جرير ثنا يزيد بن أبي زياد قال قتل الحسين ولي أربع عشرة سنة وصار
الورس الذي في عسكرهم رمادا

Tahthib al-Tahtthib, Ibn Hajar, vol. 2, p. 305; Tathhib al-Kamil, al-Mazi, vol. 6, pp. 434-435; Sayr A’lam al-Nubala, al-Thahabi, vol. 3, p. 313; Tarikh al-Islam, al-Thahabi, vol. 5, p. 15; and Tarikh Madina Damishq, Ibn ‘Asakir, vol. 14, p. 230 have all referred to the abovementioned narrative.

Yazid Ibn Abi Ziyad has been quoted as saying, **“I was 14 years of age when Hussein Ibn Ali was martyred. The plant of Reseda turned into ashes amongst the army.”**

(وقال) الحميدي عن ابن عيينة عن جدته أم أبيه قالت لقد رأيت الورس عاد رمادا ولقد رأيت
الحم كأن فيه النار حين قتل الحسين.

Tahthib al-Tahtthib, Ibn Hajar, vol. 2, p. 305; Tathhib al-Kamil, al-Mazi, vol. 6, p. 435; Sayr A’lam al-Nubala, al-Thahabi, vol. 3, p. 313 and Tarikh al-Islam, al-Thahabi, vol. 5, p. 16.

Ibn ‘Aina has quoted his paternal grandfather as saying, **“After Hussein was killed, the plants of Reseda turned into ashes and there were flames in meat.**

وقال محمد بن المنذر البغدادي ، عن سفیان بن عيينة : حدثتني جدتي أم عيينة : أن حمالا كان
يحمل ورسا فهوى قتل الحسين ، فصار ورسه رمادا

Tathhib al-Kamil, al-Mazi, vol. 6, p. 435 and Tarikh Madina Damishq, Ibn ‘Asakir, vol. 14, p. 231.

The sources above have quoted Umm ‘Aina as saying, “**Someone who was carrying bunches of the Reseda plants decided to join the army against Hussein. But the plants turned into ashes after a while.**”

أخبرنا أبو محمد السلمي أنا أبو بكر الخطيب وأخبرنا أبو القاسم بن السمرقندي أنا أبو بكر قال أنا أبو الحسين أنا عبد الله نا يعقوب نا أبو نعيم نا عقبة بن أبي حفصة السلولي عن أبيه قال إن كان الورس من ورس الحسين يقال به هكذا فيصير رمادا

Tarikh Madina Damishq, Ibn ‘Asakir, vol. 14, p. 230-231.

Mignonette (Reseda) is a genus of fragrant herbaceous plant which looks like sesame. Its green leaves are used for dyeing the clothes. It is endemic in Yemen. The Reseda clothes are the clothes in red.

10. Meat of Camel Looted from Imam Turning Bitter

عَنْ جَمِيلِ بْنِ مَرَّةٍ قَالَ أَصَابُوا إِبِلًا فِي عَسْكَرِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَوْمَ قُتِلَ فَنَحَرُوهَا وَ طَبَخُوهَا
قَالَ فَصَارَتْ مِثْلَ الْعَلَقَمِ فَمَا اسْتَطَاعُوا أَنْ يُسَيِّغُوا مِنْهَا شَيْئًا

Tahthib al-Tahthib, Ibn Hajar, vol. 2, p. 306; Tathhib al-Kamil, al-Mazi, vol. 6, pp. 435-436; Tarikh al-Islam, al-Thahabi, vol. 5, p. 16 and Tarikh Madina Damishq, Ibn ‘Asakir, vol. 14, p. 231.

Jamil Ibn Mara has said, “**A camel was looted from Hussein Ibn Ali’s army following his murder. It was slaughtered and cooked.**” The narrator says, “**The meat of the camel was so bitter that no one could have some.**”

11. Flames Seen inside the Meat of Looted Camel

وقال محمد بن عبد الله الحضرمي : حدثنا أحمد بن يحيى الصوفي ، قال : حدثنا أبو غسان ، قال :
حدثنا ، أبو نمير عم الحسن ابن شعيب ، عن أبي حميد الطحان ، قال : كنت في خزاعة فجاؤوا
بشيء من تركة الحسين فقيل لهم : ننحر أو نبيع فنقسم ؟ قالوا : انحروا ، قال : فجعل على جفنة
فلما وضعت فارت نارا

Tathhib al-Kamil, al-Mazi, vol. 6, p. 435 and Tarikh Madina Damishq, Ibn ‘Asakir, vol. 14, p. 231.

Hamid Tahan has been quoted as saying, **“I was in the Khaza’a clan. A camel was brought there as one of the valuable things looted from Imam Hussein (AS). The crowd in the clan was hesitant whether to slaughter it or sell it. But the man who had looted the camel insisted that it be slaughtered.”** Hamid added, **“I prepared the basin for the slaughter of the animal. As soon as the camel was laid down, I put down the basin. All were ready for its slaughter. But all of a sudden, flames of fire gushed out of the basin like jetting water.”**

(وقال) ابن معين حدثنا جرير ثنا زيد بن أبي الزناد قال قتل الحسين و لي أربع عشرة سنة و صار الورس رمادا الذي كان في عسكرهم و احمرت آفاق السماء و نحروا ناقه في عسكرهم فگاثوا يرون في لحمها النيران .

It is cited in references below, Tahthib al-Tahthib, Ibn Hajar, vol. 2, p. 305; Tathhib al-Kamil, al-Mazi, vol. 6, pp. 434-435; Sayr A’lam al-Nubala, al-Thahabi, vol. 3, p. 313; Tarikh al-Islam, al-Thahabi, vol. 5, p. 15 and Tarikh Madina Damishq, Ibn ‘Asakir, vol. 14, p. 230.

Ibn Mu’in has quoted Jarir who has quoted Yazid Ibn Ziyad as saying, **“I was 14 years of age when Hussein Ibn Ali was martyred. (I heard that extraordinary incidents took place for the rival army following Imam Hussein (AS) martyrdom). For example, the plant of Reseda turned into ashes amongst the army and the sky became red; the army slaughtered a camel and there were flames in its fire.”**

